THE

MILLENNIAL HARBINGER:

A MONTHLY PUBLICATION,

DEVOTED TO

Primitive Christianity;

CONDUCTED BY

ALEXANDER CAMPBELL.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying with a loud voice, Fear God and give glory to him, for the hour of his judgments is come: and worship him who made heaven, and earth, and sea, and the fountains of water. JOHN.

Great is the truth, and mighty above all things, and will prevail.

NEW SERIES—VOL. II.

BETHANY, VA.

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PREFACE.

The theory and practice of Christianity are as distinct as the theory and practice of medicine. Few persons are eminent in both. The busy theorist has not time to practise; and the busy practitioner has not time to theorize. We teach that right thinking must precede right speaking and right acting; but should we stop at the end of right thinking, and be satisfied with ourselves, we should prove ourselves to be wrong thinkers of no ordinary type.

We have had the Gospel and Christianity restored on paper and in speech: we want to see them living, moving, and acting on the stage of time, on a larger scale and with more brilliant light and power than has hitherto appeared. To this great end we supremely devote this second volume of the New Series.

The times are yet truly degenerate. It is, indeed, an age of improvement in every thing but moral and religious living. New roads, canals, cities, and projects innumerable engross the attention of the community; and benevolent schemes, domestic and foreign, have almost exhausted the copiousness of our vernacular for suitable designations. Against all these improvements we utter no complaint; but we do say, that the great multitude of professors are as carnal, selfish, sensual and worldly as ever: that living, talking, acting religion—vital piety—heaven-toned, heaven-taught, heaven-inspired piety and virtue are not the characteristics of the Christian profession in the present century; nor ever will they be while there is so much opinionism and sectarian contention—so much party spirit and party zeal as now urge the movements of ecclesiastic bodies. Multitudes, indeed, yearly assume the Christian name, and of these we doubt not there are many excellent spirits determined for eternal life; but what are these to the great aggregate! How few congregations, neighborhoods, families, and even individuals, are living as though they were seeking the eternal city—the house not made with hands, eternal in the heavens—as though they earnestly desired the coming of the Lord and the glories that shall follow!

To *extend* the Christian profession, rather than to *elevate* it, has been too much the spirit of modern enterprize. To extend it is, indeed, most desirable and most consonant to the suggestions of the Christian spirit; but few seem to apprehend that to elevate it is the surer and speedier way to extend it. The boundaries between the church and the world are not sufficiently prominent to strike the attention of the truly inquisitive. The heavenly character of Christ's religion is so deeply veiled under the garb of expedient conformity to worldly maxims and worldly interests, that it is too dimly seen to command the attention of even those who ardently seek for some substantial joys to fill an empty mind.

Our brethren in the cause of reformation are indeed surrounded with some unpropitious circumstances. They began with theory, and their opponents are determined always to keep them in it. The reformer is too often regarded as the assailant, and the objects of his benevolence feel as though they ought to stand upon the defensive. So have we

been often regarded. But while we earnestly contend for the faith anciently delivered, we ought to remember that even that faith was delivered for the sake of its living, active, and eternal fruits.

We say that we intend the second volume to have a supreme regard to the practical side of the questions introduced. It will no doubt be still somewhat controversial. While error, immorality, and impiety are on earth, every good man must, less or more, be a controversialist. Not to be a controversialist is not to be a Christian in such cases. But a controversy for opinions, for abstractions, is only an abuse of the freedom of speech—and of this sort there have been already many thousands too many. Whatever can purify the heart, enlarge the soul, refine the manners, and elevate the aspirations of Christians, we regard as fairly practical. And in order to personal excellence and happiness, there is nothing more direct and potent than a full discharge of relative duties. On these, then, we must labor more and more; for of this species of labor we daily perceive a growing, a rapidly increasing need.

The passion for wealth and power was never more active and impetuous in any community than it now appears to be in these United States. The very frame of our government, our constitution, laws, bills of rights, are all occasionally defied, and trodden under foot, and threatened with utter prostration and ruin at the impulse of these passions. Mobs, arson, murder, in order to put down offensive opinions, or to prevent the discussion of them, are now the order of the day; and all opinions are fast becoming offensive which impede, even by the restraints of civil institutions, the passion for wealth and power.

Such, alas! being the facts, the undeniable facts, too well proved already in surrounding society, how, we ask, ought Christians to watch and pray that they may not be abandoned to temptation—that they may be kept pure and unspotted from the vices of this age? To those desirous to make their calling and election sure, we desire to lend a helping hand in the following volume.

A. CAMPBELL.

December 6th, 1837.

THE

MILLENNIAL HARBINGER,

NEW SERIES.

VOLUME II.——NUMBER I.

BETHANY, VA. *JANUARY*, 1838.

MORALITY OF CHRISTIANS—*No. I.*

None but the Author of human nature could have suggested such a moral code as the Christian Scriptures have promulged to the world. The reason is obvious. A perfect and infallible knowledge of the whole constitution of man, as an animal, intellectual, and moral being—of all his relations to that whole universe of which he is a part, is essentially prerequisite to the author of a perfect moral system. For, in our estimation, a perfect moral system is one adapted to human nature in all its attitudes and relations to the universe. Now such a knowledge of the human constitution, and of the whole universe, no mere man, however gifted by nature, or cultivated by art, has ever possessed. Therefore, a perfect moral code out of the Bible is not to be expected or found in all the learning and science of the world.

But we need not to assume the peerless endowments of the Author of the Christian moral code, in proof of the superexcellency of the system: for the impress of Omnipotence is not more clearly stamped upon the miracles, nor the attributes of Omniscience more legibly written upon the doctrine, than are infinite purity, wisdom, and benevolence inscribed upon the morality of the Gospel. The Divine excellence of its moral precepts as

loudly proclaim its celestial descent, and as irresistibly command the homage of the heart, as the sublime originality of its communications, and the unparalleled glory of its supernatural and monumental attestations. In one word, its faith, its morality, and its miracles are, to the eye of the most enlightened reason, equally original, heavenly, and divine.

The moral institutes of the most cultivated and refined lawgivers of the Pagan world were all more or less defective in three respects—they wanted truth, motive, and authority. As it respected truth, the requisitions themselves were sometimes in the nature of things wrong, or were not in harmony with the whole universe; as respected motives, they were not only oftentimes false, but even when true and proper, they were too weak for the strength of human passion; and as respected the lawgivers or authors of those systems, they wanted authority—their jurisdiction was restricted to the outward actions—they took no cognizance of the fountain whence issue all the actions of men, and had not the power to reward and punish in accordance with merit and demerit. These three advantages the Christian system possesses above all others:—The things commanded are in their own nature right and good, because in harmony with the whole universe, as well as with the whole constitution of the individual; in the second place, the motives are addressed to the whole nature of man, and superadd to the present utility and fitness of things, an augmentation of bliss in the enlargement of his capacities for enjoyment, and in the future elevation of his rank, condition, and circumstances; and in the third place, the supereminent dignity of the Author of the system, and his almighty ability to retribute to every man in accordance with all his thoughts, words, and actions. These elevate the Messiah's code of morals incomparably above all the systems of all men, in all the ages of the world. Compared with the wisdom, simplicity, purity, and systematic harmony of the institutes of Jesus, the systems of the moral sages and the most profound theories of the ethical philosophers of the Pagan nations, are weak, puerile, and inefficient.—They are like the feeble and remote twinklings of the most distant stars, in contrast with the bright and glowing effulgence of a midsummer noon.

One might imagine that the genial fruits of such a system in antithesis with those of every other, would commend it to universal acceptance and give it a triumphant power over every rival institution in the world. And so it undoubtedly does, and always will, when clearly understood, cordially embraced, and unreservedly submitted to by those who assume the profession of it.

But of its warmest admirers, alas! how comparatively few perceive and relish the full extent and elevated character of those requisitions—of that holiness and purity which it proposes and enacts as essential to the formation of that most splendid and lovely of all human creations—a Christian character! The morality of this age, like its doctrinal views of the New Institution, is far below that standard of Christian excellence propounded by the precepts and example of the Divine Founder of the religion of immortality. Jesus intended that all men should know his disciples, not by the singularity of their profession, but by the superior purity of their lives—the heaven-born excellence of their characters. He intended that they should appear worthy of the renovating hope of the resurrection of the just, as well as to cherish it, and boast of it before the world.

Most unfortunately both for the church and the world, the attention of Christendom has for ages been turned away from the sweet enjoyments of Christianity—its pure, and peaceable, and holy temper—its divine intimacies—its holy communions—its hallowed conversation, and its guileless, spotless innocence of behaviour, to the weak and beggarly elements of speculative, scholastic, and polemic theology.

True, indeed, a corrupt theory will never yield a correct and pure practice. While men are all their lives seeking or getting religion, or hungering and thirsting after excitements, rather than after righteousness and true holiness, they cannot have better morality or religion than such as we daily witness. Nay, indeed, there is in some systems such a conflict between grace and morality, that the latter is constrained to yield to the former; lest, forsooth, there should even be the appearance of merit, or any indication of the righteousness of law. Many talk as though they feared merit more than they hated sin; and would seem

rather to eschew righteousness than to have the trouble of renouncing it.

There is no separating true morality from true religion: they stand in the relation of cause and effect; while they mutually embrace each other as parent and child. There is a species of religion without morality, and a species of morality without religion; but neither of these is the system of Jesus. No tree will produce Christian morality but that tree of heaven which the Lord has planted on earth.

To take a compendious view of this subject is all that we propose; but we intend a highly practical one. An outline of the whole subject may be drawn from the following miniature:—

There are three objects, and three things respecting each of these objects, which supremely command the Christian's attention; for these three engross the whole subject of religion and morality. The three objects are, God, his neighbor, and himself. The three things in relation to God, are—his being, perfections, and revealed will; and these comprehend the whole of religion. The three things concerning his neighbor, are—his person, his character, and his property, which include the whole subject of morality; and the three things in himself in reference to each of these three objects, are—his heart, his lips, and his hands. The proper direction and government of these three, in reference to these objects, constitute him both a religious and moral being. And in the ratio of his progress in the direction and government of his heart, his lips, and his hands to God, his neighbor, and himself, are his advances in the practice of religion and morality. The perfect Christian is the man of a pure heart, of hallowed lips, and clean hands.

A. C.

Discussion of Universalism.

MR. SKINNER TO MR. CAMPBELL.

No. XIII.

RICHMOND, Va., November 13, 1837.

My dear Sir—YOUR letter No. 12, (11 you have it,) dated September 30th, in answer to mine of August 12th, No. 9, (which you miscall No. 10,) only reached me on Saturday evening, 11th inst., *six weeks after its*

date! Whether it had been on a pilgrimage to Mecca, or Jerusalem, or made an excursion among the Cesars, I know not; but certainly it has been a long time in reaching me.

2—It is useless to waste time and words in replying formally to your first two or three paragraphs, about boasting of victories, gasconading, etc. If I have vaunted or swaggered more than, or even as much as, yourself, over the "incomparably weakest of all causes" espoused by an opponent—over his "headless, pointless, wide-spreading declamation" and "impotency," or of the ability amply to refute "each and every of its pretensions," etc. etc., I have only to say, "The Lord have pity on me!" But I am perfectly willing to trust the decision of this question to the good sense of our readers, believing they will render unto Cesar the things that are Cesar's, and to God the things that are God's."

3—I deeply regret the necessity imposed on me of pointing out to our readers, in the very first paragraph which you have written on the question in issue, (paragraph 4,) the grossest perversions and misrepresentations, and following them up, exposing the like perversions in several other parts of your letter. You say I have "unequivocally admitted" your "syllogistic parallelisms between the various acceptations of paradise, heaven, hell, shemim, and gehenna"—that I have "conceded that these words might represent a future state of misery or bliss," &c. This is an egregious error. So far from "unequivocally admitting" them, I said distinctly, that they were "*all* wide of the mark;" and went on to show that they were as fallacious as the "visionary theory of Swedenborg." And although I admitted that heaven was sometimes used to represent the "place or state of endless happiness hereafter," yet of gehenna I said, "you can prove, as far as the Bible warrants, the application of it to severe temporal punishments, but beyond this you have no warrant in the Bible to go: that it signifies a place of misery in the eternal world, *you have not offered one particle of proof*, nor do I believe you *can* offer any."

4—In the same paragraph, after charging me with acknowledging that these words "*might*' represent a future state of misery or bliss," you add, "This was all I asked." This is *another* error. So far from this being *all* you asked, you say, letter 8, paragraph 16, "I have then, sir, formed the issue. It is with me a strong outpost. That *life* implies *death*, that *eternal* life implies *eternal* death—in one word, sir, that in the preaching of Jesus, to be 'cast into *hell*,,' 'into the everlasting fire,' as certainly means *endless* punishment, as to 'enter into life' or 'into the kingdom of God,' does mean endless bliss." Thus, sir, you asked that these phrases should be allowed to signify *endless* punishment and *endless* bliss.

5—In your 6th paragraph, you call Mr. Balfour my oracle. This is a *mistake*. I acknowledge no man on earth to be my oracle. And if I mistake not, you have had recourse to Mr. Balfour quite as often as I have, though I regret, to so little profit—for you misrepresent him. You affirm that he says, "whatever gehenna meant in the Old, it must mean in the New Testament." It is true that he said, "the Old Testament is the dictionary of the language of the New," and that "to the Old we must have constant recourse for the true meaning of it." But he did *not* say, "whatever gehenna meant in the Old, it *must* mean in

the New Testament." In the close of this paragraph you say, "And yet you now affirm that Universalists have never denied that gehenna might mean endless punishment, so far as its original signification is concerned!!" This is *another* error. I have never made such an affirmation. In your sixth paragraph you accuse me of recalling a concession, which in fact I had never made, and you *repeat* the erroneous statement of the concession of your syllogistic arguments, which I have above pointed out.

6---In your 16th paragraph you accuse me of maintaining that " 'to enter into life' certainly means to join the church"—and that "contrasts certainly do not mean contrasts." These also are *two more* errors; for I have done neither. In your 18th paragraph you accuse me of having admitted, in letter No. 7, that "enter into life" does sometimes mean in Scripture, entering into future and eternal bliss, and of recalling it in No. 9, and denying that it ever does so signify. This is *another* error; for I never made that admission. What is your proof that I did? Why, that I said in No. 7, "That life, entering into life, passing from death to life, entering into the kingdom of God, kingdom of heaven, &c. do not in the Scriptures generally signify future and eternal bliss, or entering into immortal beatitude, I think must be obvious to the most superficial biblical critic." Thus, because I say of five or more distinct phrases, *they* do not *generally* signify a particular thing, this is saying of *one* of them, selected by my opponent out of the whole, that *it* does someties positively signify that particular thing!! Is this the *acumen*, is this the *candor* of my learned opponent?

7---I shall pass by a number of similar errors, and for the present only notice one more, viz., your perversion of the quoted "dogma," as you call it, "of Universalism." I find it on the 38th page of the current volume of the Magazine and Advocate. It reads thus, the words in brackets [ ] only being added: "In the sincere penitence and reformation [the *end* sought] of the offender, justice is satisfied, and can neither ask nor receive further punishment, [as a *means* to the end which is already attained,] either retrospective or prospective. The sinner has been punished according to the full demerit of the crime, in *his* case at least, and all good objects that could be obtained by punishment are already attained. Thus justice and mercy meet together; righteousness and peace embrace each other." These are my very words. Let the reader candidly read them, and see if he can discover one of those odious features which your caricature, or perverted form of it, would fain present to him. You represent me as saying—"Repentance is the *only hell*, or state of punishment—"justice can neither ask nor receive further *punishment than sincere penitence and reformation*"—"justice can demand *no greater punishment than repentance*," &c. How different this from the above! Have I there declared either penitence or reformation to be the *only hell*, or *any hell at all;* or the *only* punishment, or *any punishment* at all; have I used either penitence or reformation, as synonymous with either punishment or hell; or have I used the word hell at all? Do you deem it possible for any candid man to suppose me, for one moment, to mean any thing like your distorted view of the matter? You ought, sir, to blush and be ashamed of such an outrage, instead of essaying again and again to justify yourself in it? If you can *not* blush yourself, every friend you have on earth ought to

blush *for* you: especially all those who have been accustomed to regard you as the MAGNUS APOLLO, the BEAU IDEAL of an honorable an high-minded controversialist. At all events, did I suppose that many more such errors and outrages as those above pointed out, would occur in your future letters—for no one acquainted with your genius can attribute them to ignorance—I should be disposed to take up with the advice you give me, paragraph 2, and say to you, "Dont l-e, friend Campbell!"

8.—I shall now attend to those parts of your letter that bear the semblance of sober argument. You ask, "What, in the name of reason, mean the hundred volumes of Universalists proving that Gehenna originally meant the valley of Hinnom, if they did not thence argue that it could not, in the New Testament, mean a state of future and endless punishment? or that it could not depart so far from its original meaning! And why do you dwell so much upon the original meaning of this word!" Answer—To give (though in something less than a hundred volumes,) not only the true original and literal meaning of the word, but also its figurative or secondary and accommodated sense or meaning—in short, to show in what sense or senses it was actually used by each and all of the Scripture writers, and thus, by an appeal to the "living oracles," make it apparent that no such sense as that of a place or state of endless misery was ever attached to the word by any sacred writer. In this object I think I have abundantly succeeded.

9.—Evidently sensible of this fact, and unable to adduce any thing to sustain your view of the word from the authentic records of truth, you resort, in your seventh paragraph, to the Apocrypha and Targums! Alas, alas! that great city! How is she fallen! Had you forgotten, my dear sir, that one of your own rules for this discussion was, that "no other witnesses than the apostles and prophets, or the spirit of God speaking in them, can be admitted as of any authority"? And what assistance, pray, in determining the meaning of the word Gehenna, could the Apocrypha render you, even if its *authority* were admitted? for the word GEHENNA does not once occur IN ALL THE APOCRYPHAL BOOKS! And can it be for once imagined by any enlightened and candid person, that the Divine Teacher should have entirely departed from the sense in which the ancient prophets and inspired writers used language, and adopted a wholly new and different sense of the word, not Jewish in its origin, but derived wholly from Chaldaic and Babylonish paraphrasts on these scriptures, and that, too, without the least intimation of so doing! Impossible.

10.—I was not unaware that you had said the words Jerusalem, Mount Zion, Temple, Circumcision, &c. &c. were sometimes used in the New Testament in senses different from those attached to them in the Old—nor was I unapprised of the fact, that in those different senses of those words the inspired writers had, themselves, fixed the meaning by signs unequivocal and terms unambiguous; and that, too, without ever leaving the endless weal or woe of our race to be merely CONJECTURAL OR INFERENTIAL from a particular word, supposed to have a signification entirely different from any that had ever been given before in the sacred writings, as you suppose to have been the case with Gehenna.

11.—But you say, you have proof of your position even in the Christian Scriptures, and from your tenth to your fifteenth paragraphs, inclu-

sive, you attempt to bring forward that proof. In reply to your five proofs, as you regard them, it is sufficient to say, relative to the first, Matt. x. 28., that as you have not attempted to gainsay or refute what I said of it in my June letter (properly No. 5,) paragraphs 21, 22, nor adduced any argument save *assertion* in favor of your own view, I may, with equal plausibility, assert that the word Hell, then, indubitably denotes, not eternal but temporal punishment. Relative to your second text, Matt. xxiii. 33., it is sufficient to say that I proved in the aforesaid letter, paragraph 20, that the damnation of Gehenna was used to denote the temporal woes coming upon that generation of the Jews. As to your third proof, I say, of the three equivalent phrases, which you say are substituted for hell, that neither one nor all of them afford any evidence of your position. Of your fourth, that as the "life" with which hell is contrasted, was evidently enjoyed in this state of being, so the hell was evidently suffered in the same state. Of your fifth, that, as you yourself have proved in your Note on Matt. v. 22., *hell fire* does in one instance at least, signify temporal punishment or destruction, and have nowhere shown that Gehenna necessarily signifies any thing different from that, it cannot therefore be adduced as proof of sufferings beyond the present life.

12---With reference to your sixteenth paragraph, I have only to say that "*perhaps*" the statement of some "*facts*" in proof of your position, instead of the use of irony and misrepresentation, would have quite as much weight with people of sense and candor.

14---To save you from performing works of supererogation, or from laboring to no effect, let me here once more remind you, that the question at issue between us, relative to Gehenna, is not, whether it signifies FUTURE punishment in another state of being, but whether it signifies a place or state of ENDLESS misery. You appear not to understand the question. To save you from the repetition of the like blunders hereafter, let me farther inform you, that I am myself, and ever have been since my religious opinions were formed, a firm believer in the doctrine of future punishment. My faith in this doctrine has often been avowed to my hearers and readers, both from the pulpit and the press. But I must say, were there no arguments in its favor but those *you* have adduced, I should not be a very firm believer in it. But the doctrine of endless misery, (dreadful idea!) if true, must falsify the plainest testimonies of Scripture, transform the DIVINITY into a FIEND, clothe heaven in sackcloth, and fill the universe with sighs and tears. To prove this horrid doctrine, sir, is the task you have assigned yourself, and that too from the word Gehenna! To your task then, my dear sir, and linger not about questions *not* at issue between us.

14---I desire, as well as yourself, that our readers may all see and examine the whole of your note on Matt. v. 22. It will greatly confirm them in my views of Gehenna. In your nineteenth and twentieth paragraphs, you attempt to show that I have not worked by my own rule. You introduce Matt. xix. 16. to the end, Mark x. 17—30, Luke xviii. 17—30, in order to show two things—1. That Christ meant the same thing in these passages by the phrases, "enter into life," "inherit eternal life," "enter into the kingdom of God," and to "receive in the world to come everlasting life;" and 2. That these expressions all rela e to the future and immortal state. The first I grant, viz., that the phrases are

here used as equivalents: but I deny the second, viz., that all or any of them in these passages, relate to the future and immortal state of man.

15---You are doubtless aware that the scriptural expressions, OLEM HAZEH, and OLEM HABO, in Hebrew, OUTOS AION and AION MELLON, in Greek, and THIS WORLD OR AGE, and THE WORLD OR AGE TO COME, in English, are often used to designate the MOSAIC DISPENSATION OR AGE OF THE LAW, and the GOSPEL DISPENSATION OR AGE OF THE MESSIAH (the first of which was drawing to a close, and the second about to open, when the Saviour spake the language under consideration.) In this sense Dr. A. Clarke understands the expressions in Matt. xii. 32. But though these passages might be so understood, if such were their phraseology, yet the language is not as favorable to your views even as this. For although *you* say "the answer as stated by Matthew, Mark, and Luke is, 'A hundred fold more in the PRESENT LIFE and in the world to come eternal life,' " I find you are mistaken. Neither of them uses the phrase, "present life," at all. Matthew has neither "present life," "world," nor "time." Mark and Luke both have "the present time" (TO KAIRO TOUTO) and "the coming age (TO AIONI TO ERCHOMENO.) That the texts and contexts relate not to the future and immortal state, appears to have been the opinion of many eminent orthodox critics.

16---Gilpin, in paraphrasing the words of Jesus, says, "How almost impossible is it, says Jesus, turning to his disciples, for a rich man to become a sincere Christian.—It was impossible, he said, for any person, under the influence of such a disposition, (that of trusting in riches,) to be a member of his kingdom. Pearce says, "A rich man shall hardly, i. e. not without great difficulty, enter into the kingdom of heaven, i. e. become one of my disciples." Elsley says, "It may be read *'will'* hardly enter; meaning that in the approaching time of persecution, a rich man will hardly be persuaded to be a disciple of Christ, which is here called entering into the kingdom of heaven." See Wall's Critical Notes. *Annot in loco.* Kenrick says, "The kingdom of heaven here means, as in several other parts of the Evangelists, the body of Christians. To come into this kingdom, therefore, is to become a disciple of Christ." Rosenmuller says, "To enter into the kingdom of heaven is to join the company of Jesus and become his follower," &c. *Scholia in loco.* Our readers will thus perceive, that many eminent critics on your side of the question about hell, agree with me in the meaning of these passages.

17---On your twenty-first paragraph, I remark, that the texts you quote form no exceptions nor objections to my views, but rather go to confirm them. The exhortations to "lay hold on eternal life" imply that it is *within the reach* of mankind. And as there is "nothing impossible with God, even the *rich may* lay hold of it, though with more *difficulty* than others. With reference to the last text you quote, Titus i. 2. I would only remark, that I have never denied that "eternal life" might, in some instances, be used with reference to a future state.

18---Having seen that your five principal proofs that Gehenna punishishment is in the future state, are entirely powerless and irrelevant—in fact, that they are unsupported assumptions, let us see what is your sixth and last proof. Why, forsooth, it is this: "Gehenna or Hell in the New Testament, can by no possibility of interpretation, refer to any earthly punishment: for besides the reasons already given, neither Jesus

nor his Apostles did at any time threaten temporal, physical, or corporeal punishments to those who disobeyed the Gospel!" The reader is now requested to read attentively Matt. xxi. 41—44; xxii. 2—7; xxiii. 35—39; xxiv, entire; Luke xxi. 30—26; Acts v. 1—10; Rom. xi. 17—23; 1 Cor. xi. 30; 1 Tim. i. 19, 20, and numerous other parallel passages where Jesus and his Apostles threatened the disobedient with severe temporal punishments, which were actually executed upon them, and then say whether my learned opponent must not have been *dreaming* when he penned his sixth argument. Death by civil wars, famine, pestilence, and a distress so great as to cause mothers to kill and eat their own children, may well be called a "*sorer punishment*" than being stoned to death under the law.

19—Your letter is answered. Due attention was early paid, on my part, to the "rules of discussion," &c. and a request made for you to copy my addenda thereto as I had yours; but I have not seen it done in the Harbinger.

Yours truly, D. SKINNER.

MR. CAMPBELL TO MR. SKINNER.

No. XIV.

BETHANY, Va. December 6th, 1837

Sir—YOURS of the 13th ult. was received here last mail. Your preceding letter also was received since I last addressed you. I have therefore two letters to answer in this one. I shall briefly attend to the last first.

2—Your letter No. XIII. is little else than a series of accusations, denials, and unsupported assertions. *I have never, in any one instance, either perverted or misrepresented you, to my knowledge or belief.* You do not need to be perverted or misrepresented. I would not ask, in any opponent, any thing more perverted or more vulnerable than your defence of Universalism. It is, in my opinion, the grossest and most suicidal sophistry I ever read. I again reiterate every thing you say I have misrepresented or perverted, and stand to every declaration I have made. I leave our readers to settle those matters. I shall only apprise them of your manner. You *did* unequivocally admit my syllogisms on the words *Paradise*, *Heaven*, *Hell*, &c.; at the same time saying they "were wide of the mark." Now you take these words, '*wide of the mark*,' &c. and the Baron Swedenborg's correspondences to prove that you did not admit their truth! What a high regard you have for the common sense of our readers! Does not a child know that to say an allegation is wide of the mark, when there is no other objection to it other than its alleged irrelevance or impertinence, is no denial of its truth! You have never made an exception to the truth of those syllogisms. As to their relevancy our readers will decide for themselves. You have not even attempted to disprove them. I now say you cannot detect in them the slightest error or irrelevancy.

3—A similar trick is discoverable in your 4th paragraph. There you substitute certain phrases for the word Gehenna, &c. and say what I asked for these, I asked for the word Gehenna by itself! In the 5th also you make me misrepresent Mr. Balfour. It is you, sir, that mis-

represent my quotation. You substitute my inference from his words, for the words themselves, which I did directly quote from him!

4—This is only surpassed by your foisting two clauses into a dogma (par. 7.) to show that I did not quote it fairly or comment on it truly! These you say "are my very words." They are *not*, pardon me, your "*very words*" quoted from the 38th page of your Magazine, and do not express the same idea; for you now confess you have inserted two clauses. They are not, however, in my judgment, any better for being mended. To talk about Divine Justice being satisfied with penitence and reformation, is placing it below our legal justice. If a man kill his neighbor, and repent and amend his ways, this satisfies the justice of no human law!!! There is not, sir, a civilized court in any country that would sustain your doctrine, or say that this reformed wretch "has been punished according to the full demerit of the crime." And this being your only punishment for sin, I re-assert that your dogma makes repentance the only punishment—the only hell.

5—It would seem from the recklessness of your assertions, accusations, and denials, together with the coarseness of your vulgarity as expressed at the close of your seventh paragraph, that you intended to browbeat me off the arena. This may be the best defence of Universalism you can offer; but to get into a passion and rail with you is not the best exposition of its folly and rueful consequences which I have to offer. If you are the personification of the good sense, logic, and courtesy of Universalism, I was in error in not believing those who told me that I would never find a gentlemanly defender of your system. I shall henceforth, until you mend your manners, address you merely as the champion of Universalism, without any of the usual compliments of personal respect.

6—There is nothing that demands any special notice till your 18th paragraph. You make short work of my recapitulation of the acceptation of Gehenna, evading every point or passing it with a mere denial or assertion. It is true that in your 13th paragraph you seem to concede a great deal; but you will doubtless deny it, if I should hold you to it. You say that "the question at issue between us relative to Gehenna, is not whether it signifies *future* punishment in another state of being, but whether it signifies a place or state of *endless* misery; and you add, that since your religious opinions were formed (how long since you do not affirm!) you are "a firm believer in the doctrine of future punishment." It is the first I have heard of it, unless you mean by "future punishment" a day or two after the sin is committed. Where have you, sir, published to the world that you believe in an *after death* Gehenna, punishment, but not of endless duration? Name the book, if you please, or the paper in which I shall find it thus written. You will excuse me for regarding this as deceptious till I see it in print.

7—But you add, "the doctrine of endless misery," [dreadful idea!] "if true, transforms the Divinity into a fiend! clothes heaven in sackcloth, and fills the universe with sighs and tears. To prove this horrid doctrine, sir, is the task you have assigned yourself!" What shall we call this?—an anathema, a blasphemy, a flourish, a bugbear, or a Universalian argument!! This, if there be any sense in it, is just as applicable to your *future* punishment as mine: for if the Deity made his own Son an offering for sin, and yet punishes those whom he pardons only

one hundred years in your Gehenna, no mortal can justify his ways. I dare not say what you have said about transforming the Divinity. Forbid it, Heaven! I will quote the Messiah, who said that "he that is unjust in little is unjust in much." Of this, however, at another time.

8—Before noticing your new argument, par. 18, I should remark on your 15th paragraph, that you seem to have got an advantage of me in the phrase *present time*. I quoted it, "Shall receive a hundred fold more in the *present life*, and in the world to come eternal life." You glory in this correction. I quoted from memory, in a steam-boat cabin full of passengers talking round me, having with me a Greek Testament to which I did not always look, for my memory in those matters is generally faithful. And it seems I committed several other errors of which you have convicted me: I mistook or miscounted the proper number of our letters, putting XI. for XII and X. for IX., &c. &c. Yet, after all, the difference between "a hundred fold more in this present time" and in "this present life," goes but a short way in proving your allegation. But you wish to have it read 'a hundred fold more in the Jewish age, and in the Christian age eternal life!!!' This is too ridiculous for a grave reply.

9—You say that Dr. A. Clarke and other critics admit that sometimes *melloon aioon* and *outos aioon* meant the two dispensations. You might have quoted the New Version also in your favor in that case. But, sir, you cannot produce one critic out of your ranks (and I never read of one in them) that ever taught that in these passages it means any thing else than the present life and the future. All your critics quoted are *perverted* if you intended them to favor your ideas on this passage: FOR NOT ONE OF THEM SUPPORTS YOUR GLOSS.

10—I come now to the only point in this letter that is new. My 6th argument in proof that Gehenna or Hell cannot refer to any temporal punishment in the New Testament acceptation of it, is drawn from the fact that *neither Jesus nor his Apostles did at any time threaten temporal, physical, or corporeal punishment to those who disobeyed the gospel.* And how is this very weighty argument met? You prescribe the reading of certain scriptures concerning the calamities coming on the Jewish people for their accumulated crimes; the case of Ananias and Sapphira; the chastisement of the Corinthians for abusing the Lord's supper; and Paul's delivering Hymeneus and Philetus to Satan for their contumacy!! And this is the proof that the Lord and his Apostles did threaten bodily punishment or temporal sorrows in the Valley of Hinnom or some other place, to those who would not obey the gospel! Not one of these reach within a thousand miles of the point. Temporal punishments and chastisements are very common matters in the divine administration from the days of Cain down to the present time. But all the intelligent know that temporal rewards and temporal punishments, temporal blessings and cursings in the basket, store, family, field, and persons of the Jews, were the sanctions of that dispensation. But under the gospel age there are no such sanctions—not riches, wealth, health, nor prosperity for obeying; not poverty, sickness, or temporal calamities for disobeying the gospel. Christ's sanctions are, "He that believeth not shall be condemned"—not cursed with blasting, mildew, or locusts, or the Valley of Hinnom—They that "obey not the gospel

shall be punished with an *everlasting destruction* from the presence of the Lord"—not with the loss of health, wealth, goods, or chattels. "Behold, you despisers, and wonder and perish," was Paul's finale—"Be converted that your sins may be blotted out," was Peter's argument. In no case was any temporal inducement or threatening urged as a reason of obeying the gospel. I will only add, that your evading the antithesis of "entering into life and being cast into hell, into the everlasting fire," leaves on record against you one of the most immutable and general laws of language—viz. *the words on both sides of an antithesis are taken in the same extent of meaning.* From all which, I ask, may we not conclude, that my six arguments in proof that Gehenna, in its New Testament associations, and antithesis with future bliss and eternal life, does most certainly and unanswerably mean future and everlasting punishment, all remain in pristine vigor: you having now assailed formally only one of them, and that evidently without perceiving the point of it? So endeth the first proposition.

11—Your letter No. XI. (miscalled No. X.) is upon *aioon* and *aioonios.* Your first assumption, par. 6, on this subject, is, that *aioon*, compounded of *aei*, always, and *oon*, being, cannot mean endless duration; because that *oon* by itself signifies not duration, but being; and *aei* signifies not "endlessly," but "continuity"! You quote eight places (par. 7.) where *aei* occurs in the New Testament; and I appeal to the reader whether *aei* does not in every one of them mean duration *endless* as the subject with which it is connected. "You do always (*aei*) resist the Holy Spirit;" "*Always* rejoicing;" "They do *always* err;" "Be *always* ready," &c. &c. The Scotch or English word *aye*, always, is this word *aei* anglicised. Now if there be any word that necessarily and essentially represents *endless* duration, it is the word *aioon, always being.*

12—You say you find *aioon* the substantive 127 times; while I count it only 103 times in the New Testament. I count the *phrases* where it occurs—you count the word although it should occur twice in one clause of a sentence. This explains the difference. Five of your 127 are spurious, but for this I care not. You add, "It is translated by the word 'ever' 71 times, and by the word 'never' 7 times." This is a mistake: *aioon* is never translated *never.* There is a negative particle with it. You ought to have said, it is translated in the New Testament 78 times *ever*, three times *evermore*, twice *eternal*, and *world without end* once—84 times equivalent to eternal; and "world 36 times, worlds twice, ages twice, course once, and left untranslated twice." Very particular indeed! Mind, then, it is never translated once a limited time, or a part of any given duration; but on all occasions extends to the full limits of the subject.

13—You also say you count *aionios* seventy-one times, and that it is translated 'eternal' forty-two times, 'everlasting' twenty-five times, 'ever' once, and 'world' three times. I have not time to contest your enumeration; it is sufficiently accurate for my purpose—only that it is never, by itself, translated *world.* "Before the world was," *pro chronon aionion*, is from eternity.

14—But, sir, your manœuvre (par. 8) in substituting *eternity* or *eternities* for *aioon*, is too preposterous for a school-boy. Certainly you intended that for your special friends, who know as much of criticism

as of the philosopher's stone. But now, with your own data as to the number of occurrences and the common version of them, I have to submit a few facts and reasonings. And first of *aioon:*—

15—This word occurs, you say, 127 times. Now of these referring to God, or Christ, to his own being, perfections, and praises, we have it rendered 36 times '*forever*' or '*forever and ever*'—such as Rev. x. 6. "Swear by him that liveth forever and ever." Rom. ix. 5. "God over all, blessed forever." xi. 36. "To whom be glory forever." Rev. i. 18. "Behold I live forever and ever." I formerly noted these at 22, because in 15 of these phrases the word occurs twice; but on your count I now put them down 36. Now, sir, if in this case this word does not denote endless duration, no word can do it, or rather there is no such thing!

16—But in reference to the future state of the righteous, we have this same phrase or word translated *forever* and *ever* in the following instances:—John vi. 51. "If any one eat of this bread he shall live *forever.*" viii. 51. "If any one keep my word he shall *never* see death." x. 28. "They shall *never* perish." "He that doeth the will of God abideth *forever.*" 1 John ii. 17: vi. 58: viii. 52: xi. 26: 2 Cor. ix. 9: Rev. xxii. 5. Of this sort there are ten occurrences. Besides these, it is translated 38 times 'ever,' 'forever,' and 'forever and ever'—making in all 84 times.

17—In reference to the punishment of the wicked, it occurs eight times in five passages—2 Peter. "To whom is reserved the blackness of darkness forever." Jude, ver. 13: Rev. xiv. 11: xix. 13: xxi. 10. "And they shall be tormented continually, forever and ever;" or, as you say, for eternities of eternities.

18—Now, waiving the *figurative* uses of this word, we have got it *thirty-six* times applied to God and Christ, to their glory and praise; *ten times* to the future state of the righteous, and *eight times* to the future state of the wicked. I ask, then, by what rule or law of language—what canon of criticism, or for what reason do you conclude that when it is applied to God, to his perfections, to his praise, to the righteous portion of our race in the future state, *it should always signify endless, forever and ever*, in the most unlimited sense; and not have the same signification when applied to the future state of the wicked, but *always* in their case mean ending or for a limited time!! I put this question with the utmost confidence that it never can be, because it never was, satisfactorily answered by any Universalist.

19—But I have not half done with *aioon* yet. I have lying before me the Septuagint version of the Old Testament and the Hebrew Bible itself, and proceed to state a few facts for which I hold myself responsible:—

1st. We find *olem* or *oulm*, in some of its variations, more than *three hundred*, say *three hundred and ten times*, in the Hebrew Old Testament. In all these instances, with comparatively a very few exceptions, it is used to express unlimited time or a *period without end.*

2d. I find also that in the Septuagint *aioon* in some of its flexions is found more than 320 times, from 320 to 328. In more than *three hundred* of these it represents the Hebrew *oulm*, and, as yourself admit, it fairly represents it.

3d. I was about to state that this word, as well as *aionios*, frequently occurs in the Apocryphal books; but by an interpretation of our rules of

discussion, which I never contemplated, even in *criticism* you preclude these writings! Be it so, then. I argue nothing from this fact.

4th. Of some 18 or 20 cases at most, in which the word *aioon* in the Septuagint represents any other word than *oulm*, it is a word or a phrase which is synonymous with *oulm*, or where the Septuagint differs from the common Hebrew text. Now be it observed, that there is no word of such frequent occurrence in the sacred dialect of more definite, of less figurative, or of more ascertainable import, than *aioon*.

5th. For of the 320 times in which it is found in the Old Testament, it is translated 'ever,' 'forever,' and 'forever and ever,' and 'evermore,' about 290 times! Even in the Psalms of David we have it more than eighty times in such acceptations as, "The Lord shall endure forever." ix. 7.—"Thou hast made him most blessed forever." xxi. 6.—"The Lord is King forever." xxix. 10.—"Thy throne, O God, is forever and ever." xlv. 6. &c, &c.—"All the workers of iniquity shall be destroyed forever and ever." ix. 2, 7.—"His saints are preserved forever." xxxvii. 28.—"The Lord knoweth the paths of the upright, and their inheritance shall be forever." xxxvii. 18. I might greatly multiply these; for if I were to take your way of counting the word in all the phrases in which it occurs, I know not but I should be able to add a hundred more such occurrences in the Old Testament.

20—To all this it will be excepted, no doubt, that this word in the Old Testament, as in the New, is used catachrestically, and in a part of its signification applied to hills, mountains, covenants, priesthood, the land of Judea, &c. Grant it, for this is common to all words in every language. We use the words eternal, endless, forever, in the same catachrestic style every day: 'You everlasting talker;' 'He is an endless declaimer;' 'She is a perpetual tattler;' 'He is an endless trouble to me;' 'He is forever seeking his own honor.' I could fill pages of such common phrases. And would you not say that he who thence infers that this is the true and proper use of the word; and that we mean no more by it when we talk of God's existence, of heaven, of future happiness, is, to say the least of him, no very profound linguist and logician—we only add, and of future misery too!

21—To proceed in the same inductive style with *aioonios:* All the learned know, and many of the unlearned have heard, that from *aioon*, always being, eternity, forever, comes *aioonios*, eternal, everlasting. We have the word *eternity* only once in the common version; Is. lvii. 15. "The Holy One who inhabiteth eternity." Here it is *aioon* in the Septuagint. They might, indeed, have rendered the same sort of phrase Micah v. 12.) by the same word; for it is not only *olem* in the Hebrew, but *aioon* in the Septuagint: "Whose goings forth have been of old from everlasting"—literally, from the days of eternity.

22—You have conceded enough for me on *aionios*. You say, out of the seventy-one times in which you find it [some of which are, by the way, spurious readings] in the New Testament, it is in the common version forty-two times translated *eternal*, and twenty-five times *everlasting*, and once *ever*, leaving but three occurrences to dispute about. I venture to say you cannot find another adjective of the same construction in the whole New Testament, that is so uniformly rendered by one word in all languages, as this is by the strongest word for endless duration. To confirm this I will only add that I find it more than *ninety* times in

the Septuagint of the Old Testament, and only seven times representing any other word than *olem* in some of its forms! in English rendered as in the New Testament, by *eternal, everlasting, forever.*

23—What need have we, then, of farther witness? Look first at the general fact: The words *aioon, aioonios*, occur in the Greek Old and New Testament some *six hundred and eighteen times*, of which extraordinary sum they are properly and literally translated in the common version FIVE HUNDRED AND EIGHT TIMES BY THE STRONGEST TERMS IN HUMAN SPEECH INDICATIVE OF ENDLESS DURATION—such as 'eternal,' 'everlasting,' 'forever;' and, in the judgment of the most numerous and learned critics, might as well in many of the others have been as literally translated by the same words. Then look, in the second place, at the special fact: These said terms occur in the New Testament alone, referring to the *continuance* of the happiness of the righteous, *sixty-one times;* and to the *continuance* of the punishment of the wicked *fifteen times*, translated 'eternal,' 'everlasting,' 'forever.' Now from the general fact, and this still more striking special fact, I emphatically, and with intense interest, demand why—for what reason—by what law of language or canon of criticism, shall the *duration* of the happiness of the righteous and of the misery of the wicked be as different as time and eternity, when they are thus so often, and in such various circumstances, set forth by the very same words! On the answer to this question must always hang the fate of Universalism, so far as the meaning of these words is concerned. I hope, then, this question will not be again slurred over, but be clearly, fully, and rationally met and answered.

24—A specimen or two of the puerile evasions of their force, as a warning against similar manœuvring in future, will now be selected from your letter of September 22, paragraph 9. After your array of the figurative use of the word *aioon*, age, or world, under the literal representative of it, eternity, you make the following grave objections:—Because we have the *plural* of these words used for the singular, and the plural *twice repeated*, as *eis tous aiounas toon aiounoon*, used as the most intensive form of the word; you say, "this is a circumstance sufficient to prove that the word does not of itself, radically, legitimately, or properly imply endless duration." A profound objection, truly! A new law of criticism! A single glance into the Hebrew style, into the Bible language, will thoroughly scatter this mist. But I wish all our readers to understand your learned objection, and shall state it again in more familiar style. Because we have the phrases "ages of ages," "eternity of eternities," "forever and ever," to represent endless duration; therefore in the singular number, and without repetition, the words 'age,' 'eternity,' 'forever,' cannot mean the same thing; but must mean less in the singular than in the plural, and less when once than when twice used in the same phrase. A few examples of Hebrew or biblical usage will settle this point. If our readers understood Hebrew, I would request them to read Psalms xvii 6, 7, 8: lxi. 5: cxlv. 13: Isai. xlv. 15: 2 Chronicles vi. 2., where they will find *olem* in the plural signifying just what *olem* in the singular means. I would tell them to examine the words God, wisdom, dwelling, the wicked, Creator, &c. in the Hebrew, and see whether in the singular and plural forms in which they are frequently found. they have a different signification. Or if they understood Greek, I wood refer them to *Sabbaton* and *Sabbata*, to

ouranos and *ouranoi*, the singular and plural of Sabbath and Heaven, so frequent in the New Testament, which mean the same in both numbers. But as they do not all read these, I will only invite them to examine in the common version such phrases as "the holy of holies," "a servant of servants," "the heaven of heavens," &c. to see whether this intensive form of expression made the words *holy*, *heaven*, *servant* in the singular to mean something less than *holy*, *heaven*, *servant* scripturally, etymologically, and properly! But if the plural form or a repetition changes the meaning of words, we are still sustained in the question in debate, if not in behalf of the righteous, at least as respects the doom of the wicked; for we are told that "the smoke of their torment ascendeth forever and ever," and "all the workers of iniquity shall be destroyed forever and ever"!! for ages of ages, for eternities of eternities; and if this expresses not duration without end, language can never express an idea certainly and unequivocally.

25—To sum up this branch of the argument: We have, from your own display of *aei*, always, and *oon*, being, shown that no word etymolygically or radically, can more naturally signify *endless being* or *endless duration*. 2. That *ever*, *forever*, *evermore*, and *eternal*, are its most common versions in both Testaments. You have examined the New and conceded this. I have examined both Old and New, and if it is disputed I will reinforce it; but I think you will not demand this. 3. When applied to God's being, you admit it means endless. 4. Also, when applied to his glory, it means duration without end. 5. Also, when applied to the praises to be offered to him. And, 5. You also admit that when it is applied to the future happiness of the righteous, it means endless. Now for your reasons why it signifies a limited time, an ending period when expressive of the continuance of the punishment of the wicked.

26—Our readers will doubtless remember that we told them long since that the English Bible enables any honest person of common sense to settle this matter as satisfactorily to himself as though he possessed the most perfect knowledge of Hebrew, Greek, and Latin—because, although the Hebrews, Greeks, and Romans believed and taught future and eternal punishment, their words, like our own 'eternal,' 'everlasting,' 'forever,' &c. were used sometimes figuratively in reference to present things*—just as the most sacred words, God, Lord, Saviour, Redeemer, &c. &c. are with us. There is not, then, a single atom of relevance or propriety in all this Universalian talking about *gehenna*, *hades*, *aioon*, *aioonios*, &c. It is all fog to the eyes of their readers. But as they choose this untoward way, we shall give them messes of it to satiety.

27—My last letter, written on the Ohio, fell short of the stipulated length about one page. I am yet some words, if not arguments behind, if my compositor rightly informs me. Meanwhile, sir, be assured that I will henceforth omit to notice any paragraph you write in which there is any expression so grossly vulgar, undignified, and coarse, as in some paragraphs of your last communication. I shall set down such uncourteousness as an indication of your conscious want of argument. I

* I never saw a Patent from any American Land Office that did not end with these words—"His heirs and assigns *forever*." Does this prove that Americans have *no other* "forever" than such as a Deed or Patent conveys!

have found some decent and veritable gentlemen among the Universalian laity; but such folks among their clergy are rare commodities.

28—Unless you can forward your replies in manuscript before you send them to Utica, it will be impossible, I judge, to receive them here in time for a monthly exchange. A. CAMPBELL.

Kingdom of Satan---No. 1.

PREFACE.

THIS is no idle speculation: it is a subject of much practical importance. We have long felt the want of a full development of the Bible doctrine concerning this fallen Prince and his rebel hosts. A number of years since we verbally proposed to some inquisitive brethren a series of essays on this subject; but from year to year we have waited for a more convenient season. it has not yet come; and, fearing it might not speedily arrive, we have concluded to anticipate it.

SATAN A REAL PERSON.

But are we to write the history of a real personage, the true and proper head of a spiritual dominion; or of a rhetorical figure, called a *prosopopœia*, or a *personification*? In one word, Is Satan a person or a figure of speech?—the personification of some abstract principle, or a living and immortal being?

To the simple-minded reader of the volumes of Revelation this may appear a more curious than profitable question. He is not aware that this great antagonist spirit, so often styled the Devil and Satan, the head of an opposing empire, having under him various ranks of infernal powers, is regarded not merely by Deists, but by Socinians, Universalists, and some other Neologists and Free-Thinkers, a mere figure of speech—an ideal being—at one time representing the evil principle; at another, a Jewish Sanhedrim; again, a Pagan Magistrate, or any other persecuting or opposing evil genius among men—just as the exigencies of those who deny both his personality and his agency may require.

That Deists, Sceptics, and Infidels of all classes should seek to promulge such views, is quite in keeping with their characteristic opposition to the Bible. But that any person receiving the Bible as God's inspired record addressed to all mankind in human speech, subject to all the rules and laws thereof, should seek to convert Satan into an ideal and fictitious being, is an alarming proof of that appalling *fact*—that there is a fearful amount of latent scepticism lurking among professors of the faith in addition to that more bold and daring unbelief avowed by those without the pale of the professing community.

Seriously and in good earnest to discuss such a question, savors to me so much like trifling, that it is with difficulty I can bring down my mind gravely to disprove a hypothesis so superlatively outrageous. I say, *outrageous;* for at a single thrust it nullifies all the laws of personification, mystifies all those passages of sacred scripture that speak of the volitions, words, wiles, and efforts of this arch enemy of ours, and symbolizes away the gospel of Christ, his death, sufferings, and conquests, into a mere rhetorical flourish as airy and imaginative as Satan himself.

Nevertheless, we shall essay to disprove this gross assumption. Be it remembered, that this figure called *personification,* is a figure of poetry rather than of prose; and is one of the plainest of all figures, insomuch that there is less difficulty in understanding it than any other rhetorical figure; and it so happens that we have never had a controversy about it in the annals of literary debate. It seldom occurs in any speech or writing, except in a moment of high excitement, where it is impossible to misunderstand it. Thus David, in some of his ardent moods, addresses the mountains as leaping, and the hills as skipping, and commands the dragons and deeps, fire, hail, snow and vapors, beasts and all cattle, fowls and creeping things to praise the Lord. On one occasion the Lord says, "Awake, O Sword! against my Shepherd, against the Man that is my equal! Smite the Shepherd, and let the sheep be scattered abroad." "Give ear, O Heavens! and hear, O Earth!" says Moses when greatly animated. A thousand instances of this sort are found in the Bible, but so plain that every person understands them.

But what have we found in this case? A personification in cold blood—in prose—used by twenty writers, living in different nations, speaking different languages, extending over a period of time of more than fifteen hundred years; and so dark, mystic, and unintelligible that all mankind till lately have understood it to be a real person! There is not in universal literature such a personification as this!

But again—Satan, by one Apostle, is called "*the Tempter;*" "*the Old Serpent*" and "*the Devil*" by another; and is spoken of under other names by different persons, and by the same person at different times Now this fact alone annihilates the idea of personification: for, let me ask, can any one show, in any respectable book in the world, a similar case, when any thing personified is in the personification called by different names by different persons, and sometimes by one and the same person? It is impossible.

To reduce it if possible to a greater absurdity, we ask those theorists whether is Satan in the four Gospels to be regarded as the Evil Principle, or as the Jews' High Priest, or the Roman

Magistrate? Let any one of them be assumed, and then we shall begin with Matthew's account of the Saviour's temptation, and apply it to the end. Say, for example, it is the evil principle personified which led Jesus up to the mountain top, or to the pinnacle of the Temple; and then what comes of Him "who was holy, harmless, undefiled, separate from sin, and higher than the heavens!" His purity is departed. But they will say, it is in Matthew a personification of the High Priest or the Roman Magistrate This helps not the case: for, passing by the temptation that is now worse than before, look at the case of Judas into whom we are told Satan (that is, the High Priest or the Roman Magistrate) entered!!! Lest any one should say we are only feigning objections, we shall pursue this chimera no longer.

Satan, then, is as real a person as Jesus of Nazareth, the angel Gabriel, or the man Adam: for whatever denotes personality in reference to any real character, is found applied to Satan, not in the language of poetry, but in the most unadorned and unfigurative language of prose. I cannot, however, but admire this insidious and malign plot on the part of Satan to efface from the human understanding the apprehension of his real existence, and to erase from the heart the fear and dread of him, by converting himself into a personification of an abstract principle—a mere rhetorical figure. This admirably corresponds with his address to the woman in Eden, and to the Saviour in the wilderness.

Having, alas! too many proofs, too many thousand monuments of the reality of this "*evil one*," we shall now attend to the names by which he is depicted in the Bible; from which we may yet learn something of his history. These are—*Satan, Devil, Tempter, Liar, Deceiver, Father of Lies, the Wicked One, Accuser of the Brethren, Murderer, Dragon, Serpent, the Old Serpent, a Sinner from the beginning, Ruler of Darkness, Beelzebub, Prince of the Demons, Belial, Prince of the World, God of the World, Prince of the Power of the Air, the Spirit of Disobedience, Potentate of Death, Angel of the Bottomless Pit, Abaddon, Apollyon, the Destroyer.*

In some of these names and titles others are included. Thus, *Satan*, his most ancient and common name, is translated *adversary, accuser, enemy;* and *Devil* is translated *calumniator, slanderer, blasphemer.* Besides these terrific and appalling names, he is compared to the most gigantic terrors—to leviathan, the fiercest dragons, a roaring lion seeking whom he may devour, full of wiles, plots, and machinations, commanding immense resources, and filled with implacable and eternal hatred to God and man.

Such are the scriptural designations of this arch apostate, this mighty spirit, originator and president of the empire of rebellion and death; transformed from a seraph to a fiend, fallen from the

brightest constellation of the morning stars to the blackness of eternal darkness. We shall only add, that when any appellation is given to him which has ever been participated by any other being, to contradistinguish him he uniformly wears the emphatic and definite prefix *the:—ho Satanas, the Adversary; ho Diabolos, the Slanderer; ho Poneros, the Wicked One*, &c.

From a careful analysis of these names and titles, together with various attending circumstances, superadded to the few hints and allusions referring to this personage found in sacred scripture, we may be enabled to make out such a history of him as will prepare us for a better understanding of his present kingdom now existing in these United States.

A. C.

Prophetic Department.

THE PROPHECIES—*NO. VIII.*

When we shall have noted the captivity of Israel according to the flesh, we shall have finished the first part of our scheme; and shall then hasten through the second to the third, for which the materials to be found in the first and second are arranged.

In our last we saw Israel under the captaincy of Joshua, invested with the possession of the land of promise. This portion of Jewish history we contemplate in the double light of history and prophecy. Because, indeed, the whole history of the redemption of the ransomed people from Egyptian slavery is, in type, a particular prophecy of a better deliverance from a worse despotism. So now we are to consider the captivity of Judah by the hand of the Chaldean and his deliverance therefrom as prophetic history.

Had Jacob kept himself pure from the idolatries of the people whose land he possessed, his possession of it had remained to this day. But, alas for the instability of all human affairs! a world of sin can never be converted into a heaven of rest. He formed alliances and instituted familiarities with the idolatrous residents of the conquered countries. Thus, instead of sanctifying himself by obeying all the commandments of the Lord for the extirpation of that accursed people, he polluted himself by their idolatries, until the God of Abraham was obliged to carry him out of that country and put him under the hand of discipline of a seventy years' servility to the Chaldean excellency.

This captivity was long foretold. Balaam himself, as we have seen, under the impulse of the Omniscient Spirit, predicted it;

Moses also had intimated it: but it was reserved for the aged and venerable Abijah to declare it fully and without a figure, and that too to the first Queen of the kingdom of Israel. The oracle needs no interpretation: "The Lord shall smite Israel as a reed is shaken in the water; and he shall root up Israel out of this good land which he gave to their fathers, and shall scatter them beyond the river; because they have made their groves provoking the Lord to anger: and he shall give Israel up."* This indeed is but a slight enlargement of the oracle of Moses: "The Lord rejoiced over you to do you good and to multiply you; so shall he rejoice over you to destroy you and bring you to naught: and you shall be plucked from off the land whither thou goest to possess it, and the Lord shall scatter thee among all people, from the one end of the earth to the other."† Joshua the Prophet in his valedictory also foretold it: "When you have transgressed the covenant of the Lord your God which he commanded you, and have gone and served other gods and bowed yourselves to them, then shall the anger of the Lord be kindled against you, and you shall perish quickly from off the good land which he hath given to you."‡

The manner in which this was verified and fulfilled the history of the Kings of Israel and Judah amply details. Nearly four hundred years after the exodus the tribes of Jacob desired a king. God gave them a Benjamite—Saul the son of Kish. His reign commenced in the year 397 after the exodus, or ten hundred and ninety-five years before Christ, and continued forty years. He violated the Constitution and his family was rejected. David the son of Jesse, the son of Judah, succeeded him and reigned forty years. Solomon his son also reigned forty years. Thus the twelve tribes continued one nation during the reign of three kings, a period of one hundred and twenty years. The Divine Constitution of Israel was, however, shamefully violated by Solomon through the influence of his Pagan wives, and the Lord rent from him the kingdom, with the exception of Judah and Benjamin, which for the sake of his beloved father, he continued in his family. Thus the twelve tribes of Jacob became two kingdoms and two lines of kings, called the kings of Judah, and the kings of Israel, ruled over them until they both so often and so grievously violated the Constitution, that the Lord permitted the Assyrian emperors to "pluck them up" out of the covenanted land. Of nineteen kings, of nine different families, that reigned over the kingdom of Israel during the period of two hundred and fifty-four years, there was not one good one. Five of these kings were conspirators and murderers; but only in one instance did the sceptre pass into the hands of the son of a conspirator. The

* Kings xiv. 15, 16. † Deut. xxviii. 63, 64. ‡ Josh. xxiii. 16.

kingdom of Israel being cut off from the Temple and the legitimate priesthood, in consequence of the schism in the political government, their first king Jeroboam the son of Nebat, having set up at Bethel and Dan two altars and two calves, apostatized much sooner than the tribes of Judah and Benjamin.

The kingdom of Judah continued during a succession of twenty kings of the family of Rehoboam its first king, the son of Solomon by an Ammonitess princess of the name of Naamah. Of these twenty kings nine were comparatively good and eleven bad. But the nine good kings lived much longer than the eleven wicked kings, insomuch that the kingdom of Judah during its separate national existence, a period of three hundred and eighty-seven years, was only one hundred and fifteen years under wicked kings, and two hundred and seventy-two years under good kings. If we add to these the reigns of Saul, David, and Solomon over the twelve tribes, the whole time of the kings before the Babylonish Captivity was five hundred and seven years; of which number there were eleven good and twelve bad kings. This makes the disproportion in favor of the good kings one less in number, and gives them the same ratio in point of time—the good kings reigning more than twice as long as the wicked kings. To the influence of these good kings, some of whom were eminent reformers, it is doubtless owing that the kingdom of Judah survived the kingdom of Israel one hundred and thirty-three years.

But both the kingdoms fell according to the prophecies. The causes of the fall of the kingdom of Israel is given by an unerring pen in the words following:—"For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made. And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchman to the fenced city. And they set them up images and groves in every high hill, and under every green tree: and there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger: for they served idols, whereof the Lord had said unto them, Ye shall not do this thing. Yet the Lord testified against Israel and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding, they would not

hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them. And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only." 2 Kings xvii. 7–18.

Judah's captivity and overthrow, with the causes, thereof, are as circumstantially stated on various occasions. The following account of their fall and captivity is from the author of the Chronicles of Israel:—"Moreover, all the chief of the priests, and the people, transgressed very much, after all the abominations of the heathen, and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king and of his princess, all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons, until the reign of the kingdom of Persia: to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbath: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years." 2 Chron. xxxvi. 14–21.

This captivity began six hundred and six years before Christ, but was not perfected till the year 588 before Christ. For while the captivity of Israel was in process thirty-eight years, that of Judah was completed in eighteen years.

The times of the kings of Judah is the Jewish age of prophecy. No less than twelve out of fourteen of the Jewish Prophets prophesied during the reigns of the last twelve kings of Judah, a period of two hundred and seventy-four years. The Lamentations of Jeremiah were written in 588, the very year of the final captivity and burning of the Temple. Daniel, Ezekiel, Zachariah, and Obadiah flourished during the Captivity; Daniel, Ezekiel, and Zachariah prophesied through a great part of it; Haggai, at the time of the return; and Malachi, more than a century after the restoration of the Temple. To interpret soberly the Jewish Prophets, it is essential that we are acquainted with the history of the times in which they flourished. Now the brief sketches we have in the books of Kings and Chronicles, constitute the only authentic documents we have on this subject, and are therefore to the student of prophecy of inestimable value.

The books of Ezra and Nehemiah stand to the prophecies concerning the Captivity and the Return as civil and ecclesiastic history now do, and shall continue to do, in relation to the yet unaccomplished oracles. Of those predictions we shall give a few remarkably literal and specific:—"Therefore thus saith the Lord of hosts, Because ye have not heard my words, behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldean, and will make it perpetual desolation. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations." Jer. xxv. 8—13. Also, Jeremiah xxix. 10—14. "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word towards you, in causing you to return to this place. For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your

heart. And I will be found of you, saith the Lord; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive."

Of the literal and exact accomplishment of these predictions, it is scarcely necessary to add to the passages already quoted from 2 Chron. xxxvi. 14—21, except in proof of the actual return from that state, as both Isaiah and Jeremiah so clearly and fully speak. The facts gathered from these historians are:—

1st. That in the first year of Cyrus* king of Persia, B. C. 536 years, exactly at the close of seventy years from the beginning of the Captivity, a decree was issued and proclamation made for the return of the Jews and the rebuilding of the house of God. ch. i 81. Some fifty thousand returned at this proclamation. ii. 64, 65.

2d. Soon as these returned they began to rebuild the altar and restore the primitive worship. ch. iii. 2—13.

3d. But when the reformers began to rebuild and restore the ancient order of things, under the guidance of Zerubbabel and Joshua, the adversaries of Judah and Benjamin, because their proffered help was rejected, began to oppose the work of reform. They not only troubled them in building, but hired counsellors to accuse them before Cyrus, even to the times of Darius and Cambyses, styled Ahasuerus. iv. 1—16.

4th. The work was thus greatly impeded by the Samaritans till Darius issued a new decree, bearing date 519 before Christ, seventeen years having intervened from the decree of Cyrus

5th. The Temple was rebuilded and dedicated, and the feasts observed according to the law, in the twenty first year after the return. ch. vi. 1—22.

6th. Nevertheless, the ancient order of things was not yet fully restored, nor the captivated people fully brought back for fifty-eight years. For it was not till the days of Ezra and Nehemiah that the work of reform and restoration was completed. It called for more than the decrees of Cyrus and Darius and their helping hand, with the efforts of Zerubbabel and Joshua, supported by the predictions and exhortations of Haggai and Zechariah. Ezra the scribe and a new decree to *restore* and *rebuild* Jerusalem, were yet wanting.

7th. This splendid decree or charter was furnished by Artaxerxes Longimanus in the seventh year of his reign, allowing all Israelites of whatever tribe to return, giving them money and provisions, and commanding them to set up a proper government. The decree was issued in the seventh year of Artaxerxes, 457 years before Christ. Ezra vii. 28.

* Read also Isaiah xliv. 28.; xlv. 1—4.

8th. Ezra, on his commencement, soon as he and his companions returned to Jerusalem, began a great *moral* reformation, in which he was ably supported by Ezra.

The breaches in the walls of Jerusalem were not rebuilt till Nehemiah, in the year 20 of Artaxerxes, with a new decree and new auxiliaries, which he obtained in the 20th of the king of Assyria, or 445 years B. C., set about it.

9th. But to consummate the whole, Ezra taught the people a *pure speech*, and expounded to them the whole Institution, the true sense of which they had lost in the Captivity. This was not fully done till the 32d of Artaxerxes:—"And all the people gathered themselves together as one man into the street that was before the water-gate; and they spake unto Ezra the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water-gate, from the morning until mid-day, before the men and the women, and those that could understand: and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithia, and Shema, and Anaiah, and Urijah, and Hilkiah, and Masseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up. And Ezra blessed the Lord, the great God: and all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Masseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place. So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading." Nehem. viii. 1—8.

All the ordinances were now kept as at the beginning. Thus the Feast of Booths was kept:—"And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Joshua the son of Nun, unto that day, had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and so on the eighth day was a solemn assembly, according unto the manner." Nehem. viii.

17, 18. "And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and read in the book of the law of the Lord their God one-fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God." ix. 2, 3.

They finished the work of reform by making a clear, full, and explicit covenant against idolatry, chap. x.; after which they separated themselves from all unholy persons, and gave their whole hearts to the Lord. ch. xiii. 1—3. "On that day they read in the book of Moses in the audience of the people, and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God forever; because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them; howbeit our God turned the curse into a blessing. Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude." But it ought to be borne in mind that only a remnant of the professed people of God—of Israel according to the flesh, ever returned from Babylon. Many of them lived and died in the land of their enemies.

Thus were the prophecies concerning the Captivity fulfilled, and in the fulfilment of the prediction we have data prospective of the present captivity of God's people under the yoke of "*Babylon the Great.*" The fact of the transfer of that title to Papal Rome indicates a similarity in the fortunes of the Old and New Testament Israels. The Papacy is to Christianity what Paganism was to Judaism. One God was the basis of the Jewish Institution and the glory of it. One Mediator is the basis and glory of Christianity. Paganism made many gods; and the Papacy has made many mediators. Paganism prevailed over God's people for a time: so has the Papacy over Christ's people. As the Old Covenant people were corrupted by their Pagan masters, so the New Covenant people are yet corrupted by their Papal rulers. As the degeneracy of Israel was in the ratio of their defection from the primitive purity of the Mosaic Institution, so have been the delinquencies of the Christian people; and as the Jews return to the ancient order of things accompanied their deliverance and preceded the enjoyment of their forfeited inheritance; so must the restoration of primitive Christianity accompany the deliverance of the Christian people and precede the conversion of the world, and the full fruition of the primitive glory of the latter day. In the Jewish case, political revolutions preceded their deliverance: for the day of their redemption followed close upon the last days of the Chaldean power. The sword that rescued Israel slew their captivators. Babylon instantly

fell in an unexpected hour; so will Rome sink like a millstone in the sea. In the Christian case we may expect as great a similarity of fortunes as there is in all the prominent points of the typical and antitypical institutions. This, however, is rather in anticipation of what is yet more fully to be developed when we enter upon the various fortunes of the Christian people.

A REFORMED CLERGYMAN.

Mr. LYND'S DISCOURSE ON SPIRITUAL INFLUENCE.

No. I.

This discourse fills one entire broad side of the Cross and Baptist Journal and about one-third of another. Much as we would desire to lay it all before our readers at one time, we cannot, with any regard to the subjects on hand. We shall therefore be compelled, as before, to divide it into sections. The curious reader can, however, when the whole is republished, read it and the reply at one session:—

From the Cross & Baptist Journal.

THE INFLUENCES OF THE HOLY SPIRIT.—REPLY TO Mr. CAMPBELL.

1. I cannot perceive the force of his disclaimer that he does not make his own opinion a prominent part of the system of truth. If I understand the meaning of language, he has for years been using his best efforts, from the pulpit and the press, to show that Christians generally entertain wrong views of the influence of the Spirit. If they are wrong, he does right to correct them. Of this no one will complain. But if he maintains that the Spirit operates through the truth, and Christians generally admit that the truth is the instrumentality of the Holy Spirit, then in what are they wrong? Not in the fact, and not in the instrumentality. If they are wrong, therefore, it must be in not receiving the opinion of Mr. Campbell. That opinion limits the power of God by pleading that "*all the converting power of the Holy Spirit is exhibited in the Divine Record.*"

2. It is perfectly clear from Mr. Campbell's reply, that I have neither misapprehended nor misrepresented him in his views of divine influence. Though he says, "Mr. Lynd himself does not seem fully to comprehend the extracts which he has just quoted from the dialogue," it now appears that I have most clearly comprehended them. The very position which those extracts indicated and which I supposed him to assume, he has repeated in the strongest language. We are now fairly at issue on a point of vital importance to the whole scheme of redemption. If Mr. Campbell errs here, it is a fearful error, involving a departure from the faith once delivered to the saints.

3. Mr. Campbell *verbally* admits the fact that the Spirit of God exercises an influence upon the human mind in renewing and sanctifying men, and yet the *fact itself* is *virtually* denied. The gospel teaches that *the influence of the Holy Spirit gives to divine truth an efficacy in renewing and sanctifying men which it could not have independently of such influence.* This fact Mr. Campbell does not admit. Now, if this fact can be sustained by the word of God, his error is one of fearful magnitude. It is not a speculative difference about an opinion. He mistakes altogether the fact as taught in the word of God, when he charges me with superadding my opinion as to the kind of power or influence exercised.—I have expressed no opinion upon the subject, and Mr. Campbell substantially admits that I have not when he says, "I doubt not that already Mr. Lynd sees as distinctly as myself, that *supernatural* no more than *mediatorial*, when prefixed to power, reaches at all to the

nature of the *power*." Already, indeed! I saw it long before. I did not write without thought, and I am certainly obliged to Mr. Campbell for such a clear defence. It is true that I cannot find a name for the nature of the influence for which I plead, because it is an influence above all that I can conceive. It is an influence from the infinite God which he has not explained to his creatures, and this *fact* is indicated by the expression *supernatural*. He asks, "Who ever understood a subject for which he could not find a name?" I do not profess to understand the subject of divine influence, i. e. the mode by which God operates upon the human mind in renewing and sanctifying the heart; but I do profess to understand when that influence is *virtually* denied. I do not despair of proving satisfactorily that Mr. Campbell's theory not only virtually denies the influence of the Holy Spirit, but tears down the very pillars of the whole gospel plan.

It is necessary to be more explicit here; for if the theory of Mr. Campbell does not stand out prominently to view, it will be impossible to meet it. In that part of his answer which is found in the September number of the Harbinger, he has delivered himself so indefinitely, that a superficial reader might be led to conclude that he held the doctrine of divine influence in renewing sinners. Nothing can be farther from the truth. Mr. Campbell does not believe that *the Holy Spirit exerts any influence upon the heart of a sinner, in renewing and sanctifying him, beyond that of the written word*.

In my former essay I had argued that the Holy Spirit exerts an influence in renewing and sanctifying men, by which the motives or arguments exhibited in the gospel are rendered efficient. I proved that such an influence had been recognized by holy men in all ages. In reply to this he observes that he never held the dogma that *all the influence* of the Holy Spirit is in the words recorded in the Old and New Testament. He says that "all the *illuminating* or *sanctifying influence* of the Holy Spirit is in the Word," &c. Now what construction am I to put upon this language? Who does not know that *all the influence* of the Holy Spirit is not in his Word? He possesses equal physical influence with the Father and the Son. Mr. Campbell certainly must have understood my language to mean that if *all* the influence which the Holy Spirit employs in *renewing* and *sanctifying* men is in the words recorded in the Old and New Testament, and we have these in our possession, why pray for grace to help in time of need? Does he suppose that Paul could have been sanctified if he had not obtained grace to help in time of need? Why then spend time in giving us the meaning of this phrase? He contends that all the *sanctifying* influence of the Spirit is in the Word, and yet, that this is not *all* the power or influence which he exerts in *sanctifying* men. He admits that there is an influence extraneous to this, or superadded. He says, "When I pray for the conversion of sinners, I ask not for any new light or revelation from the Holy Spirit; [nor do we] but that God would so order it, in his ten thousand ways and means, that the word of life, the gospel, might have access to their hearts, and work in them to will and to do, according to his benevolence."—Again, he allows that it is in the power of God's Spirit to *occasion trains of thought, to arrest the attention*, and to *hold up certain associations in the mind by means of media so subtle and indiscoverable, that one seems to think, feel, and act as spontaneously as though there was no other agency in the universe than his own*.

Now, upon Mr. Campbell's own showing, a sinner is not renewed merely by the motives or arguments of the gospel; but by the exertion of *physical* power superadded to moral.—He says definitely that it is the "*power of circumstances*," which in other matters we call *providential*. After all, then, it comes down to mere providential arrangement.—Thus for instance, when the Lord opened Lydia's *heart, inclined* or *disposed* her to attend to the words of Paul, he merely in a way of providence called her attention to the preaching of Paul, probably by arranging matters so that she should be in Philippi when the Apostle preached. In all this I see no influence upon the heart, giving an efficacy to the words of Paul, which, without such influence, they could not have had. I cannot from his language understand that he believes the doctrine of divine influence. Any one can perceive that *the ten thousand ways and means* which the Holy Spirit possesses are employed simply to bring the gospel to the attentive consideration of men through providences. When the gospel is once brought to their attention, it then depends upon

themselves whether they are renewed or not. The gospel itself, wherever it is preached is capable of occasioning trains of thought, of arresting attention, and of holding up certain associations in the mind. It will do all this among the lost through eternity. No Holy Spirit is needed to do these things, nor do we need a *subtle and undiscoverable media*. I maintain then that this providential arrangement is brought in by Mr. Campbel to avoid the force of the argument from prayer, and that he does not hold the doctrine that the Holy Spirit gives to divine truth an efficacy in the heart which it could not otherwise have.

4. The reader will observe particularly that Mr. Campbell has not made an attempt to define the nature of the Spirit's power when he enabled the Apostles and others to speak in languages which they had never learned. He cannot define it while he keeps in view his own language in the dialogue. He says, "When we think of the power of the Spirit of God exerted upon minds or human spirits, it is impossible for us to imagine that that power can consist in any thing else but words or arguments" p. 349. The Holy Spirit taught the Apostles to speak in different languages. Will Mr. Campbell's subtle physical media account for this? Then it was something more than words and arguments, and an operation upon human spirits too.

[TO BE CONTINUED.]

Every year brings us many new readers. For their sakes especially, as well as for the more complete illumination and confirmation of our former readers, we consent to a sort of annual discussion of one of the most prolific sources of modern mysticism and error—*a false theory of supernatural influence*. Notwithstanding the subject has been so often discussed—to the entire exhaustion, as we supposed, of all the strength of former antagonists; still some new theologian fancies he can do better than any of his predecessors, and appears upon the stage in defence of some one of the too popular theories of conversion. We endeavor to give as much variety and utility to the subject as possible, so far as we are editorially bound to consider it, and that is only in such cases as our opposers give our essays to their readers. On any other consideration we regard the farther discussion of this subject as a work of supererogation. Still I think it is capable of being placed in bolder relief before the whole community; and I thank my friend Mr. Lynd for the opportunity he has given me for so doing.

I complain, however, of the *ex-cathedra* style and pontifical proscriptive character of the communication before us. There is a labored and studied effort to denounce as damnably heterodox—to exaggerate and to widen the difference by twisting and stretching it until the thread repeatedly snarls and breaks to his own discomfiture. Mr. Lynd feels where his strength lies, and has a right to use those weapons which he can best wield. The goat pushes with his horns, and the horse strikes with his hoof. Every animal knows what Nature has done for him.—Mr. Lynd feels that he is strong in popular prejudice, and that I am weak there; and therefore he makes the most obnoxious assertions pass for arguments and proofs "strong as holy writ."

In section 2d he says, "We are fairly at issue on a point of vital

importance to the whole scheme of redemption. If Mr. Campbell errs here, it is a fearful error, involving a departure from the faith once delivered to the saints." And what is it if Mr. *Lynd* errs here! Is it impossible or improbable in his case more than mine?

Again, in section 3d: "Mr. Campbell does not believe that the Holy Spirit exerts any influence upon the heart of a sinner, in renewing and sanctifying him, beyond that of the written word." And what if Mr. Lynd believes the *contrary?* What does all this *prove?*

My answer to the alleged difficulty of "asking help in time of need," which I supposed was a misapplication of the words, (for they were not spoken to unconverted, but to converted men,) by showing him how much might be done for Christians and for all men in the mysterious ways of Divine Providence: is repelled by saying, "I maintain that he does not hold the doctrine that the Holy Spirit gives to divine truth an efficacy in the heart which it could not otherwise have." And again I ask what does this prove or disprove? Does not all this and much to the same effect, look as if Mr. Lynd wrote for *effect* rather than for *conviction?*

Now while I, in my turn, declare that there is a difference between our views on "this vital subject," and my assurance that Mr. Lynd is in error, palpable error on this very subject of supernatural influence, I candidly do not think that his theory will keep him out of the kingdom of heaven hereafter, or ought to debar him from the present administration of that kingdom on earth, provided only his life is morally right with God and men. I think, however, that his theory, when promulged, may be greatly injurious to others. Still, my *think* or my *belief* on this matter I neither urge against him, nor in proof of my own views. There is, indeed, one candid acknowledgment, and it is a redeeming concession uttered by Mr. Lynd on the whole premises, which I shall also quote:—"It is true that I cannot find a name for the nature of the influence for which I plead, because it is an influence above all that I can conceive." Again: "I do not profess to understand the subject of divine influence, i. e. the mode by which God operates upon the human mind in renewing and sanctifying the heart; but I do profess to understand when that influence is *virtually* denied." Now I ask, why should he represent my departure from his theory "a departure from the faith once delivered to the saints"!!

In the part of the essay quoted no scripture is advanced, no argument, except it be found in this one point; viz. "when the gospel is once brought to their attention, *it then depends upon themselves* whether they are renewed or not." This is what logicians and mathematicians call a *reductio ad absurdum*—a reducing my argument to an absurdity. My

representation of converting influence leaves *something depending upon one's self;* therefore, is to be repudiated as unscriptural and fearfully erroneous? To this only argument in the essay, so far as it lays before my readers, I invite attention. Mr. Lynd's doctrine is, *Whatever view of converting power leaves something depending upon one's self, is not of God.* Then I ask why, in the name of reason, command, exhort, or beseech sinners to think, speak, believe, repent, or do any thing until they are converted, if there be not any thing whatever depending upon themselves in their conversion to God? Here, then, there is a clear issue between us. I maintain there is *something depending upon ourselves;* Mr. Lynd thinks there is *nothing depending upon ourselves* in the work of conversion. My proof is, "He that believeth not shall be condemned;" "Unless you repent you shall perish;" "God commands all men every where to repent;" "Men and brethren, what shall we *do?*" "Believe," "Repent," "Be baptized," as the case might be, is *always the inspired answer* to this question. Never once is it said, You can do nothing, and there is nothing for you to do. Having, then, fully answered all the argument in the part quoted, and I had almost said in the part not quoted as yet, I proceed to place before our readers a full view of the whole matter at issue.

Mr. Lynd's theory of conversion is—

1. "Without faith it is impossible to please God."

2. This "faith by which the elect are *enabled* to believe to the saving of the soul, is the work of the spirit of Christ in their hearts, and is *ordinarily*" [not always] "wrought by the ministry of the Word." Baptist Confession, chap xiv. sect. 1.

3. This faith is in the least degree of it different in the kind or nature of it from the faith and common grace of temporary believers; therefore it finally gets the victory. Ib. sect. 24.

On this view of the matter, I ask what gospel has Mr. Lynd for one of his sensible hearers who accosts him in the following words:—

You tell me, Mr. Lynd, 1st. 'I cannot please God or be justified without faith.'

2d. 'I cannot have faith without supernatural help.'

3d. 'I cannot pray for help without faith.'

4th. 'And if I could, God would not hear a sinner.' Now, Mr. Lynd, what shall I do?'

Mr. Lynd, 'You can do nothing, and there is nothing for you to do; for whatever view of converting power leaves something depending upon ones's self, is not of God.'

Is not this a glorious gospel!! If Mr. Lynd's unconverted hearers were sensible and reflecting men, they would ask him the above ques-

tion, after stating to him the three first propositions which he had taught them.

Having stated one of Mr. Lynd's vital points, I beg leave to state one of mine. To make this plain I state as follows:—

Eternal life is the gift of God through Jesus Christ our Lord, BY MEANS.

These means are both divine and human. The divine means are, 1st. God purposed in and of himself to bestow eternal life in a certain way. 2d. He communicated his gracious purposes concerning this glorious affair by the Prophets. 3d. He sent his Son to reveal his being and perfections, and to make an expiatory sacrifice for our sins. 4th. His Son sent the Holy Spirit to preach, teach, and confirm, or to make intelligible and credible this testimony concerning God's love and Christ's unsearchable riches. Now we may safely affirm, that in the absence of any of these means, which are all of free favor or "sovereign grace," eternal life would have been impossible to fallen man. But the human means, without which it would still be impossible, are—

1st. We must receive it.

2d. We must enjoy it.

If any one ask, '*How is it to be received?*' I answer, By faith, repentance, and baptism. And if asked, '*How is it enjoyed?*' I answer, By obeying from the heart the truth, and by the indwelling of the Spirit of God, producing in us "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance," &c. Now God does not believe, repent, or obey the gospel for us. This we do for ourselves, and this much depends upon us. But this does no more nullify the grace of God than my seeing the sun by my eyes makes vision independent of God's bounty, or my sight a work of merit.

Outward and inward sight, or seeing and believing, are with me *voluntary* matters. God made the sun, and my eyeball, and my eyelid; but *I* see. Mr. Lynd says I cannot lift my eyelid; I say I can. This is here the *vital point* between us. God has not put the sun, nor my having an eye and its machinery, under my volition. These are sovereign gifts. But he has put the eyelid, and the machinery that directs the eye, under my volition; and if I do not see without farther help, the fault is mine. Mr. Lynd will have it that without the accompanying help of Omnipotence I cannot lift my eyelids—that every time I see, it is a miracle!

Mr. Lynd teaches in plain English, that some independent though indescribable supernatural help of the Spirit of God, preceding or accompanying the word read or preached, is in every case indispensable

to true faith. Thus he makes faith in every case a miracle equal to the resurrection of the dead.

Now I neither affirm nor deny *the accompanying influence;* but I do affirm the following propositions:—

1. The scriptures no where intimate that the Spirit of God does or must accompany the word, to make it either intelligible or credible, or to enable any person to believe it.

2. The scriptures no where teach that any person, in order to his salvation, is operated upon by the Spirit without the word, or antecedent to his believing it.

3. The Saviour affirmed that he who heard him speak and saw his miracles, had no excuse for his sin; whereas now many say, We have an excuse for our unbelief, because the Spirit has not helped us.

These are tangible matters—questions of fact, not opinions; and I HAVE NEVER YET FOUND THE ANTAGONIST THAT COULD SUCCESSFULLY IMPUGN ANY ONE OF THE THREE. I also opine that my friend Mr. Lynd will not, *on equal terms*, impugn any one of them.

But to return to his accompanying influence. On this hypothesis, to which I have no objections whatever, I reason as follows:—

THIS SUPERNATURAL AID, WITHOUT WHICH NO ONE CAN BELIEVE, ALWAYS ACCOMPANIES THE WORD TO ALL WHO HEAR IT, OR IT DOES NOT. If it does, then the word is always intelligible and credible, and all men have ability to believe; but if it does not, but only to a few, then all the rest are as helpless and as hopeless as though there was no Saviour; and to them salvation is as impossible as it is to Satan. And this corresponds, if not with Peter and his Master, exactly with the 4th section of the 3d chapter of the Regular Baptist Confession, which saith—"These angels and men, thus predestinated and foreordained to eternal life, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished;" and with the 1st section of the 10th chapter, which says of these predestinated ones—"God is pleased in his appointed and accepted time, effectually to call by his word and Spirit," except in the case of elect infants—and "they are regenerated and saved by Christ through the Spirit, without being called by the ministry of the word." sect. 3. Of all this "sound doctrine" I only affirm that if it be true, it certainly is not glad tidings of great joy to every creature; and therefore is not exactly the original gospel proclaimed by the holy Apostles. I trust when my friend Mr. Lynd next writes, he will take up some of these tangible points.

A. C.

THE ROCK, THE KEYS, THE GATES OF HADES.

I tell you likewise, you are called Stone; and on this Rock I will build my congregation, over which the gates of Hades shall not prevail.—Matth. xvi. 18.

It has been generally received that the above promise made by the Messiah, is fulfilling and to be fulfilled to his congregation on earth: but to this construction it appears to me there are no trifling obstacles. Without dwelling at present on the fact that it involves a figurative meaning, where the literal one is at once obvious and consistent, it is not in keeping with the tenor of the Lord's warnings to his disciples, that "in this world they should have tribulation;" that "those who should slay them would think they were doing God service;" nor with the view presented by him of his kingdom, which he says (Luke xvii. 20.] "is not ushered in with parade, nor shall people say, *Lo here* or *Lo yonder*." It also involves the anomaly that he has made a promise, the accomplishment of which, in some measure at least, is devolved on man; for it must be conceded that if all mankind should refuse to submit to the Messiah, his congregation must cease to exist on earth; nor can we escape from this difficulty, without having recourse to the dogma of eternal decrees and arbitrary election.

But it is still more difficult to reconcile this doctrine, (viz. that the existence of the church on earth is guarantied to the end of this age, that she has the power of binding and loosing, is constituted the guardian of the truth, and that man may look to her for salvation,) with the fact, that it is a matter of prophecy and warning with every Apostle whose writings have come down to us, that in her own bosom would be found men speaking perverse things, &c.—that there would arise the Man of Sin; and whilst they seem scarcely to notice the world without, they fail not to point earnestly to the false teachers which will arise within the congregation. See Acts xx. 17; Thess. ii. 1; 2 Tim. iii. 1; 2 Peter ii. 1.

When we read what the Spirit saith to the seven congregations of Asia, we look in vain for any allusion to this promise as now understood: but we find much to contradict it in the threats addressed to that of Ephesus and of Laodicea, whilst all the promises to them refer to that period when they shall be beyond this world's influences.

Never did the congregations appear adorned with such purity and single-mindedness, as when assailed by persecution, slander, and all the weapons of the world; and it was nothing but the lust of the flesh, the lust of the eye, and the pride of life that prompted them in "a sunny hour of ease" to devote the simplicity of the truth at the shrine of the world: then they adopted as an article of faith the well-known dogma, "I believe in the Holy Catholic Church," showing that in proportion as they lost their purity, meekness, and love, they grew in arrogance and every evil disposition. In fact it appears to me that our blessed Master has so fortified his kingdom as to render it impregnable to all assaults from without: teaching within is alone to be feared; for, from the day of Iscariot until now, he hath still been wounded only in the house of his friends—still been betrayed with a kiss.

Paul tells the Collossians, iii. 3., "For you are dead, but your life is hid with Christ in God. When Christ our life shall appear, then you

shall also appear with him in glory:" thus repeating the promise made in the passage in Matthew xvi. 18.; for I hold *that* to mean neither more nor less than it simply expresses the resurrection to eternal life. This same Apostle when before Agrippa, (Acts xxvi 6.) alludes to the hope of the resurrection prevailing among the Jews as a fact well known, and it is also evident that this hope was connected with the expected advent of the Messiah: in Matthew xvi. Jesus of Nazareth is for the first time confessed as "the Messiah the Son of the living God." What time so appropriate to give to these believing Jews that promise, "to which their twelve tribes, worshipping continually night and day, hope to attain"? and what to them the future interests of the congregation on earth in comparison with the glory of this hope? But Matthew goes on to tell us that "from that time Jesus began to disclose to his disciples that he must go to Jerusalem, and there suffer much from the elders and the chief priests and the scribes, and be killed, and that he must be raised again the third day"—information in entire accordance with the promise of the resurrection, but surely bearing no analogy to any promise connected with this world. Nay, it was so opposed to all worldly hopes, that Peter rebelled and drew on himself the Master's reproof, as well as elicited the irresistible arguments in the succeeding verses, in which he taught the absolute necessity of renouncing their own wisdom, wishes, and prejudices, in order to be his disciples; for, says he, "What is a man profited if he should gain the whole world with the forfeit of his life?"—a question the more pointed after he had just given the promise of the resurrection to those who should put their trust in him.

In Hosea xiii. 14. it reads, "I will ransom them from the power of the grave; I will redeem them from death: O Death, I will be thy plagues! O Grave, I will be thy destruction!" Paul, in 1 Cor. xv. 54., shows when and how this glorious promise shall be fulfilled, and cries in exulting anticipation, "Death, where is thy sting? O, Hades, where is thy victory?" Does not the glory of this promise correspond much better with the important truth declared by Peter than any concerning this world possibly could?

When the literal power of Hades is so frequently alluded to in the scriptures, and never as exerting influence in this world, I can see no propriety in regarding it as a figure in a passage so plain as the one in question; and there seems also in the word "prevail" an intimation that, though finally triumphant, his congregation would pass for a season under the dominion of Hades; and as far as my very limited knowledge enables me to judge, the same idea is conveyed in the original words. I object not to the opinion that this world has never been entirely destitute of faithful disciples, and never will be until the close of time: but the conviction of this fact in my own mind is not founded on any special promise to that effect, but on the dealings of Jehovah with mankind as manifested in the Holy Record. I there learn that when the old world and Sodom became thus destitute, God poured out on them the vials of destruction; and as I believe Him to be unchanging in his purposes, when I see this world still existing, I feel convinced that this people still inhabited it, although neither history nor tradition may assure me of the fact. If in the single nation of Israel there still existed seven thousand true worshippers, when Elijah thought he "alone was left," I can readily conceive that on the broad surface of

this earth there have always been many thousands unnoticed either by history or tradition.

But it may be asked, What does Paul mean when he says that the congregation "is the pillar and support of the truth"? To my mind he presents no contradiction. I do not think the new version happy in the word "support." God's truth needs no support, nor was such an idea intended; but the common parlance of the day may lead some readers so to construe it. Although little skilled in the Greek, I think I am safe in saying that the root of the word here rendered "support," is always, and the word itself frequently, translated "sedes," seat, abode, mansion; so that the sentence may with propriety be rendered "the abode of the truth," and then we clearly understand that, as on a pillar, in the day of the Apostles, the laws of the Roman Empire were frequently suspended for the information of all who might see them; so the congregation of Jesus must stand in this world, neither legislating nor dictating, but exhibiting the institutions and laws of her great King; and when she ceases to do this, she ceases to be his. Jesus reigns only where his institutions and laws are reverenced and obeyed: for as this same Apostle tells us, Hebs. iii. 6. "But Christ as a Son over his own house, whose house we are [not by virtue of any irrefragable decree or irreversible promise, but] if we hold fast our confidence unshaken to the end." S. E.

I regret to be constrained to break off in the midst of the article. It is too long for one number. The remainder may be expected in our next accompanied probably by a few remarks. A. C.

LETTERS TO ENGLAND—*No. VI.*

BETHANY, Va. December 15th, 1837.

Dear brother Wallis,

PLEASE impute my failure to address you in my December number to the press of various matters claiming special regard before the close of the volume. I have this day received your very welcome epistle of September 26. I congratulate you in the Lord, my dear brother, in the first fruits of your labors in repromulging the original gospel in your city. What a delightful spectacle to have seen, in so short a time, even *forty* persons immersed into the faith promulged by Peter in Jerusalem on the ever-memorable birth-day of the Christian church.—Your observance of the Lord's day, as respects the exercises in which you are engaged, is ours. I rejoice with you in all the joys of which you speak as abounding in your happy society.

Father Jones was somewhat startled at an early period of our correspondence, at my allegation that it would require many centuries to convert the world on the plan of our intelligent and clear-headed brother Archibald M'Clean of Edinburg. His labors were much better adapted

to convert Christians to a more perfect doctrine, than to convert sinners to the Lord. They, too, on whom his mantle has fallen, are, I learn, much more successful in regenerating the church than the world. In the Scotch Baptist system, in all climates, the attraction of cohesion is too weak to preserve the unity of the body while contending for the true theory of religion. *The centrifugal force will always overcome the centripetal in every system which approbates Opinionism.* Hence the preference manifested amongst that intelligent and virtuous people for multiplication rather than for addition. They can make two churches out of one much more expeditiously than one out of two; and they grow incomparably faster in knowledge than in numbers. The apostolic system embraces both with equal intensity, and is as wisely adapted to the one as to the other. Indeed it makes the knowledge, piety, and morality of the brotherhood the most powerful means of increasing the body.

The most popular and proselyting sects in this country are more skilful in augmenting a party, than in advancing the intelligence and moral excellency of its members. They have more animation and fervor than intelligence; while the less successful have more intelligence than zeal. Zeal without knowledge will do more than knowledge without zeal in building up a party; for knowledge is essentially cold and exclusive, while enthusiasm is most contagious and communicative. We therefore aim at both.

Many a conversion is ascribed to the Spirit of God, which ought to be credited to the speaker; and the proof is, the convert feels much more than he understands. One of our infallible tests of human and divine conversion is found in this secret;—the former feel much and know little, while the latter feel only in the ratio of their knowledge.

Permit me to remark in reference to the reformation of sinners, that much depends upon the *manner* of the preacher as upon the *matter* of his discourse. There is, indeed, the *manner of truth* as well as its matter. The one without the other is always defective. They are in this age rarely united. The manner of truth is sometimes associated with error; and the *manner of error*, with truth. Godly sincerity, impressive earnestness, and benevolent ardor are essential elements of the *manner* of Christian truth. These ought always to go hand in hand. This is to commend the truth to every man's conscience in the sight of God. Speaking in this way, Paul a prisoner made the purple tremble on the shoulders of Governor Felix while "he spake of righteousness, temperance, and future judgment."

Next to this, much depends upon laying the proper emphasis on the several parts of divine truth. Like good reading, good preaching and

good teaching always lay the emphasis upon the proper words.—Some preachers emphasize *grace*—others, *works;* some lay the stress on *faith;* some, on *repentance;* some, on *baptism:* but the preacher skilful in the word of righteousness, lays the due emphasis upon each of these only in reference to certain points in the Christian Institution. The foolish preacher always makes the same word emphatic wherever he meets it; but the wise preacher makes the word emphatic which the connexion in which it appears requires. Whoever speaks the truth, in the manner of the truth, and with the true emphasis, cannot fail to be a polished shaft in the Lord's quiver.——But here again I am constrained to bid you adieu for another month.

Sincerely and affectionately yours, in the hope of being present with the Lord when absent from the body.

A. CAMPBELL.

News from the Churches.

We have much, very much good news from the churches. I could wish to have laid it all before our readers *in extenso*, but it would fill a whole number to give all the incidents and details, with the many excellent remarks accompanying. I shall therefore extract, as nearly as possible, the meagre facts reported on the progress of the gospel:—

Boon County, Mo, August 24, 1837.

On the 2d Lord's day of this month and Saturday before, I attended once more at Fulton; and although there was a Presbytery in session not far off, yet I was met by large assemblies, and was listened to with deep interest. Nine were added to the church there —viz. one from the Baptists, one from the Methodists, and seven from the *world* I immersed them all *straightway*. This makes, I think, about fifteen that have recently been added during my visits there; and I venture the assertion, that no church of any *order* in the state, ever received a greater amount of moral worth, in proportion to the number, than the church of Fulton has recently done in her late additions. The church was previously large and respectable, and had been gathered and taught principally by her worthy Elders Rice and Daviess.

On Tuesday last brother Wills and I met a large congregation at Lebanon in this county. (It is near where a church of Christ has lately been planted by members from the late Baptist church at Gilead.) At the close of our address, eight respectable citizens came forward and confessed the Lord—three of whom I immersed then—the others are to obey in a few days.

THOMAS M. ALLEN.

The following letter was promised in our last number as a sort of model for giving the statistics of churches. I am persuaded that such information is useful to our brethren and to the public. I am obliged to reserve the statistical view which it gives till our next number:—

Boon County, September 29, 1837.

My letter of the 24th ult. made you acquainted with what I thought would interest you up to that date. The Saturday afterwards brother Wills and I held meeting in this vicinity: three confessed the Lord and were immersed. The next day brother Wills immersed one at Bear creek, and one was added to the Millersburg church, where I was with the brothers Coons. The Tuesday afterwards I was at Lebanon again with brethren Wills, Ridgeway and M'Bride. Eight owned the Saviour of sinners and submitted to his heavenly will. The first Lord's day of this month I addressed a large congregation at The Spiers, near Boonsborough: one confessed Jesus. The Tuesday following I met a large crowd at Lebanon: two confessed the Lord, and one united from the Baptists.

The 2d Lord's day of this month brother Wills and I met several other teaching brethren in Fulton: seven submitted to the peaceful reign of Messiah; and since that brother Rice has immersed four others in the same congregation as I am informed.

The 3d Lord's day I was in Columbia: three were added to the church on that day.

On last Friday, the 22d instant, our annual meeting commenced at Bear creek in this county, and continued until the Tuesday following. The crowds and attention were very great, and much good I anticipate will result from our interview. Seven owned and obeyed the Lord during the meeting; and already have brother Wills and I been invited to immerse one of the most respectable citizens of the county, whose heart was *pierced* by the truth during the meeting. The utmost harmony and good feeling prevailed throughout; nothing but brotherly love and Christian affection was manifested in the conduct of brethren for each other. The following teaching brethren were present, viz.—Thomas M'Bride, Joel H. Hayden, J. M'Bride, Wm. White, Joel Prewitt, James and Jacob Coons, N. Ridgeway, Wm. Reed, J. Williams, R. Roberts, M. P. Wills, and T. M. Allen There were twenty-four churches heard from, either by written or verbal communications, all of which are in the five counties of Callaway, Boon, Howard, Randolph, and Monroe, and contain about thirteen hundred members—although all the congregations were not heard from in the counties mentioned. There are, no doubt, at least 1500 members in the different churches of Christ in the bounds above mentioned. The brethren in the above counties, with that of Audrain county, agreed to meet in annual meeting every year hereafter; and have appointed the next meeting to be held in Paris, Monroe county, to commence on Friday before the 4th Lord's day of September next. It was also the wish of all the brethren, that the different churches throughout the state would associate together in suitable *districts*, and meet annually; by which means a general acquaintance could be formed, much information obtained, and the character, situation, and wants of the churches made known.

Within the last ten or twelve months about one hundred and fifty persons have obeyed the gospel, and been added to the above churches, as far as reported, notwithstanding the information was imperfect. THOMAS M. ALLEN.

LOCUST HILL, O., November 8, 1837.

I have just returned from a tour of preaching of some ten or twelve days at Antioch and Wilmington, in Clinton county, Ohio. Never did I witness a more signal triumph of the truth than at Antioch. This church was planted on the Scriptures alone, about 20 years ago, through the labors of my brother Samuel Rogers; and, carrying out the principles upon which he started, he was among the first to embrace and introduce at Antioch the distinguishing peculiarities of this reformation. And *now*, after a struggle of ten years, having passed through various fortunes, and encountered the most serious and formidable difficulties, through the grace of God this church has triumphed gloriously!

At our recent meeting about forty-one persons were added to the congregation, a large proportion of whom were young men. At a meeting held one week before, nine were added; making in all, at the two meetings, fifty persons. At the last mentioned meeting David Hathaway and a brother Wilson attended.

My brother Samuel was with me at Antioch, and delivered several discourses and exhortations, and was very cordially received by his old acquaintances and brethren at that place. From Antioch I went to Wilmington, where I delivered eight discourses to large and unusually attentive audiences. Five persons were added to the congregation. The brethren think we never had so good a hearing at Wilmington: the sects generally attended, and professed to be pleased. Certainly the harvest is great, and the laborers comparatively few. May the Lord send laborers into his harvest!—men fearing God and hating covetousness; and may he help his people to stand fast in the liberty wherewith Christ has made them free—carrying out into practice the principles of our holy religion! is the prayer of yours as ever, JOHN ROGERS.

SUMMARY STATEMENTS.

Brother Elley writes, Nov. 2d, "At two visits paid by brethren Morton and Hunter, in Louisville, Ky., seventeen persons were immersed and united with the brethren there; making in all 24 additions during October last." Brother Carman, of Baltimore, Oct. 11: "We immersed two last Lord's day, in room of those moved to the West. Seldom a Lord's day but we are visited by some brethren from a distance." B. Allen, Jefferson, Ky. writes, Oct. 11, 1837, "When brethren Morton and Hunter visited us this month, ten confessed the Lord. During a meeting at Ferin creek, three were immersed. On the Lord's day following also, a Methodist preacher and his wife were immersed into Christ. The word of the Lord has greatly prevailed at Ferin creek—a year ago, only 4 disciples—now, 60. They have finished themselves a frame meeting-house; 60 by 30. In Jefferson, by the as-

sistance of brethren Morton and Carpenter, 21 persons were lately associated into a worshipping assembly." W. M. Brown, Madison, Ia., Nov. 30, 1837, writes, "During a late visit to Port William and its vicinity I immersed thirteen, and four joined us from the Baptists." Brother Aimes, of Jefferson county, Ia. says they "have recently received twenty to their number." J. H. Dunn, Adamsville, Ten. September 24, 1837, writes that nine persons were lately immersed in that vicinity, the fruit of his visit to a dying friend, who, on acknowledging his having lived in disobedience to the gospel, was baptized confessing his sins. He soon afterwards died; and at his funeral brother Dunn addressed the people, whereupon six confessed the Lord, and were immersed from among the Cumberland Presbyterians and Methodists.

James M. Mathes, near Gosport, Ind. Nov. 15, 1837, writes—

"I have had the pleasure of immersing into Christ about one hundred persons. These were a fair average of the whole community, from 80 years old, down to 12. A part of the time I had the assistance of other brethren, but *especially* the beloved disciple brother William Wilson of Putnam county. Brother Wilson was born so near destitute of sight, that he never saw any person to know them by their features—and of course never could read any; yet he has acquired a considerable knowledge of the Holy Scriptures: he reasons logically and forcibly, and is a *powerful* exhorter! I have just received a letter from brother W. Washburn of Columbus, Ia., which informs me that recently they have had a visit from brother Short, and that during his stay with them, which was about a week, eighteen were added to the congregation, twelve of them by immersion; and one more was immersed by brother Fassett after brother Short left Columbus."

R. Foster, Lynnville, Morgan county, Ill. Nov. 17, 1837, writes—

"I came to this place on the 31st ult., and preached the first gospel sermon ever preached according to the apostolic order, in this village. Twenty-five persons have obeyed the gospel by immersion, and two others have made the good confession and will be immersed to-day. Among those immersed are your old friends James Gordon and wife, who moved to this place one year ago from Ohio. Old Father B. W. Stone has labored with me here. I have been riding as an Evadgelist ever since the 10th of April last, and I have since that time immersed about one hundred and fifty persons, and the prospects every day brighten. May the truth spread till all bow to our King!"

N. Price, Sept. 6, 1836, says, "The church is still prospering in New Albany, Ind. The brethren have erected a good substantial meeting-house, brick, 60 by 40." Z. Darnel, Greensburg, Decatur county, Ind., September 28, 1837, writes of very happy seasons under his labors and those of brethren Smith, Conner, Ellis, and Garret—thirty-five having confessed the Lord in a very short time. Brother A. P. Green, of Ohio, August 2d, 1834, writes that under his labors and those of brother Moody, there had recently been some thirty persons immersed; and during ten months previous in the district in which he rides about one hundred, the half of whom were immersed by his own hands. I learn from brother Gardner of Buffaloe, N. Y., that himself and his very intelligent and amiable consort, with a few others, have united to keep the ordinances of Christ in that city. His excellent letter of September shall yet, at least in part, appear on our pages. Brother Shehane, Sept. 1837, says, "Twenty-four have lately been added to the church in the vicinity of Earle's store, South Carolina." Our brother Ephraim A. Smith is now laboring in that quarter. Brother L. Jameson of Carthage, O., Oct. 26, writes me that two have been added to the church in Dayton since my visit to that place, and that there had been several added to the church in Carthage on his return from Dayton. B. Sanders, Bladensburg, Ohio, Nov. 2, says, "At our co-operation meeting in Wayne county, September last, seventeen were immersed. The Evangelists in that district reported one hundred and sixty-seven immersed during the last year—laborers, brethren Porter,

Vanvorhis, and Sanders. Brother B. F. Hall, I learn from "The Christian" for December, lately immersed fifteen persons at David's Fork; since which time nine more have been added there. And still more joyful, brother Johnson, who, together with brother Burnet, had lately immersed sixty-five at Nicholasville, marks on the margin of the last "Christian," *one hundred and ten* additions at Nicholasville within four weeks!! I learn from a letter from brother Haden, published in the "Primitive Christian," that about fifty were immersed during his late tour of seven weeks through New York. I intend to republish said letter in our next number.

On examining the letters received here during my absence in September and October, I find several worthy of publication, and several queries which I hope may yet be attended to.

For so much good news of the progress of the gospel received here within so short a period, we tender our most grateful acknowledgments to the God of all grace, praying that the Good Spirit of our God may dwell in the hearts of all these converts, and sanctify them wholly in body, soul, and spirit, and preserve them blameless till the day of the Lord Jesus! In those regions, and during the successful ministrations of the word, there were no speculations about men's brains, souls, and bodies, nor about *sleeping* in the grave for a thousand years; but the great practical facts—the precepts and the promises of the gospel. The valley of vision is generally the valley of dry bones! A. C.

Jan 1838

DR. THOMAS' SECOND LETTER.

THE November No. of the *Advocate* is come to hand. As usual the Apocalypse, the organization of the brain, and the theory of Dr. Thomas' newly invented man, chiefly engross its 36 duodecimos. About the one-third of them are addressed to his "*dear brother* Campbell," whom he has now converted into a dictator, dogmatist, and persecutor. Every single point worthy of any notice, I believe, is found fully anticipated in my late Extra, which he had not then seen. I should, perhaps, except the new titles he has bestowed on me; for really I was not prepared to expect that he should convert Bethany into Rome, myself into the Pope, and my declaration to the world that I had no fellowship with his new doctrines, into a bull of excommunication. I fear nothing from this abuse. If my past and public labors do not shield me from such maliciousness, I should not expect to do it by any defence I could offer. Every instance of church discipline will afford the same scope for the same language from such men, till the Lord comes.

I am happy to learn from numerous and authentic sources, that the Doctor's partizans are indeed *very, very* few—only one or two here and there out of his own immediate neighborhood It is due to the brethren abroad that this should be known, because the Doctor has sought to make the impression that his new-vamped theory of human bodies and their earthly destinies is somewhat popular in Virginia. It is questionable, I learn, whether one dozen of persons in this commonwealth believe them. There may be a very few who regard them as innocent speculations; but, if I may believe a great variety of testimony, he has not made perhaps twelve converts as the fruit of his three years labor of tongue, and pen, and press. But this, with him, may be proof of their truth and excellency. The *morality* of some of his representations, and of extracts from letters, and colorings, is to some minds as questionable as the truth of his new doctrines. For my own part, I *now* have as little fellowship for the one as for the other. The innuendoes about my letter to Albert Anderson, and some other matters of the same genus, have confirmed my former doubts. My letter to brother Anderson is his property. If he agrees to its publication, I would much rather see it *all* published in the Advocate, than those unjustified and unjustifiable allusions to it. Other persons in Virginia, I learn, wish their whole letters to be published, rather than the extracts which have appeared: for their views are greatly misrepresented by the extracts which are given to the public. All this with me is as *immoral* as the Advocate's speculations are *schismatical*.

I think the allusion to brother Shepherd, Editor of the Primitive Christian, in his last letter to me, as if brother Shepherd was a Materialist of Dr. Thomas' school, is injurious to brother Shepherd and calculated falsely to prejudice the public mind The puff he gives brother Shepherd's writing talents for liberty to use his name in this way, will not be deemed by the Primitive Christian as a sufficient price for the use of his name on the back

side of the Apostolic Advocate. Brother Shepherd had better take an inventory of the estate before he risks any thing on the adventure. I know the Primitive Christian has *cautiousness* well developed.

There is a very pretty little criticism, indeed, on the Saviour's exposition of Sadduceeism, from the pen of our brother Walthal of Virginia, in a late Primitive Christian, copied into the Advocate, which I intend to present to my readers some of these days, with a full dissertation on that memorable refutation of Sadduceeism, the meaning of which I am fully persuaded has never yet entered into the *mind of some gentlemen*. Independent of the value of the argument deduced therefrom against these speculations, it deserves a full investigation for the sake of the reputation of its author and the good sense of his whole audience in admitting its irresistible conviction. For as the matter now stands in our days, I do not think *one* in a thousand of the readers of the New Testament understands it; and I am morally certain it is as completely hid from the eyes of all those called Materialists as were the pretensions of the Messiah, from those who crucified him. A. C.

CATHOLIC DEBATE.

Eight *hundred and seventy dollars* have already been received for the copy-right of this discussion; the one half of which is mine according to contract. The distribution which I have made of it is as follows:—*Two hundred dollars* have been paid over to Mr N. S. Johnson, proprietor of the "Cross and Baptist Journal," Cincinnati, for the use of the American and Foreign Bible Society. *Two hundred dollars* have been forwarded to Pittsburg, to be sent on to New York, for the use of the American Bible Society. My expenses in ascending and descending the Ohio, and for stationary and other incidentals in attending the discussion, have been set down at 55 dollars, of which I now hold 35 dollars. The balance will lay over until other editions of the work are issued.

This work has not been as productive as it ought to have been. The Bishop agreed that I should contract for the right. I did so with Messrs. *James & Co.* at 8 cents. After the debate had been all taken down by the stenographers under this contract, not yet committed to writing, Mr. James informed me that the Bishop had agreed to sell at 6 cents, provided Messrs. James & Co. would sell the book no higher than $1,25 per copy, which surely was high enough on that arrangement. I was then constrained to acquiesce, or hazard the blame of putting up the price of the book. What effect this accommodation on the part of the Bishop had in causing me to be cheated out of ten pages which I reserved for one great summary recapitulation of the whole arguments, I pretend not to say. I will not call it a *bonus* or a *bribe;* but I think some strange things, of which I may not be able to speak fully to the revelation of secrets on the great day of discrimination. One thing is certain, that on the sales already made, 290 dollars are given away, and Protestantism has lost ten pages—which I shall charge to the Bishop and Messrs. James and Co. till the day of final judgment. A. C.

THE EVANGELIST.

Our highly gifted and much esteemed brother *W. Scott*, of Carthage, Ohio, whose labors in the gospel and in the cause of reformation for so many years, are so well known and so highly appreciated by the disciples, contemplates resuming the publication of the *Evangelist*.—We are of opinion that those old, well tried, and faithful laborers, whose toils and efforts the Lord has greatly blessed, and who have proved themselves to be trust-worthy, capable, pious, and devoted to the work of the Lord and the eternal happiness of men, are of all men on earth the most worthy of the countenance, patronage, and support of the brethren, and of all rational and philanthropic men. And will not all who know brother Scott accord to him this character? He has given himself to the Lord and to the brethren, and they will no doubt hold up his hands and expedite his efforts in the work of illumination. I know he needs their assistance. The rich can distribute, and the poor can read; and those who are neither rich nor poor, can help themselves.

"Terms:—The Evangelist will, as formerly, be issued monthly, on a sheet of super-royal paper: each number will contain 24 duodecimo pages; the whole making, at the expiration of the year, a volume of nearly 300 pages, with a Title, a Preface, and an Appendix.

"Price, *per annum*—One Dollar, in advance; or one Dollar and Fifty Cents, after three months.

"All letters to be post-paid, and addressed Walter Scott, *Carthage, Hamilton County, Ohio.*"

Brother Scott will please send five copies to this office, and send twenty copies to those who will read but cannot pay for them, and charge them to A. C.

THE MORNING WATCH.

We have received two numbers of the "Morning Watch," from Evergreen, Anderson's District, S. C., noticed in our July number. The work promises to be useful The Editors seem intent on practical points, and so long as the press is employed in such matters, it cannot fail to be useful and worthy of patronage. A. C.

THE

MILLENNIAL HARBINGER,

NEW SERIES.

VOLUME II.——NUMBER II.

BETHANY, VA. FEBRUARY, 1838.

MORALITY OF CHRISTIANS—*No. II.*

MORALITY without religion is conceivable, but religion without morality is impossible. Bodies there may be without souls; but on this wide earth a soul without a body is no where to be found. Christian morality is the effect of Christian religion; and not only do they stand to each other in the relation of cause and effect, but according to the measure of our piety will ever be the ratios of our morality.

The being, perfections, and will of God concerning us, are the themes, as we have seen, on which our piety will meditate, and feast, and invigorate itself forever. The declared will of the Self-Existent, all whose excellencies are infinite, immutable, and everlasting, will be the mainspring of all our volitions, efforts, and enterprize during the infinite ages of eternity. His making himself our divine and natural Father through the incarnation of his only begotten and infinitely beloved Son, whose wonderful name is EMANUEL, has laid a foundation for new classes of feelings which shall spring up eternally in the human breast, and endear us to one another by sympathies and attachments pure, and holy, and lasting as heaven itself. These shall continually enlarge our capacities of enjoyment and multiply our sources of pleasure by the whole number of the innumerable millions of sons and daughters that the Captain of our salvation shall eventually lead into glory.

The roots of Christian morality spread themselves over the whole surface of these religious considerations, and strike deep into the

Divinity which has assumed human nature into personal union with itself, and elevated it to a throne which now commands the destinies of a universe. And while they thus bury themselves deep in these invisible and eternal realities, and derive nourishment divine and celestial from so many sources, they clothe with verdure and beauty that splendid vine whose branches embrace men of all nations, and whose rich and delicious clusters refresh and cheer every human being that sits under its fragrant shadow.

Christian Morality, being the daughter of Christian Religion, seeks to find in man as many objects to engage its affections as Christian Piety finds in our heavenly Father. These sacred three are the person, the character, and the property of our fellows, wherever they may happen to have been born, or wherever they may happen to live. The cold, calculating principle of that morality which makes utility to the State the standard of all its excellencies, is not of the royal family of heaven, and has impiously assumed to itself a name which it cannot adorn—a name which it desecrates on every occasion. It is mere selfishness arrayed in the costume of benevolence.

The morality of the gospel sees more in man than the philosopher, the statesman, or the merchant ever saw in him. While the philosopher speculates upon his constitution, and the statesman upon his political rights and his political dues; while the lawyer sees in him only a client—the physician, a patient—the divine, a parishioner—the merchant and the mechanic, a customer; the Christian moralist sees in him a brother made in the image of God, and capable of being again restored to it and of becoming an immortal guest in the mansions of glory.

True, indeed, he often finds him so laden with sins and degraded with his follies, that there is nothing in him to love, nothing to esteem, every thing to make him ashamed of his brotherhood: but even then the reflection that he himself might have stood in his place, and been as wretched too, but for the kind protection and distinguishing grace of the Father of mercies, awakens in his bosom emotions of pity and compassion, which, when occasion requires, overflows to him in deeds of kindness and benevolence.

But that we may proceed in order in the consideration of this most important subject, we shall first consider the morality of Christians as respects the *persons* of our neighbors, of whom there are two distinct classes—those who are our neighbors only, and those who are both our neighbors and our brethren.

When a neighbor is all immersed into a *brother*, his person is much nearer to us than it was before; because it is now a member of

that mystical body of which the King of heaven is the true and proper head, and calls for that respect, attention, and affection which are due to a relative so high born, so intimately connected with the family of God, and who is bound up with us in the same bundle of life and to be our companion and delight in a world that shall never end. We owe to him *honor*, because of his pedigree and relatives; we owe to him *affection*, because of brotherhood: hence our *counsel*, *assistance*, *protection*, and *constant good will* are always to be actively employed in his behalf when necessity requires our interposition. He is also under all the same responsibilities, because he stands in the same relations to us that we stand to him; and therefore the obligations of Christian morality secure to us all that they demand from us, being altogether social and reciprocal.

Those who in any way violate or injure the persons of men, or those who, having it in their power, fail to relieve them in sickness or distress, are of course unworthy of the name of neighbor or brother. He that injures the person of his brother, is an evil doer of the first class—a sinner of the highest order, whether that injury be only temporary or perpetual. As most of the positive injuries inflicted on the persons of men, may, by some fatality, terminate in death, to lay one's hand upon man with any evil intent, is, in every case, of the essence of murder; and whatever it may be in effect, it is not in morality distinguishable from it. Hence the Good Book teaches us that he who only "hates his brother is a murderer," though that hatred should never ripen into actual violence against his life. To strike our neighbor or our brother in a passion, in the spirit of retaliation, is therefore one of the highest of moral misdemeanors, and must greatly pollute the conscience and degrade the character who does it.

Corporal chastisement, in any case, ought to be like cannon, the *ultima ratio regum;*—the last argument of those in authority. Parents and masters ought never to resort to it until reason and remonstrance have proved themselves inadequate means of reformation. Those Christian masters who have Christian servants, cannot, in any case violate their persons, inasmuch as they are brethren. The censures of the church are the only punishments which, on any Christian principle, can be inflicted on them. No man can lay his hand upon the person of one acknowledged as a Christian brother, although he may stand in the relation of father, or master, or magistrate, or officer of any rank, without insulting his Master in heaven, himself, and the whole community of Christians both in heaven and on earth.

Those, too, who deficiently and meanly clothe their domestics, or who deprive them of proper food and lodging, under whatever pretence

it may be done, cannot, without the highest profanation of Christian principle and character, assume to themselves the holy profession of Christ. Humanity, to say nothing of Christianity, is outraged by such conduct. If Jesus said that he would certainly reward every one that gave only a cup of cold water to any of his disciples, what shall be the doom of those professors, who, while they enrich themselves with the toils of Christian brethren, withhold from them necessary and comfortable food and raiment, as well as lodging, medicine, and attendance when they become necessary!! Such Christians are not enrolled in heaven nor recognized in the New Testament.

Personal rights are paramount rights; hence all violations of them are crimes of the deepest die. Sins against property, how enormous soever, are venal, compared with sins against one's person. Better take away by violence a man's whole patrimony than one of his eyes; better invade his possession than break his skin or injure his person.

To neglect a brother in distress is a high misdemeanor: "I was sick and in prison and you visited me not." How much more to injure him by a positive infraction of his rights! But when the Christian has refrained from all these, he must not imagine that he has attained any excellence. His virtues are yet rather of the negative than of the positive kind. Christian morality not only says, 'You must do no evil;' it says also, 'You must do good.' Its first precept to the penitent, is, "Cease to do evil—learn to do well."

Good manners, or what is sometimes called politeness or courtesy, belong to this chapter of personal rights. Personal respect is due to all men. One of the injunctions of the Apostle Paul, is, "Render to all their dues—honor to whom honor, and reverence [or fear] to whom reverence is due." Peter also commands us to "*honor all men*," or to treat all men with respect, as well as to "fear God and honor the king." Indeed, the very essence of all politeness is found in the apostolic maxim, "*In honor prefer one another;*" or, in the Christian precept, "*Deny yourself.*"

A selfish person is always impolite, ungentlemanly, and unchristian in his manners. This is manifest even in the beggarly elements of indecency, from the tobacco-chewer up to the veriest gormandizer, or from him who smokes in your face up to him who smites you upon the cheek.* A due, and becoming, and graceful respect for the personal

* I received the other day a very interesting letter from a sensible lady in Philadelphia, on the grievances to which herself and others had been subjected by tobacco-chewers in the church. Not only was *the floor* of the synagogue polluted by their amber pools, so that kneeling was rendered impossible, but even the cup of blessings bore upon it the indignity of the narcotic perfume of some tobacco-breathing brother, whose juicy lips had either defiled the cup or impregnated the symbolic wine. This is really intolerable. Last year the General Assembly, that supreme and august court of the Presbyterian church, was prohibited the use of the best meeting-houses in "the city of brotherly kindness," because

rights of others, taught Abraham to bow down to the sons of Heth; the Patriarchs to make their humble obeisance to the Governor of Egypt; and David to bow himself to the unworthy Saul. It insinuated itself into the Jewish code, and was sanctioned by a divine precept, which said, "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God." It taught Paul not only to address men in authority with the most honorable epithets, but to teach Christians to respect aged men and women; and not to look every man upon his own welfare, but to pay a just regard to that of his neighbor.

The Christian spirit is the spirit of true politeness, and Christian morality is the very standard of good manners. A perfect Christian, while reason and good taste retain their supremacy on earth, will always be found to be a perfect gentleman in every thing that rightfully enters into the composition of such a personage. A. C.

Mr. LYND'S DISCOURSE ON SPIRITUAL INFLUENCE.

No. II.

From the Cross & Baptist Journal.

THE INFLUENCES OF THE HOLY SPIRIT.—REPLY TO Mr. CAMPBELL.

[CONTINUED FROM PAGE 35.]

5. In my essay I had premised that some truths are revealed which are beyond our comprehension, and gave an instance in relation to the mode of the divine existence.—Upon this Mr. Campbell observes—"We admit the mode of the divine existence is incomprehensible; but this is a question about the nature of a power, not of a mode of being; and it will never suffice in the eye of reason or philosophy to make the incomprehensibility of one doctrine a proof that another in debate is incomprehensible." Certainly Mr. Campbell's logical sagacity has forsaken him, for there is no such argument in my essay.—I did not suppose for a moment, that the incomprehensibility of the divine existence proved the incomprehensibility of the Spirit's influence. I did not say so. The very object I had in view by that example was completely attained. It was to show the fallacy of a favorite idea of Mr. Campbell, on which he dwells with great apparent satisfaction. In the person of Timothy he says to Austin—"Can you give no name to, nor definition of, that power or influence? or is it an indistinct and indescribable influence of which you can form no idea? for, remember, if you can form no idea of it, it is impossible to think of it, or to speak of it intelligibly." But who can form an idea of the unity of the divine existence in Father, Son, and Holy Spirit? Yet is it less true because it is above our comprehension? Then suppose we cannot form a clear idea of the nature of the Spirit's influence, will this prove that no such influence exists. This was the design of my remark, and it was so stated. This was a point upon which poor Austin, who had no intellect of his own, was utterly confounded.

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of the pollutions of its priesthood at the shrine of the idol Tobacco. They were, as we learn, almost literally turned out of doors, because no decent synagogue would throw open its doors to be inundated and strewed with the libations of these devotees to the stupifying herb.

As I have been reclaimed from this vice, I can lift up my voice against it, and testify that in my judgment it is deservedly obnoxious to the reprobation of the philosopher, the physician, the moralist, the gentleman, and the Christian.

6. In my former essay I stated that the Spirit did not renew men by *mere moral power*, and gave this illustration. A person wishes to carry a certain point with his neighbor. He expresses all the arguments he has to offer on this point. His neighbor attends to the arguments, and *fully comprehends them*. This being the case, the person according to Mr. Campbell's theory, has not only exerted, but developed his whole moral power. He can do no more. Suppose this point carried to an important duty which the neighbor *hates* to do, and is *unwilling* to do, notwithstanding he his convinced he ought to do it. Is he *changed*? No, his disposition remains the same. He *will not* do it. How is this man to be made willing? All moral power is at an end.

Mr. Campbell replies to this by saying that it assumes two positions which have never been proved. "1. That a sinner may fully comprehend all the arguments of the Holy Spirit, addressed as they are to the whole moral nature of man, feel all his *moral power* in his *understanding*, *conscience*, and *heart*, and that to full conviction too, and still remain an enemy, alienated and indisposed.

"2. That a power not moral can work upon disposition; or what is the same thing, that disposition may be changed without an object, without motive, without moral considerations."

Now it appears to me that Mr. Campbell has not only misconceived my argument, but has taken for granted the very point in debate. I have not assumed either of the positions stated. I have not for a moment supposed that a sinner may *feel* all the force of divine truth in his *conscience* and *heart*, and still remain an enemy. For all that Mr. Campbell knows to the contrary, this may involve the very influence for which I plead, an influence of the Spirit which gives such efficiency to divine truth as to affect the *conscience* and the *heart* of the sinner, and cause him to feel all the force of truth, and without which he would not feel its force. When he supposes that a sinner's understanding of the arguments of the Holy Spirit is necessarily connected with his *feeling the force* of those arguments in his *conscience* and his *heart*, he assumes what he cannot prove, and as I shall show presently, he assumes a position which the gospel does not sustain.

Again, I have not assumed the position that the disposition of a sinner may be changed without an object, without motive, without moral considerations. All these are employed by the Holy Spirit in renewing men. This has been fully admitted in speaking of the instrumentality. But because the Spirit uses object, motive, moral consideration, adapted to the moral nature of man, does it follow that he possesses no power to give a peculiar efficiency to these means? Neither of these positions grow out of my argument, and consequently the argument itself is unanswered.

But here let me observe that Mr. Campbell evades the force of my argument. He makes disposition to mean nothing more than an *exercise*. In my argument it is the *foundation* or *basis* of an exercise. It is the depraved state of the heart. It is true that it is exercised only in view of an object, but that exercise displays its enmity to the object in every instance. The first exercise of that disposition towards God and holiness is one of aversion. Does Mr. Campbell deny the entire depravity of human nature?—the entire want of conformity and love to God in the disposition of every sinner? My view is substantially expressed by the Rev. John Harris, illustrating the nature of the Spirit's influence.—He says, "The same truth appears in another original statement of Christ, declarative of the *means* by which the Holy Spirit should operate on the mind. 'He shall take of mine and show it unto you.' Sin is the disease and derangement of the soul, in consequence of which the understanding fails to discharge its appointed function on the heart. The eye of a corpse as long as its transparency remains unimpaired, will receive the picture of an object on the retina as well as if the organ were living; but there is no corresponding impression produced on the brain. So religion may be easily imported into the understanding, but then it has ceased to be a medium of conveyance to the heart; the communication between them is obstructed, and we have the mortification of finding that to obtain the assent of one, is no security whatever for the concurrence of the other. To produce this essential coincidence between the understanding and the heart is the province of the Spirit alone."

Mr. Campbell says, "Show me the man living who has fully attended to the whole argument of the Holy Spirit, and who fully comprehends it, and yet is indisposed." But I am not bound by the argument to produce this case. If every person who has fully attended to the arguments of the Holy Spirit, and who fully comprehends them, is a *renewed person*, that will not settle the question whether he became such by the mere exhibition of truth, or by an influence superadded to the truth.

He observes further that "the arguments of the Holy Spirit are addressed not only to the head, but to the heart. They are not mere *light*, but *love*. They speak to the understanding, the conscience, the affections." I can readily conceive that arguments may be addressed to the understanding, and I can suppose too that the understanding may misapprehend the arguments; but I cannot conceive how the understanding, when it is addressed may misapprehend the arguments, and yet that the conscience and the affections when addressed always comprehend and feel their force. The conscience and the affections can be addressed in no other way than through the understanding; and when this is perfectly satisfied, the conscience and affections, according to his view, are satisfied and move in harmony with it.

Let it be remembered that when he speaks of *full conviction* or *full persuasion*, he means that the *understanding* fully approves, and that the *conscience* and *heart* feel the full force of divine truth. He considers all this necessary to the entire development of the moral power of the Spirit, "*provided always, that the argument of the Spirit is understood.*" It would puzzle the strongest intellect on earth to analyze this language.—Sufficient, however, may be gathered from what he has said to mark the prominent features of his system.

One of the prominent features of his system is this,—*to be fully convinced is to be fully disposed.* He says, "A fully convinced person, yet remaining indisposed, very much resembles a white crow or a black swan. I should like to see one." I should be sorry to have him go where he might see one, but I can tell him of one. Judas was fully convinced that he had done wrong in betraying innocent blood, and yet he was indisposed to return by true repentance to God. I grant he had a *disposition*, but it was to *suicide*. The principle is not correct, that *every man who understands the arguments of the Holy Spirit must of necessity have a disposition to obey the Holy Spirit.* There is no common sense, no philosophy in it. It assumes that no man ever lived who fully knew his duty in any given case, and was indisposed to do it. It denies the possibility of being led away into sin by the temptations of the devil and the desires of the flesh. On this principle David was not fully convinced that he was doing wrong when he committed adultery with Bathsheba, and then caused her husband to be slain. Peter did not know that he was doing wrong when he denied his Lord. Who believes it? Jesus Christ himself is at issue with Mr. Campbell here; for he teaches that the servant who knows his Lord's will, and does it not, shall be beaten with many stripes. This principle has no relative proportions, as all correct principles have. Mark the connexion between holiness and happiness; between obedience to God, and his blessing. He who is perfectly holy, is perfectly happy. But it is also true that in proportion to the degree of holiness below perfection, is the happiness enjoyed. Just in proportion to our obedience to God is the blessing we enjoy, and he who obeys perfectly, is perfectly blessed. If he who understands the entire arguments, motives or moral considerations, presented by the Holy Spirit, of necessity *feels* the *full force* of them in his heart and conscience, then in proportion to his knowledge must be his disposition to obey; but this not the fact.

Mr. Campbell himself cannot give full credence to his own theory; for if he could he would never make a distinction between *fully comprehending* the arguments of the Holy Spirit, and *feeling all the force of truth* in the *conscience* and *heart*. He cannot believe that *light* in the *understanding* is sufficient to dispose the heart aright, or he would not have reminded me that the arguments of the Spirit are not only *light*, but *love*. Besides, if it be true that when a person is *fully convinced* he is necessarily *fully disposed*, then all that is necessary to his conversion is *to enlighten his mind*. All that is wanted is *light*.

If all that is necessary to the renewing of a sinner, and this is all that is necessary upon

Mr. Campbell's theory, is *light in the understanding*, then all the aid of the Holy Spirit that is required, is to the *understanding*. It cannot be questioned for a moment by a dispassionate reasoner that divine influence is absolutely necessary to the salvation of every sinner who is saved, and also to the exercise of faith in Christ as the medium of justification. What further proof is needed than the language of Christ furnishes. "No man can come to me, except the Father, which hath sent me, draw him." Here is inability to come to Christ, and inability that must be removed by the Spirit of God. But it is a *moral impotency*, expressed in another place by the words "*Ye will not come to me.*" It is the disposition of the soul, the entire depravity of the heart, that causes the difficulty, and not any defect in the *understanding*. Men are so opposed to Christ that they will never come to him or believe in him unless they are drawn. There is no relish for spiritual good in the soul; and while this want of relish continues, no exhibition of the truth will diminish their aversion.

It will be perceived by the reader that some difficulty is created upon this subject from the use or application of certain terms. In my essay I had observed that we were acquainted with but two kinds of power among men, *physical* and *moral*. I had defined physical power, as that power which we mean by the word *force*, and in this sense repudiated the use of physical power in the change of a sinner's heart. In the use of the term *moral*, it will be recollected that I used it altogether in the sense which Mr. C. had given to it, the power which we possess to influence mind by motive and argument. He contends that all the moral power which a man possesses is in his words or arguments, and that all the moral power which the Holy Spirit can exert upon the mind of a sinner is in the *words* of the Holy Spirit. Therefore, following out Mr. Campbell's definition in his dialogue, I maintained that the change of a sinner's heart is not the result of the mere power contained in the words of the Holy Spirit. I maintain this still, and say that the influence of the Spirit in renewing is *more than this*. Let it be admitted then *that all the power in the universe* is exhausted by the terms *moral* and *physical;* still were we to enter the metaphysics of this subject, we should probably in the end be as wide apart as the poles. We may call all that power *moral* which acts upon *mind*, and all that power *physical* which operates upon *matter*.

We can operate upon the minds of men only by words, motives, or arguments. Thus far our idea of moral power is definite. But when we think of the Holy Spirit suggesting to a whole assembly, at the same instant, the same thoughts and the same expressions, as Mr. C. says he did in primitive times, we are lost. Our views of moral power become indefinite, just as the notion which a mariner has of the depth of the ocean, when having let out all his sounding line he fails to reach the bottom. Of the length of his line he has a positive idea; but of the depth of the ocean beyond that he has not a distinct idea. He only knows that it is something beyond the length of his line. Mr. Campbell may contend that it is after all *moral power*. But then his argument is good for nothing, for there is a moral power in the case just specified that goes beyond the mere words and arguments printed in the Bible; the power of suggestion without words or signs.

But it is not necessary to enter into an investigation of these terms. As to any physical agency which implies force or which implies an operation upon the heart, independently of what are termed moral means, I do repudiate. But whether the power by which God changes the heart is physical in another sense, or moral, I have not determined. Suffice it to repeat that when I said the change of a sinner's heart was *not by mere moral power*, I had solely in view the position of Mr. Campbell that all the moral power of the Holy Spirit is in his words and arguments printed in the Bible. And I say that we are at issue upon the *thing* itself, not upon the *word*. The thing itself, according to the position of Mr. Campbell, is, that no other power is exerted upon the mind of a sinner in his sanctification than that of the written word. This is his meaning, or he means nothing.

[TO BE CONTINUED.]

DID we yet need any new evidence of the perfect inutility of Mr. Lynd's theory of conversion, we certainly have it in the very striking

and splendid incomprehensibility which he always throws around it in his most successful efforts to elucidate it. In the first paragraph above quoted in extenuation of his former acknowledgments, or perhaps we should say in illustration of his design in stating the incomprehensibility of his views, he very philosophically asks, "Is it less true because it is above our comprehension?" He adds, "Then suppose we cannot form a clear idea of the nature of the Spirit's influence, will this prove that no such influence exists?" It neither indeed can prove nor disprove it! But the question is, unintentionally I presume, changed in the above remarks. We both admit that such an influence exists. We agree in the fact and in the instrumentality of a sinner's conversion by the Holy Spirit; and therefore the controversy is not about the fact, but about the proper understanding of it. Mr. Lynd says I "*virtually*" deny the fact. But this Mr. *Virtually* is a constructive being, often the creature of intolerance, prejudice, and bigotry: and for him to plead that his failure to make my "*virtually* denying it" comprehensible, does not disprove the fact, (for this is the true state of the case,) is certainly a singular demonstration of the truth of so serious a charge. Like poor "Austin, who had no intellect of his own," Mr. Lynd cannot speak intelligibly on a subject which he does not understand.

Now be it observed, that both the quotation from the dialogue which gave rise to these remarks, and the remarks upon it by Mr. Lynd, are wholly irrelevant to the real point at issue. Mr. Lynd seems not to perceive that what is no argument against a man's faith, may be an insuperable objection to his theory:—for example, we all believe many facts, whose meaning is now, and may always be to us, incomprehensible; but no man can admit an incomprehensible theory. *The incomprehensibility of a fact cannot nullify it; but the incomprehensibility of a theory always does.* Thus a man may reasonably believe what he cannot comprehend; but no mortal ever can admit an explanation or a theory which he does not comprehend. We can easily believe the fact that Jesus, at the marriage in Cana of Galilee, converted water into wine; while it is impossible for any man to understand or explain the process of that conversion. Now as this is a controversy about *views*, and not about *facts;* for Mr. Lynd to plead that because men may *believe* what they cannot comprehend, therefore they ought to admit what they cannot understand, is singularly, though I doubt not, unintentially, sophistical and deceptious. This simple statement of a very plain matter, fully, in my judgment, refutes the whole essay now before us, so far as it is an exposition of Mr. Lynd's *views* of the Spirit's influence in renewing and sanctifying sinners. I reject his *views* because they are unintelligible; or, in his own words, incomprehensible; and cannot

admit his defence of himself by telling me that because I *believe* what I cannot comprehend, therefore I ought to *understand* and admit what I cannot comprehend. That this is the true state of the controversy, I doubt not the sequel will fully and satisfactorily evince.

Having now, as we judge, really and essentially transfixed the whole theory of my friend Mr. Lynd, I shall, in reviewing all that he has written, do little more than corroborate the above most fundamental distinction between admitting an incomprehensible fact and an incomprehensible theory. The reader will please carry with him to the end of this discussion,—that to believe a fact he has only to apprehend its evidence; but before he can perceive the truth of a theory, he must comprehend its meaning!

Mr. Lynd next proceeds to defend so much of his theory as is comprehended in the allegation that "the Spirit does not renew men by *mere moral power*." On the metaphysics of this question he has given us several columns of details; and in the first place makes a very spirited assault upon one of my former arguments against his theory. My argument was, that all moral power consists in *motives;* and that when all the arguments which a person has to offer in reference to any duty or action are stated, illustrated, and applied to their full extent of signification, then, but not till then, has he expended his whole moral power. The scriptures contain all the *motives* which the Spirit of God has to offer to sinful man; consequently they contain all his *moral* power: HENCE NO CHRISTIAN ON EARTH CAN MENTION A SINGLE MORAL ARGUMENT OR MOTIVE WHICH INFLUENCES HIM THAT IS NOT WRITTEN IN THE BIBLE.

In my illustrations of this important point, I affirmed that all these *motives* are addressed to the moral nature of man. They are not fully understood until they have reached those parts of the moral nature of man to which they are severally addressed. This Mr. Lynd calls a begging of the question, or as taking for granted the very question in debate. If that be the fact, then it will follow that it is much more a controversy about the meaning of some two or three words, than I hitherto dared to imagine or represent it.

To "*fully comprehend*" a moral argument is, in my estimation, to perceive and feel its meaning. Mr. Lynd is of a contrary opinion. In his view, a person may fully understand a moral argument addressed to the conscience, and yet not be convicted of sin; he may fully comprehend the obligations of the love of God, and feel no love in his heart; he may have the fullest comprehension of the hatefulness of sin, and yet not hate it; and he may clearly perceive the loveliness of a character, and not be enamored with it. Now had he said that a person may, *in some* sense, perceive, or know, or understand his duty, and neither lik

it nor do it; or that a person may perceive the meaning of an argument in some of its attitudes and bearings, and not be convinced or persuaded by it, I should have admitted it without debate. But that is not my proposition. I speak of *fully displaying* and *fully comprehending* all the moral motives of the Bible as essential to the development of all its moral power; and I affirm that no person has ever fully comprehended the motives which the gospel suggests, and remained indisposed to the objects which it presents. It is a remarkable fact that the Saviour, in his exposition of the parable of the sower, when he comes to the very point, uses the word *understand* as I have applied it. The question is, What is the difference between the man that hears the word to the salvation of his soul, and the other three sorts of hearers in the parable? His decision of this all-absorbing question is, "He that received seed into the good ground, is he that *heareth the word and* UNDERSTANDETH *it.*" He that understands the word, according to John Mark, "*receives it;*" and, according to Luke, "*keeps*" or obeys it.* So I teach. This is farther confirmed by the Saviour's exposition of this most apposite parable: He that received the seed by the way side is the person "who hears the word and *understandeth* it not. Now, according to my friend Mr. Lynd, the man by the way side might have perfectly understood it, and yet remained an enemy! Again, says Jesus, "I speak to them in parables, lest they should *understand* and be saved. For thus spoke Isaiah, "They shall hear, but they shall not *understand.*" I trust we shall hear no more of this strange language, that a person may *understand* or fully comprehend all the moral arguments or motives of the gospel, and still remain an enemy, hard as the rock on which the seed fell, and germinated not.

But, perhaps, he will now say, in all this I agree with Mr. C.; for this understanding of the matter includes my whole theory of divine influence! And yet he will repeat that "*the Spirit does not renew men by mere moral power;*" still he concedes that the Spirit does use moral power—that he "uses object, motive, moral consideration, adapted to the moral nature of man;" but immediately asks, "Does it follow that he possesses no power to give a peculiar efficiency to these means?" Aye, this is the question: he uses moral power, but superadds what?—a physical power!—a supernatural power!—he calls it "a power to give a peculiar efficiency to these means." And yet this nameless power is not *moral!* for if it were moral, then, according to Mr. Lynd, it would be mere moral power only!!—"It is a power above all that I [Mr. Lynd] can conceive"! It is, then, an incomprehensible power; and, consequently, an unintelligible theory; and that nullifies it, as we have

* Matth. xiii. 23. Mark iv. 20. Luke viii. 15.

before shown. Here, then, is that lap of earth on which weary worn out Orthodoxy lays its aching head.

But I am still curious to know what power can be superadded to a *motive* to give it a peculiar efficiency. It cannot be a motive, for that is moral: it must then be an impulse physical, as when a metallic hammer strikes a nail. But then who can imagine an iron hammer driving arguments home! and yet this is something like a power not moral giving efficiency to a motive or moral argument.

But Mr. Lynd, not satisfied himself with this view of the question, proceeds to enlarge the capacity of the word *moral*, and to make it equal to the word *mental;* and alleges that my own references to suggestions, and communications of light, as appeared once in the Jerusalem church, when all spoke by the same Spirit, at the same instant, authorize such a view of the Spirit's operations as to make them extend to all the operations and movements of the human soul.

This is a grand mistake. I never regarded inspiration, suggestion, whether simultaneous as on Pentecost, or in the Jerusalem church in the case alluded to, as of the same nature with moral power. Inspirations and suggestions we may not indeed fully understand; but we may easily perceive that they are not moral influences. Balaam's ass preached to his rider; Balaam himself blessed Israel every time he opened his mouth to curse them; king Saul spoke among the Prophets; and even Caiphas uttered an oracle which he did not comprehend. So of many others. Yet none of these influences were moral in their nature, tendencies, or effects. A whisper or a suggestion under breath is *physical* so far as the effort is concerned; but that which operates upon the mind to change its moral hue, is not the physical operation upon the tympanum of the ear, nor the image on the retina, nor that inspiration which originates in the mind by its own machinery a new idea; but the motive suggested in the idea, or the moral object presented to the moral nature of man.

I do not "make disposition to mean nothing more than an exercise:" I do not believe in Mr. John Harris' analogy between the retina of a dead eye and a living soul. I am sorry to see a great man, whose Great Teacher I so greatly admire, so weak and puerile on so ordinary an occasion. The passage he quotes from Jesus is misapplied. It was spoken to the disciples, and not to sinners. Mr. Lynd's remarks upon Judas' disposition to suicide, and upon David's convictions in regard to his conduct in the case of Bathsheba, and to Peter's denial of his Master, and to him that "shall be beaten with many stripes," if not intended for effect, are certainly no way creditable to his good sense and general intelligence. I leave the scriptures quoted to another opportunity.—

But really I was prepared to expect better things than the criticism upon *disposition*, *light*, and *the understanding*. To *understand* the gospel, is to be enlightened; and this is never independent of the heart. No man can separate the light of the sun from the vital heat which accompanies it. Gospel love and light are two names for the same thing. And when Jesus describes the man who *understands* the word, he says his is a good and an honest heart.

Indeed, after many and various efforts to make me most heterodox on this subject, my friend Mr. Lynd himself comes to my own conclusions. He says, "As to any physical agency which implies force, or which implies an operation upon the heart *independently of what are called moral means*, I do repudiate." And so do I most cordially; and this is almost, if not altogether, as far as I wish to go upon this subject.—"But," continues he, "whether the power by which God changes the heart is physical in another sense, or moral, I have not determined.'—Very candid. Well, if Mr. Lynd should never determine this matter, I think it will not exclude him from the people of God hereafter, and it should not here. I am sorry after all this candor and concurrence with me in theory, that my orthodox friend should, to save appearances or his credit, or to place a brand upon me, immediately add that "we are at issue upon the *thing* itself, not upon the *word*." We agree in the *word*, but not in the *thing!* What it is to have the gift of discerning spirits! Well says he, "The thing itself, according to the position of Mr. C., is, that no other power is exerted upon the mind of a sinner in his sanctification than that of the written word." This I solemnly affirm is no so. I have never taught such a theory, though some of the kingdom of the clergy have sought so to misrepresent and pervert my words. One single word before *power* would have made the above sentence true. As it now stands it is positively a false charge: "The position of Mr. Campbell is, that no other *instrumental* power is exerted upon the mind of a sinner in his sanctification than that of the *written word*." I might add, preached or read. Some other assertions of this sort in the portions of this essay already before our readers, we shall review hereafter. In the meantime we examine the strongest points. We hope, *Deo volente*, before the end of this review, to make the ground we occupy, and the doctrine we teach on this subject, stand out in bold relief before all men, and contrast it with the old Baptist doctrine—now greatly modified and much improved within a few years.

A. C.

THE ROCK, THE KEYS, THE GATES OF HADES.

[CONTINUED FROM PAGE 42.]

It may be here interesting to inquire if within this congregation, which thus appears merely authorized to exhibit, in their own obedience, the laws of the Master, there is a class vested with higher authority in virtue of their office: or what are the duties of the eldership? There is one deviation observable in the present era from the Apostles practice: they addressed their letters to the congregations; now letters are generally addressed to the elders; they called on the congregations to execute the laws of the Master; now that duty seems almost exclusively devolved on the elders. It may be said that in apostolic times the churches generally had not elders over them: this, to my mind, is at least questionable: but from the Apostle Paul himself we learn that the congregation at Philippi possessed them; and if this was the only one of all he had written to, thus favored, he had a strong reason to manifest in this letter any pre-eminence to which they might be entitled. He manifests none; it is to the congregation with the bishops and deacons, not to the bishops and deacons with the congregation that he addresses himself. But perhaps I am here reminded of Hebrews xiii. 17: "Obey your rulers and submit yourselves, for they watch for your souls as those that must give account: that they may do this with joy and not with mourning, for that would be unprofitable for you." Let us then examine this chapter. There are in it two admonitions with respect to rulers, materially dissimilar. Can they, then, refer to the same rulers? At the 7th verse we are admonished thus: "Remember your rulers who have spoken to you the word of God; observing carefully the issue of their conduct, imitate their faith. Jesus Christ is the same yesterday, and to-day, and forever." Here beyond all doubt he speaks of the elders, but does he say Obey and submit yourselves? Nay, verily! He says Remember them, regard them with affection and respect; but watch them carefully also; and as you see, and only as you see that they cleave to the truth, do you imitate them; bearing ever in mind the great fact that Jesus Christ never changes, his truth cannot be moulded to suit times or seasons. This seems to savor strongly of the warnings to which I have alluded in the commencement of this disquisition, but bears no analogy to the command, "Obey and submit." If in the 17th verse the word which is translated *souls* be rendered *lives*, in which sense it is as often rendered, I believe, both in the scriptures and other works, as in the former, the whole difficulty vanishes, and we find that Paul is here exhorting the Hebrews, as he does the Romans, (xiii. 1.) "to be subject to the higher powers," even the rulers of this world, rendering to all their dues; and we remember the turbulent and rebellious disposition which the Hebrews were so prone to evince under Gentile rulers, the propriety, not to say the necessity of such an exhortation, is very apparent. What, then, is the elder's or bishop's office according to holy writ? It is an excellent work. His qualifications as described by Paul ought to be possessed by every disciple, except the fitness to teach, the analogous one of knowing how to take care of the congregation of God, and being the father of a family. I presume, therefore, that the most exemplary disciples, having these requisites, should be selected

by the congregation to fill the office; which office they are to exercise as the representatives of the congregation; presiding to see that all things be done decently and in order, enforcing the doctrine of the Apostles, and exhorting and confuting gainsayers. If the elder does these things in conformity with the Master's law, then that disciple who fails to support and honor him, violates his positive obligation; but if abandoning the Master's law, he should substitute his own will, his own policy, his own wisdom, then that disciple who fails to oppose such usurpation, and the congregation which acquiesces in it, are recreants to the honor of King Jesus: they are bound to deprive him of the office when he shows himself unworthy to fill it: he must be a pattern to the flock; and alas for that flock whose pattern is self willed, prone to anger, &c. But these functions, it appears to me, must all be exercised in the face of the congregation. I have looked in vain through God's word to find any warrant for private teaching and visiting as part of an elder's duty. He is to feed the flock—to teach the congregation. And when are we a flock—a congregation? Not surely when scattered in the pursuit of our respective avocations: and how can we observe the issue of our elder's conduct when engaged in these private lectures? Was it not through assumptions and practices of this sort, that the clergy first obtained and still exercise their baleful influence over their deluded followers? Of what scandal—nay, of what contaminating evil have they not been the cause? It avails not to say that Paul taught from house to house: he was divinely inspired and commissioned for the purpose, and even what he testified in this manner, both to Jews and Greeks, was not an elder's teaching, but the glad tidings—"reformation to God and faith in the Lord Jesus Christ." Moreover, in the good providence of our God, every disciple is, or can *now* be furniseed with the teachings of Paul himself and his brother Apostles, so as to have them ever at their side; and if the weekly exhibition of their Saviour's dying love, and the exhortations of the congregation cannot induce them to study and obey those teachers, I feel assured that all other influences will be exerted in vain. Those private teachings may form parties, produce sects, afford much scope for religious gossip, and establish a goodly portion of human influence in the congregations; but they cannot, as far as I am able to perceive, conduce to the purity and meekness of the disciple or to the honor of King Jesus. There is but one private duty that I can see required of an elder: We are the flock—he the overseer; he is of course bound to know all the flock; and if any are missing from the fold, the very titles they respectively bear imply that it is his duty to look after the absent; that if their absence arises from sickness, poverty, or transgression, they may be properly cared for according to the laws of the Master.

If, then, I rightly apprehend the word of God, it is to his institutions, to his Apostles alone, Jesus refers every believer "for the means of grace and the hope of glory." That no human policy or human influence can be mingled therewith without derogating from his honor: that in the participation of the appointments of his house, in the teachings of his Apostles, every disciple must for himself and herself obtain strength and direction whereby they may let their light shine before men, that they seeing their integrity, meekness, patience, and love, may glorify their heavenly Father; thus the glory is given not to the exhibition, but

to the truth itself. It follows also that no disciple has a right to require any action of his brother for which he cannot show a "thus saith the Lord." How much dissension among brethren has a contrary practice caused? What heart-burnings, what petty struggles for self-consequence and self-opinionism, what bitter anger and strife have resulted from this disposition to become judges, rather than doers of the law! What is gained by dethroning a courteous educated priesthood, if every ignorant pharisaical pretender may seize on their vacated seats, and make the religion of Jesus a means of obtaining a distinction and consequence, which, ephemeral as they are, they could have arrived at in no other way? I see no method to avoid this consequence but to take our directions and commands solely from the Apostles; it was to them only the Great King gave the binding and loosing power—to them only the promise. "I am with you always to the end of this age or state." So long as this state shall last, his glorious power and truth are pledged that every child of Adam who shall believe on him through their word, and obey him according to their teachings, shall finally attain to glory, honor, and immortality: but with this state concludes their mission, and this promise will have been fulfilled: then the voice of Mercy will cease to sound, "for the day of vengeance will be in his heart and the year of his redeemed will have come." Then will be accomplished his gracious promise to his congregation, in the destruction of the dominion of Hades, and they shall rejoice with all the heavenly host in the power, love, and faithfulness of Him that is mighty to save and strong to deliver, even the Rock on which they had been builded by redeeming Love.

I have thus frankly stated not only what appears to me the extent of the promise given by the Master in the passage in Matthew, but have been led to extend my remarks on the principle established in the examination of the same, in its further bearing on the great interests of Messiah's kingdom on earth. If I did not feel confident in the truth of these views, of course I should not have presented them; but I can with entire candor declare, that if any brother will show me wherein I have erred, I can relinquish them without a sigh. Truth as it is in Jesus is all my desire; for I am well assured it is the only rock on which a rational being can build in this world, with a reasonable hope for the world to come. But in consistency with this belief, I require my error to be shown from the word of God. The phrase "it would seem necessary" weighs not with me: Faith says, If Jesus has not commanded it, it is proof that it is not necessary: and the harmony and love which must pervade that congregation where no edicts are issued but by that authority which all acknowledge, and have pledged themselves to obey, cannot obtain in any other way. To the overzealous I would say in the language of James, "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain." I would affectionately remind those disposed to regard the aspect of things without the kingdom, that Peter began to sink when he withdrew his eyes from Jesus to notice the boisterous wind, and that it was because they did not trust in the sleeping Saviour, he reproachfully asked his disciples, "Why are ye fearful, O ye of little faith." I would earnestly exhort all in the language of the Prophet and of the Apostle—

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord that exerciseth loving kindness, judgment, and righteousness in the earth."

"Let no man glory in men; for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come—all are yours, and you are Christ's, and Christ is God's." R. L.

Baltimore, October 31, 1837.

On so much of this communication as refers to Matth. xv. 18., I have room to offer only a very few remarks; and shall therefore lay on the table till a more convenient season, what has been suggested on the rulers or elders of Christian communities.

Had our Lord said that *Hades* should not prevail over his community, there would have been still more plausibility in the ground taken by our correspondent. But Jesus has spoken here not of *Hades*, but of the GATES of *Hades*. Now the *gates* of a city mean more than the city. The strength of a city, or those who pass through its gates, are figuratively called its gates. "Her *gates* shall lament and mourn" (Isai. iii. 26.) indicates that those who pass through them shall lament, &c.

But whether we suppose "*the gates of Hades*" to be equivalent to death, as we find the phrase "*gates of death*" used for death; or whether we regard it as indicative of all the machinations and powers of the *infernal* enemies of the church, it amounts to no more than that *the church shall never perish*. The subject of the proposition is *the church*, not the bodies of the saints; and the *continuance* of this institution which Jesus began to build, and not *the resurrection of the dead*, seems to be the topic of discourse.

That "in this world Christians should have tribulation," &c. &c. is urged by our correspondent against the promise of the ultimate popularity and perpetuity of the Christian community; but, to my mind, these intimations of persecution called for such a guarantee. He next supposes it to be anomalous that Christ should make a promise, the accomplishment of which should, in some measure, devolve on man; but all the promises of God to Abraham and his seed devolved in some part on man. And in the last place, the predictions concerning the *Man of Sin*, and other addresses to the churches, are alleged in proof of the incompatibility of such a promise. But as none of these intimations imply the utter extinction of the Christian people, they cannot be urged against the common interpretation of the passage under consideration.

But I hasten to the principal object of these remarks, which is to

show that we have various promises that guaranty the continuance of the church and its ultimate triumphs, besides that in Matth. xvi. 18.

The Lord, in his parables concerning the grain of mustard seed becoming a large tree, and of a little leaven leavening a large mass, very plainly intimates the spread and continuance of his kingdom in the world, till all nations are under its influence. Matth. xiii. 31—33. The former intimates that all nations shall yet take shelter under the administration of Grace; and the latter, that the whole mass of human kind shall be made partakers of the blessings of grace; and that too as infection spreads, or as leaven works in secret.

But we shall collate a few of the promises—the pledges of the Holy Spirit. The heathen nations and the uttermost parts of the earth are promised to the Messiah for his possession and inheritance. Ps. ii. 8.—And David again says, "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee!" This was promised to him in prospect of his sufferings and death. Psalm xxii. 27. Again—"He shall have dominion also from sea to sea, and from the river [Euphrates] to the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts; yea, all kings shall fall down before him: all nations shall serve him." Psalm lxxii. 8—11. Farther the Spirit testifies, "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." Amen! Ps. lxxxvi. 9. Much more to the same effect may be collected from the book of Psalms.

But to pass by all the Prophets after David down to the time of the Captivity, I shall introduce Daniel, the plainest of the Prophets on this subject. His testimony alone relieves our correspondent from all his difficulties and doubts about Matth. xvi. 18. In this Prophet's *interpretation* of the monarch's vision, he says, "In the days of these kings [the Roman Cesars] shall the God of heaven set up a kingdom which SHALL NEVER BE DESTROYED—(the gates of Hades shall not prevail against it.) But it shall break in pieces and consume all these kingdoms, and IT SHALL STAND FOREVER." Now let all the people say *Amen!*

So much for its *perpetuity*, though depending in part on human agency: but we must hear the same Prophet upon the *baundaries* and *extent* of this kingdom. "The judgment shall sit [upon the Pope and his Papacy] and they shall take away his dominion to consume and to destroy it unto the end; and *the kingdom and dominion, even the greatness of the kingdom* UNDER THE WHOLE HEAVEN, shall be given to the

people of the saints of the most High, whose kingdom is an everlasting kingdom, and *all dominions shall serve and obey him.*" Dan. ii. vii. Thus the kingdom of the little stone becomes the kingdom of the mountain, and *fills the whole earth.* Yes, the kingdom of Christ smites the kingdom of the Pope and breaks it to pieces; and then it becomes a huge mountain whose base covers the whole inhabited earth! Lord, hasten this glorious day!

"All the promises do travail
With a glorious day of grace:
Blessed Jub'lee! let thy glorious morning dawn!"

Paul, let me add, says: "If the fall of the Jews has been the riches of the Gentiles, how much more their fulness!—for if the casting away of them be the reconciling of the world, what shall the receiving of them be, [to the New Covenant,] but life from the dead!" Rom. xi. 11—18. And, to conclude, John, in the Apocalypse, heard the victors of the beast singing in heaven, "SURELY ALL NATIONS SHALL COME AND WORSHIP BEFORE THEE, BECAUSE THY RIGHTEOUS JUDGMENTS ARE MADE MANIFEST." Thus when Babylon falls the gospel triumphs. I trust these witnesses will relieve our brother from his embarrassments on Matth. xvi. 18. What remains on the senatorial government, in our next.

A. C.

Kingdom of Satan---No. 2.

HIS FALL.

OF the *nature* of Satan who can speak dogmatically? He was once an *angel.* But that is not the name of a nature; it is the name of an office. And what is an *angel* in its most strict biblical interpretation? A "*ministering spirit*" responds our Apostle Paul. Satan, then, is a spirit—was once a *ministering* spirit standing near the throne of God.

The court of heaven is sometimes thus described:—"I saw the Lord sitting on his throne and all the *host* of heaven standing by him on his right hand and on his left."* "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims—on their wings."† "The Son of man shall sit on the throne of his glory, and all his holy angels shall stand round him." "His throne is like fiery flame; its wheels like burning fire: a fiery stream issues and comes forth from before him; thousand thousands minister to him."‡

Of these ministering spirits Satan once was. But though still a *spirit,* he has long since ceased to be an *angel.* If ever the name *angel* is now applied to him, it is in a sense as figurative as when

* 1 Kings xxii. 19. † Isaiah vi. 1, 2. ‡ Dan. vi. 9, 10.

the Lord himself is called "the angel of Jacob." I say, strictly speaking Satan is a *spirit* who disdained the office of an angel; and chose rather to have his ministers than to continue a minister of God. Of his compeers there were many, it seems, so deluded as to become his angels and to renounce their allegiance to God. We have said he refused to be an angel. This was his actual sin, whatever may have led to it.

Touching his original state and the original sin, we have no direct revelation from God; because, perhaps, we could not in our present state understand it. True, indeed, we learn from one that descended from heaven that he was once *in the truth;* but that "he swerved from THE TRUTH."* Departure from that truth in which he stood, we may lawfully conclude, was the original sin. But curiosity farther asks, What particular truth is here meant? To which the Saviour responds, *The* truth—the supreme and sovereign truth: that truth of which he spake in this discourse, which, in one of its manifestations, frees men from sin.†

It would seem that before time began a revelation was made in heaven of God's designs in the creation and glorification of man, as we now have of his purpose of creating hereafter new heavens and earth. Hence when the foundations of this earth were laid, "The morning stars sang together, and all the sons of God shouted for joy." But this glorious creation and its developments, deeply penetrated by the mighty powers of this celestial chief, occasioned in his mind reflections and volitions contrary to that truth revealed, the cherishing of which eventuated in his fall. In favor of this interpretation of a few sentences, it may be observed that the danger of a fall is always in the ratio of the elevation of the person.

It has also been observed that the highest mental endowments offer no guarantee against the greatest depravity; that there is no necessary connexion between human intellect and morality; and that the simple possession of supereminent talent or honor, is rather a source of temptation than a defence against it. If Satan, then, were the chief of the heavenly hosts, he was from that fact the more liable to fall, while yet he had the greatest reason and ability to guard against it. And to this Paul seems to allude when speaking against the elevation of a novice to high office in the church: "lest being puffed up with pride, he fall into the condemnation of the devil."

But to return to the firmer and safer ground of direct and positive revelation, we are informed that when he swerved from *the truth*, he became the inventor and father of lies, insomuch that

* John viii. 44. † John viii. 32.

when he speaks a lie he speaks suitably to his character: for, says Jesus, "he is A LIAR and *the father of it.*"

Curiosity again is disposed to inquire, Why, from standing in the truth, and rejoicing in it, should this mighty spirit so suddenly be transformed into a liar? The answer is not of difficult comprehension. God cannot be opposed, nor wickedness concealed, if *the truth* be told. He that opposes a government in the hands of One "abundant in goodness and truth," can be successful only as he is abundant in *malice and falsehood.* For as *goodness* always operates through truth, malice must work by falsehood. That selfishness which seeks its ends by falsehood is essentially malevolent; and that such has ever been the character of Satan no believer of the Bible can possibly doubt.

In our effort to sketch the ancient history of the inventor of lies, we have but few materials furnished in all the archives of human knowledge. That he was expelled the temple of God as soon as he swerved from the truth; and that he directed his course to this earth, and machinated the murder of human kind and the frustration of God's terrestrial designs as far as possible, are the sum and substance of all human acquisitions on the interval from his fall to his appearance in Eden.

With implacable hatred in his heart, and falsehood on his tongue, intent on the ruin of our first parents, full of stratagems and wiles, he opens his first campaign in the delightful abodes of the garden of God.

> How fatal was that hour when Satan stood,
> Assassin-like, with murderous intent,
> Concealed in serpent form hard by the Tree
> Of Knowledge, fruitful in evils to our kind,
> Though once the pledge of good! What destinies,
> What countless destinies of future times
> Of unborn millions, clustered on that hour!
> How deadly was his hate of innocence
> And peace, who, unprovok'd by human wrong,
> Could machinate the ruin of a world!
> What scorching envy rankled in his breast
> Who sought to blight the joys of Paradise;
> To blast its beauty; to destroy its bliss;
> To poison pleasure at its fountain head;
> And alienate our race from God, that he
> Might feast forever on the woes of men!

Now let it be observed with much emphasis, that *our proficiency* in the knowledge of Satan's kingdom, of human nature, and of the Bible, very much depends upon our proper understanding of that sage temptation by which he accomplished the fall of Adam and Eve. That it was admirably conceived in unison with human nature in its best estate, may be inferred not only

from the character of the master spirit that invented and executed it, but also from the fatal success in which it terminated.

How many days, or moons, or years Satan spent in maturing his plans of operation, and in learning the constitution of these progenitors of a new race of beings, the Bible does not affirm; and philosophy never can supply the place of facts. The celebrated Dr. Burnet assigns but a single day; while Syncellus, from some old fragments, minutes of the book of Genesis, gives Satan seven years to complete his stratagem; and some of the moderns, still more liberal, allow Adam and Eve one whole century of paradisaical bliss. The question, *How long*, will fall more appropriately under our consideration hereafter. Meanwhile, we only assume that it required some time to perfect the plan, and that Satan did not immaturely present himself to Eve.

The *position* which he assumed deserves first to be noted. He did not enter the understanding on the heart of the woman. He stood without. It was an external address through the person of a serpent. It was through *the ear* of our mother, he sought access to the understanding and the heart. He thought that faith in a lie must come by hearing it; and not by any inward operation of the mind. Had man been constituted, as some Naturalists and Deists have taught,—to be guided by an inward light or by reason, Satan doubtless would have begun within. But he is a better philosopher than they; for the trial was not whether reason, but whether the authority of God was a safe and proper rule of action. Man was made to acquire all his information from without. Hence all revelations are addressed to the outward senses: "God who at sundry times and divers parcels *spake* in times past to the Fathers, *by the Prophets*, has now spoken to us by his Son." Man was made to be led by a master. He never had reason sufficient to lead him right. His mental powers never made him independent of external aid. The proper and only province of his reason is to understand and apply the acquisitions obtained from without by his senses of seeing, hearing, tasting, smelling, and feeling. He was made to be led by the hand and spirit of God. Superior natures, heavenly spirits, may perhaps be guided by reason alone; but man was created and made to walk by faith and reason, not separately, but conjointly.

Faith indeed cannot exist without reason, while reason may exist without faith. Faith is reason discriminating and appre ciating the truth of testimony, and confiding in it. Walking by faith is then walking by reason, confiding in the testimony of others. Sight is neither light nor the eye, but *the eye receiving light.* Faith is neither testimony nor reason, but *reason receiving testimony.* There is false light and false testimony; and not to discriminate these is to be deceived—to believe a lie. This deception is from Satan, while truth is from God. For as Satan

is a liar and the father of lies, God is truth, and the fountain of all truth, physical and moral.

The man Adam, like the child Abel, was by a law of his nature, or the circumstances of his condition, obliged to walk by faith. This is true of all his children, from the veriest infant to the hoariest sage. This the Devil soon learned; and therefore he sought the ruin of mankind by faith—by producing the confidence of truth in a lie.

But there is yet a deeper and more sublime philosophy in this matter. It was impossible for Satan to take possession of a pure mind, as it is for the Spirit of God, even under the remedial system, to dwell in an impure heart. God could not, would not permit it. Could Satan have privily got into the woman's heart, and wrought upon her imagination and produced his illusions in her soul, it would have been an unequal conflict. She would have been overcome by violence in the department of reason without abandoning her faith in God's word. She would have fallen into error, without falling into sin.

Still it ought to be observed that Satan intended to get into her heart and into the heart of all her children, and thus to poison life at its fountain; but until she abandoned her faith in God, and believed a lie, addressed to her from without, this, under all the laws of her being and all the circumstances of her condition, was impossible. Now it is impossible, because Satan by stratagem scaled the walls of the city and got possession of it. And now the Spirit of God, in the persons of Prophets, Apostles, and Evangelists, has first to stand without and knock for admission at the door of the human heart in order to get possession of it.

In descanting upon this eventful incident, which lies at the foundation of Satan's empire on earth, it is expedient to dwell upon it until its whole character is fully revealed and understood. In the present we shall break off in the midst of the temptation, having only as yet adverted to the position from which it was offered.

A. C.

From the Cincinnati Journal of December 7, 1837.

CATHOLICS AND FREE SCHOOLS.

The following letter is taken from the last New York Observer, and is contained in the report of the Leopold Society, in Austria, translated for that paper.

Letter of the most worthy Bishop of Cincinnati, John Baptist Purcell, to his Princely Grace the Archbishop of Vienna.

CINCINNATI, Jan. 21, 1836.

I was sorry that I could not reply, on the departure of Rev. Mr. Henni from here, by letter to your Archbishop's Grace, and the highly esteemed members of the Leopold Society over which you preside with so much dignity and honor, and acquainted you with the sad condition of our poor church in Ohio.

This I now do with the more confidence, as the known zeal and love of your Archbishop's Grace make me hope every thing, which the troublous state of the times requires of us, for the spread of the faith in the American wilderness. God is my witness, that I

would not worry your Archbishop's Grace and the Society with entreaties and complaints did I not feel fully convinced in my mind that no part of the world more needs your help than Ohio, and that nowhere will your efforts be better rewarded.

This state has now above a million of inhabitants, among whom are numerous Germans, both Catholics and Protestants, and by daily emigration their numbers are every year fast increasing. The numberless sectaries of the innumerable various sects select the landing-places for their churches. Our Catholic brethren are thus, on their first stepping foot upon the soil of Ohio, fallen upon by these wolves, who harrass and tease them with the usual arguments of error, and with flattering friendship tempt them to deny their divine faith. Protestant emissaries also traverse every corner of the land, scattering lying stories of every kind against Catholics and their holy institutions.—Besides this, the Lutherans and Calvinists have many well-endowed seminaries, and what is still worse, innumerable free schools, in which the youth of both sexes have put into their hands tracts on politics, religion, history, &c. whereby their tender minds are prejudiced against the Catholics; so that the scarcely lisping child learns excellently well his whole religion, which consists in this,—that Catholics are men who must be hated and persecuted. In this city alone, this year, were erected twenty-five colossal buildings (called *free schools*) in which gratuitous instruction is given. It was a capital plan for Protestants, but oppressive to Catholics. The former place their last hope for the spread of their error in the education of youth, which is doubtless a well-founded principle, and in the not altogether mistaken hope, that the poorer Catholics, of whom there are so many here, will send their children to these free schools. Then would they triumph over these innocent little ones!

Many tears have I wept, and passed many sleepless nights, devising means to counteract this palpable evil; and every time with one and the same result—namely, that God alone can turn the hearts of men, and send help to these little children, for theirs is the kingdom of heaven. They beg for Catholic schools, for Catholic teachers. Who of our brethren on that side of the water will not be touched by their prayers and sighs, and contribute his mite to remove this evil?

We are also greatly in want of churches. O how many thousands are without churches, without pastors, without sacraments! The Protestants on the contrary, abound in all that is requisite: They build every where splendid churches in order to draw into their snares the scattered and shepherdless Catholics. A year ago we built a church here for Germans, which cost 30,000 *florins*; but it is now too small, owing to the great influx of these brethren.

The Cathedral cannot contain, on feast days, all the Catholics. Many Protestants are obliged to remain without From all parts of the state requests come to me for churches and priests. On Lake Erie, on the Ohio river, on the Miami, on the canals and the public roads, many churches are urgently needed. But the Catholics who call for them are poor, having emigrated from Europe and having expended in their long journey the little money they had; and therefore they must now labor for their subsistence and to provide huts for shelter: so that nothing can be contributed to build and support churches, except by a few rich persons of this country, and the contributions of these few are insignificant.

My whole hopes rest in your Princely Grace and the noble Leopold Society, which, though scarcely established, has already effected such important good in America. The harvest is great in Ohio, and the symbol of our redemption, in spite of all opposition, glitters already in cities and villages. Conversions are numerous, and would be more numerous, had we churches and schools. Our feeble endeavors are greatly blessed by our heavenly Father, who is our strength and our help. Of this success I have laid before the Leopold Society a brief and correct account. Mr. Henni, a worthy laborer in the vineyard of the Lord, in whom I have full confidence, and whom I have sent to make collections in Europe, will have the honor to give your Archbishop's Grace a more full account. In full expectation of a favorable reception of our petition by your Archbishop's Grace, and the Society, for whom Ohio will then become bound to send up thanks to heaven, I remain, with the deepest reverence, your Archbishop's Grace's most obedient servant,

JOHN B., PURCELL, m. p. *Bishop of Cincinnati.*

THE unexpected return of this letter from Austria, and its publication in this country seems to have come upon the Prelate of Cincinnati as a thief in the night. It exhibits the undisguised views and feelings of one eternally sold to the Pope, written for the consumption of the Archbishop of Vienna, Prince Metternich, and the Leopold College *de propagando*—for establishing the Church of Rome in Ohio and the Valley; but never calculated for this meridian of the world. But somehow it is yet true, "*Quem Deus vult perdere prius dementat*"—the Archbishop thought good to stir up the German missionary spirit by laying before them in their vernacular the prayers of the shepherd of Ohio for money for his poor flock in the wilderness. Thence it recrossed the Atlantic, and on its arrival in New York was translated and sent over the land by the "New York Observer."

The Bishop having in his debate with me, and repeatedly in the College of Teachers, avowed sentiments, views, and feelings diametrically opposed to these, was nonplussed on its arrival in Cincinnati, as when the long-contested St. Ligori affair came up in judgment against him. He knew not what to do. He first attempts to deny it altogether; but this will not do. Then he admits it with qualifications; and finally appears in defence of its views as every way consistent.

The evasive attempts of our Bishop to shuffle himself out of this moral dilemma, by the most puerile equivocations and double meanings, has even outraged the document itself. He denies having written the *German original*, as if this proved he had not written it in the French or Latin—"If," says he, "it ever had an original." He denies having translated it; "for the word '*colossal*' suits not his pen or his mouth"—a crime of which none accused him. Then he censures the translator by again doubting the original. "*If*," says he, "*this letter has appeared* at Vienna, it must have been essentially different from its version here." Finally, he makes the Levite *Henni* a scape-goat, who probably wrote it at the solicitation of the Bishop, as Bishops are wont to write to Archbishops by means of their letter-carriers. It is the most unfortunate effort at getting out of a moral error by a person of talent and standing that I have seen.

Protestants may now learn from Bishop Purcell when in Austria what he would be in Ohio, if circumstances were favorable. "The palpable evil" of common and free schools, over which he has shed "so many tears" and spent so many sleepless nights"—"this capital plan for Protestants," would not long stand in the way of the Bishop's repose; not many "25 colossal buildings" would be raised, (there were but *ten*, but he thought *a quarter of a hundred* would be a much stronger argument for money than *ten:* perhaps Mr. Henni forgot how many to

put in the letter:)—I say, not many such buildings would be erected in America for free schools, for Sunday schools, or for the general intellectual and moral improvement of the people. We would have Spain, Italy, and Portugal manners and customs in their stead. This hint from the Bishop of Ohio I sincerely hope will not soon be forgotten by the friends of humanity in this land of liberty and equal rights.

A. C.

Discussion of Universalism.

MR. SKINNER TO MR. CAMPBELL.

No. XV.

RICHMOND, Va., December 21, 1827.

My dear Sir—YOURS of the 6th instant came to hand last evening. I am quite sorry to find my good friend in such ill humor. But, really, I know of no remedy, if you are angry at having your perversions and misrepresentations pointed out, but for you to break off from your sins by righteousness, and from your transgressions by adopting a candid and honorable style towards your opponent. And although you are determined henceforth to withhold from me "the usual compliments of personal respect," I am not so much grieved thereby as to cease bestowing them on you, in hopes of producing in you a salutary reformation.—From present appearances, "I was in error in not believing those who told me I would never find a gentlemanly" opponent of Universalism in you. Still, I do not wholly despair. One favorable symptom is, your confession, that "to get into a passion and rail" at me, is not the best way. Who knows but the next step may be a *practical* lesson from the same text?

2. Though you say you "reiterate and stand to every thing" that I say you have misrepresented, like Goldsmith's village schoolmaster,

"For e'en though vanquish'd he could argue still;"

yet, as you have not told *when*, *where*, nor *how* I ever made the concessions you say I did, respecting your syllogisms, &c.. I am content to have pointed out the misrepresentations, and willing to leave the decision of the whole matter to the judgment of our readers, whom I request to review my last, and all there referred to. Their good sense will do the rest. Because I did not attempt to analyze and disprove each of your syllogisms, you conclude I "could not detect in them the slightest error or irrelevancy." Were you to assert that the Rocky Mountains were composed of saw-dust, I should deem it sufficient to say, that has nothing to do with our discufsion, without attempting to show what they were composed of.

3. The phrases introduced in brackets, into the perverted "dogma," were sufficiently *marked*, and you appear angry at them, only because they preclude the possibility of future perversion. But you say, "To talk about Divine justice being satisfied with penitence and reforma-

tion, is placing it below our legal justice." No, sir, begging your pardon, it is placing it far above. If our legal justice and its administrators, could invariably and certainly effect penitence and reformation in their subjects, and could know certainly when they were genuine and sincere, would capital punishment ever be inflicted? I trow not. Human justice often fails in producing repentance and reformation. Human tribunals know not when professed repentance is sincere, and hence sometimes deem the public safety to require capital punishment. Not so with Divine justice. That can see, and know, and reform the heart, and never be deceived.

4 In your 6th paragraph you complain of my making short work of your "recapitulation of the acceptations of gehenana." The work, my dear sir, might well be short: for there was nothing to reply to but the quotation of a few texts, all of which, or their parallels, I had before explained, which explanations you had not set aside. You accompany the quotations with several unsupported *assertions:* but assertions are *not arguments.* In compliance with your request, I refer you to the Magazine and Advocate, of September 3, 1836, for an article from my pen, of six or seven columns, in which I argue future punishment. But because I believe and argue future punishment, does it hence follow, as you intimate, that I must "believe in *after death gehenna punishment*"? Would it follow that I must believe in *after death State's prison punishment?* or in *post mortem bastinado punishment?* Not at all. Though I believe in post mortem punishment, and would very willingly believe that *geheana* referred to that punishment, *if the Bible taught it,* yet I say you have not proved so much as this, much less proved from it the horrid doctrine of endless misery.

5. Accompanied with a number of doleful exclamations at my supposed temerity, you seem to think, paragraph 7, that future limited punishment would derogate as much from the Divine character, as endless. But can you be serious in such an idea? Any limited punishment, whether here or hereafter, that is emendatory, salutary, and results in the reformation and good of the punished, is not only compatible with, but an evidence of, Divine goodness. But endless punishment must be an unmixed and *infinite evil,* vindictive, unmerciful, and malignant. If God "made his own Son an offering for sin," to redeem and save the *world* from its bondage, will he, nevertheless, *perpetuate sin and misery to all eternity?* Impossible.

6. To pronounce, as in your 8th and 9th paragraphs, a position "too ridiculous for grave reply," and to say the authors quoted in proof of it, "are *perverted,*" although fairly and literally quoted, is doubtless much easier than to fairly meet and refute the arguments. I am willing our readers should judge and decide whether the authors whom I fairly quoted, support my *gloss* or not.

7. In your 10th paragraph, you seem virtually to concede, but yet verbally deny, the fact so clearly proved by the scriptures I referred to, that temporal and physical punishments were both threatened by Christ and his Apostles, and executed under the Gospel dispensation. You appear in great difficulty to know which way to turn, but finally attempt to crawl out by assuming that these punishments were merely the sanctions of the *Jewish dispensation!* Really, Sir, did the *Jewish law* point out the punishment of Ananias and Sapphira? Did *that* threaten

bodily sickness and death to the Corinthians, for abusing the Lord's supper? Was it the *law of Moses* merely that Paul followed when he delivered Hymeneus and Alexander [not Philetus] to Satan, that they might learn not to blaspheme? and especially when, "in the name of our Lord Jesus Christ," he directed to deliver the incestuous Corinthian "to Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus."—1. Cor. v: 5. Verily you must presume greatly on the credulity of our readers, to suppose you can make them believe all this.

8. The truth is, temporal punishments, as well as rewards, were in existence and employed, in the Divine administration, long before, and independent of, both the Mosaic and Christian dispensations—coeval with the existence of our race—and recognized and more fully explained by both of those dispensations. These facts being indisputable, our readers can judge whether my quotations and arguments "reached within a thousand miles of the point," and whether your former assertion is not a point-blank contradiction of the Bible. Temporal punishments being, then, indubitably threatened to transgressors, in the New Testament, and even *gehenna fire* (by your own showing in your note on Matt. v: 21) being threatened *as a temporal punishment*, is there any thing so very absurd in supposing that where *gehenna* occurs in other similar passages, the same thing is meant, or something *analogous* to it? But what analogy is there between *temporal* punishments inflicted for a *benevolent purpose*, and *endless* punishment, *malignant in character, and utterly destitute of all goodness?*

9. The "everlasting destruction" mentioned in one of your quotations, was a temporal destruction, long since executed on the transgressors mentioned, and which followed them for *ages*. I deny no sanctions which the Gospel reveals. The last struggle you make on the first proposition, is faint indeed—a feeble effort to sustain your sense of *gehenna*, merely by the *antithesis* which it sometimes forms to *heaven!* Your doctrine of *antithesis*, if fully carried out, would send David and Jonah, and many others, both to an *endless hell* and an *endless heaven!* They were once in *hell*, and you doubtless believe they are now in *heaven*. If one is endless, why must not the other be? It would make corruptible crowns endless, if incorruptible ones are, because they are used *antithetically!* 1 Cor. ix: 26. It would make *vice and virtue equal in duration, because opposed in character*. And, indeed, it seems to be your principal aim to eternize and immortalize *sin*, unless I will allow that *holiness* will come to an end! I see no way for you to avoid the adoption of Zoroaster's theory, and allow two Gods, the one good and the other bad, both alike self-existent and co-eternal! But I believe that as evil had a beginning, so it will come to an end. And thus has come to an end your first proposition. Amen.

10. I proceed now to notice what you say on the second proposition. You adopt a curious manœuvre, paragraph 11, to evade the force of my argument on the radical derivation and meaning of AION, from AEI, always, and OON, being. You "appeal to the reader whether AEI does not, in every" passage cited, "mean duration ENDLESS as the subject with which it is connected!" ENDLESS as the subject, etc. Ah, there's the point! For it is NOT ONCE connected with an ENDLESS SUBJECT. In every instance where it occurs in the New Testament, it expresses, and

applies only to, temporal or limited duration. Is it not strange, Sir, if it naturally and literally mean ENDLESSLY, that it is never so used in the New Testament?

11. You are placed in a singular dilemma. You maintain that AION and AIONIOS, "in their LITERAL sense, are only applicable to God and that world which is itself eternal;" and that they belong, and are applicable to, time only in a FIGURATIVE, METAPHORICAL, OF INFERENTIAL sense! See your letter to Mr. Montgomery, and numbers 10 and 14, to me. And yet the word AEI, the only root that imparts to these words the idea of perpetuity of duration, is EIGHT TIMES used in the New Testament, in reference to TIME, or the present state, and IS USED IN NO OTHER SENSE! Verily, the public must form an exalted opinion of your philology and exegetical skill!

12. It may not only be conceded that AEI, (always,) but also that AION and AIONIOS mean duration as endless as the subjects with which they are conducted. And thus virtually, though reluctantly and indirectly, you are at last compelled to allow, what we have all along contended for, that the precise sense of these words is to be gathered from the connection in which they are found, and that the subject they are applied to, gives important modifications to the meaning of the adverb, the substantive, and the adjective. Thus it devolves upon you to prove, and I again, for the THIRD time, call on you to prove, from the NATURE AND OBJECT OF PUNISHMENT ITSELF, that it must be endless. For this must be done before either of these words can afford you the least aid in the support of your dark theory of endless wo.

13. You present our readers with an onerous mass of your lucubrations on the words AION and AIONIOS, which will prove, in the main, as useless to your cause, as you intimate our whole logomachy will be uninteresting to our readers. I shall save myself the trouble of writing, and them the task of reading, a formal reply to all you say; but shall notice all that has any weight or bearing on the subject in dispute. It seems we are nearly enough agreed about the number of occurrences of these words in the New Testament. I shall not dispute your account of the number of times they occur in the Old. For I have not time (wishing to send this immediately to the printer) to collate their occurrences in the Septuagint, nor that of OULEM in the Hebrew. Nor is it at all necessary. You have conceded amply enough for my purpose, without this labor.

14. We are not in dispute whether AION and AIONIOS are ever used to signify endless duration. I not only concede, but argue, that when applied to God and his perfections, they necessarily have this meaning—and that from the very nature of the subject. And were you to find them 6000 instead of 600 times, in their various forms and flexions, in the Old and New Testaments, and out of that number, 5900 times applied to God and his perfections, yet if, in the other hundred, they were applied to a variety of things of short duration, and which from their nature could not be endless, you would not have gained one step towards establishing endless punishment from the force of them, unless you proved by something else, that punishment must be endless.

15. You are quite too prone to assume, without any attempt to prove, that the texts you quote, relate to the FUTURE STATE. You assume that the future state of the righteous is referred to in the nine texts cited in

your 16th paragraph; whereas it is not certain that EITHER of them has any such reference. The majority of them evidently refer to the SPIRITUAL LIFE of the believer under the Gospel dispensation, without any reference to the endless perpetuity of happiness in the future state: the same as John iii: 36; v: 24, 25; xvii: 3; and their parallels. So, also, with the five texts referred to in your 17th paragraph, you assume that they all relate to the FUTURE STATE OF THE WICKED, which is not conceded with regard to EITHER of them. And until you make some effort to prove that they have that reference, they are utterly useless to you and your cause; and, let me add, equally so even if you do prove that reference, until you can show punishment to be endless, by some stronger term than AION and AIONIOS.

16. You assert, paragraphs 19 and 22, that "there is no word of such frequent occurrence in the sacred dialect, of more definite or ascertainable import than AION," and that I "can not find another adjective of the same construction in the whole New Testament, that is so uniformly rendered by one word in all languages, as this (aionios) is by the strongest word for endless duration." And paragraph 23, you say, AIONIOS in the Old and New Testaments, is "properly and literally translated FIVE HUNDRED AND EIGHT TIMES BY THE STRONGEST TERMS IN HUMAN SPEECH INDICATIVE OF ENDLESS DURATION"! On these declarations I remark, in the first place, that EVERLASTING, ETERNAL, FOREVER, etc. are NOT the "strongest terms in human speech (nor in the English language) indicative of endless duration." The word ENDLESS itself, is much stronger, more emphatical and definite. Why did not our translators use it? Evidently because they knew AIONIOS would not bear it. In the next place, I ask, are not the words God, Christ, man, woman, faith, hope, charity, peace, mercy, truth, and indeed, almost every substantive that occurs in the Bible, of more fixed, uniform, or definite import than AION? Has the meaning of any of them ever been as much disputed about? The phrase "same construction" above, was very artfully inserted; for I know of no adjective of the SAME CONSTRUCTION AS AIONIOS. I have not time now to examine many adjectives of any kind. But I have just glanced at two—the two first that happened to come into my mind. I find SOPHOS occurs in the Greek New Testament TWENTY-TWO times, and in every instance is translated WISE. Nobody can mistake its meaning. KALOS, KALON, occurs NINETY-NINE TIMES, and is rendered GOOD in almost every instance. In a few places it is rendered GOODLY, MEET, WORTHY, and HONEST; but in these places it MEANS GOOD, and might have been so rendered uniformly, with propriety. There can be no dispute about its meaning. Is it so with AIONIOS? I allow that its meaning is easily ascertained by its subjects and connexions. But then its meaning varies exceedingly in different places, even by your own showing, paragraph 20, and note to your 26th.

17. You take much pains, paragraph 24, to parry my argument drawn from the use of the double plural, or the most intensive forms of AION, against its signifying, necessarily, an absolute eternity. You WISH our readers understood the Hebrew—how readily you could convince them by the use of OULEM! And yet, in some of the texts referred to, OULEM does not occur! Perhaps your references are wrong. Well, no matter. For what you have said on the use of English words

and phrases, will help me quite as much. And pray, Sir, does not "servant of servants' signify a person more degraded, or of lower rank, than an ordinary servant? Does not "holy of holies" signify more holy than common? Does not "heaven of heavens" signify a higher state of exaltation than simply the word heaven? But, Sir, are there *common eternities* and *intensive eternities*? i. e. *longer* than *common eternities*? I ask, then, again, if the double plural (*tous aionas ton aionon*) does not imply a longer period, naturally, than simply *aion*? But even in the double plural, or most intensive form, of *aion*, it is *sometimes* applied to *mere* temporal things and periods. Isa. xxxiv: 10—"It shall not be quenched, night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it *forever and ever*." Of this class, and evidently borrowing its phraseology from this very text, is Rev. xiv: 11—"The smoke of their torment ascendeth up *forever and ever*," etc and its parallel, Rev. xx: 10. For, that these all relate to *time*, is evident from the fact that time is here divided and marked by "day and night."

18. To sum up, then, the amount of this investigation thus far, on both sides, it is evident—1. That *aion* and *aionios* often signify endless duration, especially when applied to God and his perfections, which subjects necessarily fix this meaning upon them. 2. That where the subject does not determine the exact meaning, they signify a *long* but *indefinite* period, (when relating to duration at all.) Parkhurst, an orthodox and standard lexicographer, (and with him agree all the best lexicographers,) says of *aion*, that it "seems to be *much more frequently used for an indefinite than for a finite time*." 3. That they sometimes signify *spiritual and continuous*, without reference to duration, as in John iii: 36; v: 24; vi: 51; xvii: 3; and their parallels. 4. That they signify a very long duration, but temporal or confined to time, (as even you admit,) as when applied to hills, mountains, covenants, priesthood, possessions of lands, servants, etc., and as I have shown above, even when used in their most intensive form, the *double plural*. 5. That they are sometimes used to signify a very *short* period when that *seems* long, as in the case of Jonah, (ii: 6) where he calls *three days* "forever." And permit me here to ask, may not the punishment of the wicked be sometimes connected, in Scripture, with these words, for this very reason—that it must *seem* very long, even longer than it really is? and thus these words would not *necessarily*, even in their most intensive forms, signify *endless*.

19. Having now answered your letter in every particular, except your repeated calls for my reasons for not allowing *aion* and *aionios* to signify endless, when applied to punishment, I proceed to give some of those reasons. You having failed to prove the affirmative, I proceed, though properly the labor does not belong to me, to prove the negative. My reasons, then, are—1. That endless punishment would be *useless*. It can be of no possible advantage to any being in the universe—to God, angels, saints, devils, or the damned. The only supposable advantages any beings can derive from any thing, must be either *pleasure*, *honor*, or *profit*. But neither of these can accrue to any being in the universe, from endless torment. 2. It is not only useless, but absolutely *pernicious*. It must of course be pernicious to the sufferers themselves: it must also be pernicious to the happiness of saints, angels, and all benevolent beings that know it; especially if they are *fit* for heaven, possess the spirit of the Gospel, and "love their neighbors as themselves." It must be pernicious in its *example* and *influence* over all moral beings, exhibiting in the *Father of all*, the spirit of *infinite malignity* and *revenge insatiable!* 3. It is highly *dishonorable* to God. It supposes that he *could* not prevent it, or that he *would* not; and therefore makes him either *weak* or *malignant*. 4. It stands directly opposed to the infinite *benevolence* of God. If God be benevolent to all, he is infinitely so, unchangeably so, endlessly so. Therefore he is, and eternally will be, good to every being he has created. Endless misery necessarily denies this. 5. It is opposed to the *mercy* of God, for the same reason that it is opposed to his goodness. God's tender mercies are over all his works; but they cannot be, if any suffer endless misery. 6. It is opposed to the *wisdom* of God. As it is opposed to his honor, benevolence, and mercy, we may reasonably suppose his wisdom would have provided means of preventing so great a misfortune to himself and his creatures, if it had foreseen and could have prevented it. If it did not foresee, or if it could not devise means to prevent it, his wisdom could not be infinite. 7. It is opposed to the *power* of God. Not only would his power, if omnipotent, prevent such a doom of his children, for the honor of his other attributes, but as he has revealed it as his will that all should be saved, it must be because *he can not effect his will*, if any are endlessly miserable. 8. It stands equally opposed to the *justice* of God. Man is a finite being in all his attributes and powers—all his actions are necessarily finite and limited. The justice of God then, would be violated by the infliction of *infinite* and *endless* penalties for *finite* and *limited* transgressions. 9. It is opposed to the *veracity* of God. For he has declared that he will *not* contend forever, nor be always wroth; and that he will *not* cast off forever.—Isa. lvii: 16; Lam. iii: 31. 10. It is opposed to the general voice of revelation, and to numerous positive declarations of the Bible in favor of the final salvation of all men, as I shall show on the last proposition. *Therefore, endless punishment can not be true*

20. In conclusion, can you assign as many and strong reasons why endless punishment *must* be true? If I count correctly, you have occupied more room than I have, exclusive of this letter.* Suppose you publish two, in succession, without waiting for my answer, if you are so anxious to progress with the matter. I will answer without delay, and shall be willing to do the same with you, when I come to have the affirmative. I would trust my manuscripts and proof-reading to you, had you shown a disposition to treat me

* About one column and a third more of our paper. ——A. E. G.

with fairness and honesty; but as the matter now stands, I must be excused for wishing to have them first put in type by a friend. The mail goes from here to Utica, by steam, in from three to five days. Yours, in all kindness,

D. SKINNER.

MR. CAMPBELL TO MR. SKINNER.

No. XVI.

BETHANY, Va. January 15th, 1837.

Sir—THIS morning, by our regular mails, yours from Richmond, of the 21st ult., came to hand. My last of the 6th December, it seems, reached you, and was considered by you, and your reply written in fifteen days from its date. While yours has been one month, lacking only six days, in making its appearance here from the time it was written. These 25 days added to the 15, make 40 as the shortest interval between our dates; and still worse, it now only wants two days of two months since you wrote the preceding letter to me. It is dated November 13. And now you very politely tell me *it must be so;* that your *friend*, from his peculiar and exclusive honesty, I suppose, shall first print them; for you dare not permit me to have your manuscript! And so, *nolens volens*, you will give me six letters per annum and prolong the controversy some two years from this date. A very *honest* and profitable scheme, truly, for your Magazine, and such other Universalian papers as raised the wind and took subscribers during the war!

2—I begin to think that I have equal right to be heard on this subject, and to say what shall be; and I now tell you that the present volume of the Harbinger must close the discussion, unless you furnish a letter every month in proper time for its pages. My contemplated absence from home, to say nothing of decorum, or a decent respect to my readers, imposes upon me this duty. I therefore timously inform you that you are not at liberty to trifle with us as you please. We shall now see what interest you feel in conducting this discussion to its proper close according to our agreement. On the present principle of courtesy to public opinion, you may next go to Cuba, or the south of France, and thence despatch us two letters per annum!

3—Were it allowable to form an opinion from your last two letters, this will be to you a very fortunate alternative; for you seem to have got pretty well through with argument. Your first long letter, written before the preliminaries were agreed on, seems to have exhausted your resources. You then proved all your propositions, and disproved all mine in the lump!

4—You unceasingly tell us, indeed, of my "assumptions" and "assertions;" of your having "*proved*" this and that, and of my having "proved nothing;" until, as a matter of course, we now expect to see these words once or twice on every page. Your compositors, one might presume, will have found it economical to keep these words always *set up* ready for a long paragraph. You tell us so often of your good nature and of our "ill humor," that I begin to doubt whether you have any humor, or whether you are not a Universalian ossification of the type of Clark, of Museum reputation, who lived some time after his eyes and ears and outward flesh were converted into bone.

5—I regret to notice in your last farther indications of the same unfortunate weaknesses heretofore complained of. The perversions and

misrepresentations scattered over the face of this letter, I shall briefly notice, as a caution to our readers. You represent me, par. 7, as assuming that "temporal punishments were *merely* the sanctions of the Jewish dispensation." This is not fact. You next bring up the case of Ananias and Sapphira, the Corinthians, &c. against a position which I never held. My words are, "Neither Jesus nor his Apostles did at any time threaten temporal, physical, or corporeal punishment to those who disobeyed the gospel. These are not sanctions of the gospel." And you urge these cases as though they proved that such punishments were held forth as sanctions of the gospel. Such incidents are common to all dispensations. Hence my 6th argument in proof, that Gehenna in the lips of Jesus, did not mean temporal punishment when he spoke of an after death destruction of body and soul in hell, or of the disobedient being cast into hell, the everlasting fire—remains in all its strength.

6---In paragraph 8th you say that, by my own showing, Matth. v. 22., "Gehenna fire is threatened by Jesus as a temporal punishment as a sanction of the gospel." You refer to my note on Matth. v. 22. This is not fact. I never said so. In that note I only say that "Jesus *alluded*" to this and other punishments to convey certain instructions to his disciples. I appeal to the whole note taken together. Will you lay it before your readers?

7---I will only add another sample. Our readers must examine for themselves. In paragraph 12 you say I am "at last reluctantly compelled" (by your gigantic force, I presume,) "to allow that the precise sense of these words is to be gathered from the connexion in which they are found." This is an unequivocal misrepresentation. All my regular readers know that many years since, and again and again, I have published this as one of the cardinal rules of interpretation of all words.

8---Before I call up the grand concession in your epistle, I will notice other two or three minor points. You assert, par. 9, that the "everlasting destruction" mentioned in one of my quotations, 2 Thess. i. 9. was a "temporal destruction long since executed on the transgressors mentioned." This is no assumption, nor assertion; but a good logical argument!! I call this a minor point; but not the argument which I shall yet, all things concurring, draw from it. Before you, sir, will *prove* that "the everlasting destruction" here spoken of is *past*, the English language will cease to be spoken—grammar, logic, history, and the Bible will have disappeared among men—and Atheism will have gained the ascendant.

9---The doctrine of *antithesis* is also assailed in the same paragraph. My doctrine of antithesis is that of the schools. It is this: "*The words on both sides of an antithesis are taken in the same extent of meaning.*" And my argument from it is, that as Gehenna, or *Hell*, is by the Saviour placed in antithesis with eternal life; and everlasting punishment placed in antithesis with everlasting life, the words *hell* and *everlasting life* represent two states equally endless; or, if you please, that the word *everlasting* is of equal extent of meaning *on both sides of the antithesis.* Matth. xxv. 46.—These shall go away into *everlasting life*, and these into *everlasting punishment.*

10---Instead of examining the doctrine of antithesis, or of exposing

any misapplication of it in this case, you are pleased with the assertion, "It would send David and Jonah both to an endless hell and endless heaven." Astonishing logic! In what antithesis are these two persons, or these two hells, found in the Bible? Again you assert, "It would make corruptible crowns endless! It would make virtue and vice equal in duration, because opposed in character!" There is not a freshman pupil in any school could speak more unintelligently than you have here done. Is it a fact that you do not comprehend the doctrine of antithesis? or do you feign ignorance, and speak thus foolishly for effect? Produce an antithesis, and exemplify your objections if you can. You cannot. I will offer to your consideration some two or three, on which Universalists in former times often spoke with rapture as fine antitheses, but without understanding the passages:—

11—"By the offence of one, judgment came upon *all men* to condemnation; even so by the righteousness of One, the free gift came upon *all men* unto justification of life." I ask, "Is not the "all men" on the one side of the same extent with the "all men" on the other side?

Again—"For as by one man's disobedience *the many* were made sinners; so by the obedience of One, *the many* shall be made righteous."

Again—"*By a man* came death; *by a man* came also the resurrection of the dead. For as *in* (or by) *Adam* all die; even so *in* (or by) *Christ* shall all be made alive." The question is not now about the meaning of these passages; but whether the terms in antithesis are taken in the *same extent* of interpretation? For you have opposed the doctrine of antitheses, and it is for the doctrine I now contend. "These shall go away into *aioonion* punishment, and the righteous into *aioonion* or everlasting life." This I call an antithesis. Or, "It is better to enter into life with one eye, than having two eyes to be cast into *gehenna*, or the everlasting fire." These antitheses I contend are perfect; and the terms must be of equal extent on both sides.

12—Your letter now under consideration leaves my last standing erect in unbroken strength. I strongly suspected it was invulnerable on your part. I am now confident of it. On the words in dispute, I will henceforth regard it as a final settlement of the whole question. I boast not of my reasoning in the matter; but of the strength of the facts and documents therein displayed and arranged, and of the evidence and weight of the inference deduced and submitted to you and my readers. Your conclusions and treatment of it now authorize me to say, that I do most candidly and sincerely believe it to be, by yourself or any other Universalist, wholly unanswererable. If you reply that you do not think so, the sequel will show that you *have acted* so. I shall attempt to make this matter clearly apparent.

13—After a very feeble and erroneous critique upon *aioon*, you prepare for the avowal. You make *aei* the adverb, the *root*, and the participle *oon* the adjunct. This no scholar can admit; for *being* the participle from the verb *I am*, is itself the root of eternity, as I AM is the name of Him that *inhabiteth eternity*. The word *oon*, without any adjunct, adverb or adjective, means without beginning or end; so that *aei* prefixed only makes a substantive of simple duration without regard to person or thing. It is the participle of the substantive verb which indicates *absolute existence;* I say, after a powerless attempt to annihilate the significance of the only word in the Greek language that *in both*

its parts, always and being, represents endless duration, you make the grand concession that YOUR THEOLOGY IS YOUR PHILOLOGY; or, in other words, you practically, and *in fact* declare, that your own conceptions of what is becoming, is the sovereign arbiter and interpreter of scripture language!!

14—My last epistle has, it seems, abundantly satisfied you on the words of my second proposition. You have at last got Hebrew and Greek references and criticisms to satiety. You unequivocally tell me that were I "to find *aioon, aioonios*, and *olem* 6000 times in their various forms and flexions in the Old Testament and the New, and out of that number 5900 times applied to God and his perfections," (and I suppose to the happiness of the saints also;) "yet if in the other hundred they were applied to a variety of things of short duration, and which from their nature could not be endless, I would not have gained one step towards establishing endless punishment from the force of them; UNLESS I PROVED BY SOMETHING ELSE THAT PUNISHMENT MUST BE ENDLESS."—So endeth the second proposition.

15—Mark it well. I have virtually—nay, I have almost in the same ratios, done what you have said; and you tell me it avails nothing, for I must prove eternal punishment by *something* else than by the meaning of these words. This consummates all that I said from the beginning. Yet this concession reflects no great honor on your wisdom and sincerity in constraining a controversy about words which you now say if they were found 59 times to mean endless duration for once any thing else, you would not, on such a demonstration, admit there was any thing gained, unless I could prove the point from some other source of reasoning than the words of inspiration. Why, then, did you not tell us this at first, and save so much labor!—?

16—I cannot, however, but congratulate myself, even now in the midst of all the toils you have heaped upon me, and of all the hard things you have said to me, that I have so soon got through with the drudgery of proving my second proposition I did not, indeed, flatter myself that at so early a period I could extort from you so full a *concession in fact*. I never did, in any of my discussions promise myself the pleasure of converting my opponent, infidel or professor, or of even constraining him to admit that I *proved* a single position; and less, an advocate of a doctrine so palatable to sinners as that of Universalism; and still less in the case of an opponent so bold and reckless as yourself. I cannot but regard it as a singular proof of what I before said of the peculiar impotency of the cause you plead, and of the little honor I could promise myself from the fullest refutation of it.

17—I conjectured, indeed, that all this was in your heart from the beginning: for I imagined that your objection to eternal punishment arose not from the lack of evidence in the words *gehenna, olem*, or *aioonios*, &c., but from its supposed incongruity with, or contradiction of, your *a priori* theory of the nature of sin, the divine benevolence, or the good of the universe. In some cases I have reason to think opposition to this tremendous consequence of sin, arises from heart-burnings against the notion of punishment. Some of this class having turned Universalists, have been known, on finding its foundations giving way, to turn sceptics, and even to become like Abner Kneeland, antitheists, atheists, or pantheists.

18---If you, sir, with all your virtue, would stake fifty-nine to one, or fifty-nine hundred to one hundred on your theory against fact, or on your theology against philology, what shall we think of the daring efforts of less virtuous persons! You must know that the words *God*, *Lord*, *heaven*, *salvation*, *life*, *death*, &c. &c. are often, very often, used figuratively; and that there is not an *adjective*, I mean a *compound adjective*, one of the same construction, of such frequent occurrence in the Bible, more uniformly rendered by one word than *aiconios;* (your inapposite and uncompounded *kalos* and *sophos* fully proved what you sought to disprove by them;) yet you would risk 5900 to 100 for your opinion against fact!!!

19---The reason why you made this candid concession, nor the value and extent of it, I presume does not yet appear to all. That it may be understood in its cause and tendencies, I request our readers to reconsider paragraphs 10, 18, 19, 20, 23, and 25, of my last letter to you, and your notices of these paragraphs. He may then see the delusion, may I call it? of your species of Universalism. It admits that God is *aioonios*—that his perfections are *aioonios*—that his praise is *aioonios*—that the happiness of the righteous is *aioonios*—and that the punishment of the wicked is *aioonios;* yet that the four first are endless, and the latter momentary, though all expressed in Hebrew, Greek, and English by the same word!

20---Why this inconsistency? I besought you, sir, two or three times not to slur this matter again; I laid it before you time after time, in its length and breadth, until in your 19th paragraph you make the grand avowal—you disclose the secret. The *thing* of endless punishment cannot be proved to you by any rules of language or philology; for you say: 1. "It is *useless*"—2. "Absolutely *pernicious*"—3. "*Dishonorable* to God"—4. "Opposed to infinite *benevolence*"—5. "To *mercy*"—6. "To *wisdom*"—7. "To *power*"—8. "To *justice*"—9. "To the *veracity of God*"—10. "To the *general voice of revelation*." "*Therefore*," you say, "*endless punishment cannot be true.*" This is the triumph of theology over philology!

21---It is not yet in order for me to follow you into your philosophical ambush; but I have no doubt your philosophy will be found as superficial and as palpably at fault as your philology. I would not be surprized (mind I state it now) if when we get upon those points, you would flee again to the mountains of philology as affording more *shade* than the fertile plains of your philosophy. At present the matter stands thus:—Mr. Skinner *thinks* that everlasting punishment is *useless*, *pernicious*, *dishonorable*, *unwise*, *unmerciful*, *unjust*, &c. &c. Therefore, though everlasting, and eternal, and endless were found in the Bible 5900 times in all their force, and one hundred times only in a part of it, he would balance; yes, *overbalance* the difference, and annihilate the force of these words by one single "*I think.*"

22---Will it avail any thing with you, sir, to reflect upon the ground assumed in this avowal? You have assumed that universal language possesses no word which could eternize a subject unless the subject be in its own nature eternal without it. You go so far as to allege that the word *aioonios*, when applied to God, could not by its own power or meaning, assure us of his eternity, unless we found other reasons in himself giving to it that meaning. So of the happiness of the righteous.

Not finding these reasons in your philosophy of punishment, the word *aioonios*, or everlasting, prefixed to it, means momentary, or limited; just because you think it "useless, pernicious, unjust," &c. &c. In your philology all adjectives are cyphers. A cypher placed after 9 means 90; but placed before 1, it means 1-10th of a unit.

23---Again, as there is no special law passed in the commonwealth of letters in favor of *aioonios*, it must be by virtue of the common law of adjectives and epithets that it has no meaning of its own. This must be true of all adjectives. They all, on your theory of language, derive their meaning from the substantives with which they stand. In your new grammar, "A substantive is a word added to an adjective to express some quality belonging to it, or to give it a peculiar meaning." Thus happiness eternal, means endless; and punishment eternal, means momentary.

24---As you are safely moored, I will tell you where I may be found: Where I bade Mr. Montgomery adieu. All nouns and adjectives have a literal or common, and a figurative or less common meaning. Words that belong to the body, when applied to the mind are used figuratively; words that belong to the mind, when applied to the body must also be used only in a part of their signification; words that belong to things temporal, when applied to subjects in another state are used figuratively, in more or less than their common signification; and words that pertain to eternity or to another state of being, when applied to things in time or on earth, are used in less than their common signification. This universal and immutable law of language, not made for any special case, explains satisfactorily that when I say, 'He is an *endless* talker, an *eternal* trouble, an *everlasting* nuisance,' I use these words figuratively, and not in their proper signification.

25---You have said you believe in punishment after death, in another state of being, and have referred me to a document that I never saw. Will your co-editor please send me a copy of said future punishment? I am pleased to find, on your testimony, that you believe "in future *post mortem* punishment." I trust it is not in what some call absolute *destruction*—the everlasting punishment of a few of my acquaintance, who affect to think that Nero, Caligula, and Judas Iscariot will be doomed to the eternal destiny of a dove or a lamb! for surely if absolute *destruction* be everlasting punishment, the greatest wretch that ever lived and the most innocent lamb go into the same everlasting punishment.

26---I hope you have not found a Protestant Purgatory; though you speak a good deal like it—about punishment leading men to repentance, whose icy hearts the love of God could not melt: these, you believe with Bishop Purcell and the Pope, may be melted in the penal fines of Purgatory. I am anxious to learn your theory of future punishment. Excuse me for my unbelief. I think when it comes to be examined it will be found to be rather a lunar hoax.

27—Lastly, I am now ready to hear from you on the third proposition. Your grand avowal and concession, and your having introduced *ten* arguments philosophical and theological, will, I have no doubt, be fully satisfactory to our readers that enough is already said on that subject. Besides, I wish now to get at the naked question; for I think we have document enough on that solemn subject to satisfy every can-

did person under heaven. You can no doubt despatch your proposition about the *apax legomenon*, or the word that is found *once* in the Greek Testament, in one letter; though you can have five if you please.—Meanwhile, I forewarn you that I will not, after your concessions, have much more of a logomachy. From words to things we must ascend.

Controversially yours,

A. CAMPBELL.

DR. THOMAS—AGAIN.

I HAVE now on hand more than would fill one entire number of the Millennial Harbinger, on the affairs of Dr. Thomas and his speculations, received within a few days. In the first place, I received from Mason county, Kentucky, from one of my earliest friends and acquaintances in that state, a gentleman who heard with extraordinary attention my whole debate on baptism in 1823, *when its true meaning and design were for the first time promulged in America*—one that ever since, less or more, attended me on my tours in Kentucky, and heard my debate with Mr. Owen in 1829—a gentleman of high legal attainments, and well acquainted with the laws of reason and evidence: I say, I receive from him a narrative of facts and incidents, some of them forgotten by myself, fully confirmatory of the views set forth in my late Extra on the doctrine of my consistency—for which I return him many thanks.

I have also received from Mr. Hunnicutt, the publisher of the account of the debate on Materialism, which we translated to our pages, a very full defence of his account of the said discussion; and from certain allegations against himself and brethren preferred by Dr. Thomas since that time, he engages to prove by the most reputable witnesses the truth of his statement, &c. &c.

Superadded to these, I have received a very well written, candid, and, I have no doubt, a very correct view of the *Hebrew part* of said discussion, from the pen of the Presbyterian clergyman, Mr. J. S. Watt, with whom Dr. Thomas debated on Materialism.

In addition to its internal evidences and the moral reputation of the author, he even tenders abundant testimony to prove that Doctor Thomas commenced his defence of Materialism by an elaborate Hebrew criticism, and not being able to discriminate between *nephesh* and *batey hanephesh*,* he spent much time, nearly an hour in one speech,

* *Batey hanephesh* properly denotes *houses of the soul*, rendered by Lowth "perfume boxes," because ladies of those times (*as the Persians now*) wore large boxes of sweet perfumes fastened to their necklaces, some of them as large as one's hand—the coin men one's of gold—the richer sort covered with jewels; bored through and filled with a black paste made of musk and amber, but of a very strong smell. *Parkhurst's Lexicon.* They are very unintelligibly translated "tablets" in the common version.

in an effort to show that *nephesh*, often translated *soul*, *breath*, &c. could not denote that which was *immaterial;* because, forsooth, it signified a "smelling bottle," quoting Isaiah iii. 20. in proof of it!! This unfortunate blunder, which any one who can read the Hebrew Bible could not easily make, completely killed the Doctor at one blow. Mr. Watt has, in an article which would fill some 8 or 10 pages of this work, elaborated this matter with great spirit and power.

Besides these, I have received numerous other documents, too tedious to mention, on the same subject. I cannot consent, for various reasons, to fill our pages with such matters; especially because they all attribute too much importance to what has now become a very uninteresting matter. I very thankfully, however, acknowledge the receipts of these favors; and shall, with all respect for their authors, beg to be excused for withholding them from the public at this time.

There are, however, two or three short documents which I am not at liberty to withhold under all the circumstances of the case. These are the following:—

HILLSBOROUGH, King & Queen, December 23, 1837.

Brother Campbell,

DEAR SIR—Our last mail brought the Apostolic Advocate. In consequence of the Editor's having introduced my name into his defence against you, I feel it a duty to express my sentiments, and that publicly, because you have striped me over the shoulders of Dr. Thomas. I now am blamed by *both parties*. I did think my explanation made *last May in the Harbinger*, would have been satisfactory to all parties. But it appears that a conviction of an error to a conscientious man is not punishment enough—he must be lacerated in every controversy.

I deeply regret the present state of things; and allow me to say in brotherly love to you I opine that you have pushed matters too fast, if not too far, as a teacher of Christianity.—This may appear to you rather presumptuous *in me*. Well, it may be so, as one and all of us can see farther into the errors of others, than our own. It now seems to me to be absolutely necessary, from the language of the Advocate, for you to publish our church letter, that the public may see we have passed no resolution, or ever heard of any one saying "that if you were to come among them they would not fellowship you, except the Baptists," until I read this in the Advocate.

We entertain the highest regard for your Christian character, and your "work of faith and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;" and would be delighted once more to enjoy your Christian conversation.—It is only an *opinion of yours* that we believed the *sects* were settled down upon to their utter destruction, that prompted us at this time to speak as we did. We had no fears among ourselves that the *opinion* of any man on earth would be an article of faith among us. Our brethren, we trust, are free from this sectarian principle, the source of all schisms and proscriptions.

As respects your extracts of a few words of mine, published in the Gospel Advocate, I refer your readers to your last May number for my reasons; and now request you to publish this, or a copy of my letter to Dr. Thomas, dated the 3d day of last April, which he has treated with silent contempt. I now say, without the least hostile feelings towards him, I think him inconsistent in calling me a brother, after having published to the world that the reformers who came out from among the Baptists "are parts and parcel of the symbolical Babylonish Empire."—That his independence upon this point has been so far

tested *by queries* from one of his best friends among us, and he has failed to come out as yet."

Now, before I would disclaim fellowship with Dr. Thomas, I wish to understand him clearly; and having no correspondence with one who treats a friend with contempt, as he treated those who differed from him, I want to know positively where does he find *any Apostle advocating re-immersion*, and calling all who do not obey them "part and parcel of the symbolical Babylonish Empire"? Which of the *Apostles* plainly teaches, or even hints at infants, ideots, and heathens not rising from the dead, and that the proclamation of the *gospel made men unjust?* For if the heathens do not rise from the dead, they are not unjust, however murderous and abominable their lives may have been, until they hear the gospel and do not obey it. This is not a matter of opinion, but a matter upon which turns the whole gospel. I repeat it, if the *heathens* now living, however inhuman or irrational their conduct may be, are not to rise from the dead, then, according to his own declaration, they are not unjust until they do hear the gospel and do not obey; consequently the gospel makes them unjust if not obeyed.

Dr. Thomas, I trust, is vastly mistaken that he will not lose "twenty patrons" if he continues to write as *he has done; for* I have been requested to unite with brethren to address him plainly, that they will not any longer countenance any man that writes as he does, before you disclaimed fellowship with him. I put them off until he answered the queries, or could learn clearly his views. But there is no doubt he will in due time receive information of this from the Elders of the churches.

I was not present when these queries were stated, nor did I hint it to the brethren; but the schismatic character of his re-immersed disciples is sufficient evidence of "*their established dereliction of Christian conduct.*" To disclaim fellowship with all such (who require those that have either withdrawn from the churches or have been excluded upon conviction of their error and reformation. "*they shall be re-immersed before they are restored to fellowship,*") becomes the duty of all Christians, if adhered to.

Yours in the fellowship of the gospel,

THOMAS M. HENLEY.

KING & QUEEN COUNTY, Va., October 20, 1837.

The disciples worshipping at Smyrna, after worship took into consideration the answer of our beloved brother Campbell to the queries of a letter dated "Lunenburg, 8th July, 1837," as also the 5th paragraph of his 4th number letter addressed to Mr. J. Wallis of England, in the 9th number of the current volume of his Harbinger, and came to the conclusion to address him as follows:—

Beloved brother Campbell—

We have for years beheld with admiration your able and lucid exhibition (in the face of a powerful opposition) the OLD APOSTOLIC GOSPEL. We are persuaded there has no man lived, since the apostolic day, so far as history has informed us, who has done more to put down infidelity, and restore from the apostacy primitive Christianity and a pure speech, than you have done. Your extra essay on "baptism for the remission of sins," has astonished thousands, and is nearer, in our judgment, *the old apostolic gospel*, than any thing we have seen published to the world by any uninspired teacher. Your opinions are not generally placed by friend or opponent upon the same footing of ordinary men, or they would pass with us for what they are worth, without a notice from us. We have read all the published efforts of the opponents of your Extra that have been among us, and must say, we have not seen, as yet, one able to start a peg in any proposition it contains. But we deeply regret to find you have with your own pen, in a few strokes, made the *ignorance of man* do, what all the wisdom of the schools, and the kingdom of the clergy, that has publicly examined this Extra, failed to do. In the absence of your *Old Testament Prophets*, sustaining you in calling a man or a woman *a Christian* that has not been immersed in obedience to the commission the Son of God gave to his Apostles and that the Apostles recognized any as *Christians* that did not believe and obey their commission, we cannot receive as of divine authority without seeing it on the sacred

pages. We, therefore, in a respectful and affectionate manner, entreat you not to say, So you reason, and *think* in so reasoning you are sustained by *all* the Prophets and Apostles of both Testaments.' This will not produce faith in us upon this topic. We admit no man's or set of men's reasoning, or *think so*, as testimony in the salvation of sinners. Nothing short of the sanctions of Omnipotence and the weapons of the Holy Spirit will command our belief and obedience. As highly as we hold your talents and character as an able and pious man of God, we cannot, we will not follow any man any farther than he follows Christ.

Beloved brother, we view the gospel as *one perfect consistent system, devised by Infinite Wisdom.* When the commission was given to the inspired Apostles they were faithful in executing it. That if immersion (upon a sinner's believing their testimony, repents, and reforms) into the name of the Father, Son, and Holy Spirit, is the means ordained of God, through the shedding of the blood of Jesus Christ, for the remission of sins; then, to say that a sinner possessing physical ability will receive remission of sins without a conformity to this commission, is, in our judgment, to have *two gospels.* If there is a son or daughter of Adam by which the strongest ties of nature would lead them to believe your reasonings and *think so* are true, some of us are placed in this condition. And we do say it will be a cause of joy, through the endless ages of eternity, should it be our happy lot to reach the kingdom of glory and find them verified. But we cannot, we dare not believe and teach any other way than the commission given to the Holy Twelve. We do not, in so doing, limit God; but we do limit ourselves, *and all men now*, to that which it has pleased him to reveal and have recorded and handed down to us as the means of our salvation.

We know you will appreciate our motives in expressing ourselves freely to you, and that this communication will through the Harbinger see the light, and receive a respectful and affectionate attention.

We do believe that it is all-important that every disciple should be intelligent in the Scriptures; to this end we labor; and that no intelligent believer can, without doing violence to his or her conscience, neglect the exercises of the heart and daily have their conversation in heaven; that their morning and evening sacrifices to God will ascend from the family altar as sweet incense; that their sons, their daughters, and servants may learn their duty to God and each other. To omit or neglect this, is to be an "imperfect Christian." But it appears to us they must be "*Christians*" before they can be said to be imperfect. A babe, a young man, or father must be such before their imperfection can be seen. We ask you, Is there any plain positive language, used by any of the Apostles, recognizing any man or woman, since the descent of the Holy Spirit on the day of Pentecost, calling them *Christians* that were not immersed upon a profession of their faith in Jesus Christ? If so, do point us to the chapter and verse, that we may be put right in this all-important matter.

Your 5th paragraph in your 4th letter to England, to us appears ambiguous. Please say what sort of *sinners* had the promise of the Spirit to them that ask for it.

In conclusion, we cordially agree with the sentiments in your No. 1. on *Opinionism*—"That it is not the right of any one citizen of the kingdom of Christ to propagate any opinion whatever, either in the public assembly or in private;" and that "*opinions* in religion can have no authority." "Precepts, promises, and threatenings sanctioned by Omnipotence, are the weapons of the Holy Spirit." "And he that propagates an opinion and seeks to attach persons to it, or to himself on account of it, is a factionist in embryo, in infancy, or in manhood."

Done by order of the Church.

THOMAS M. HENLEY,
TEMPLE WALKER,
Elders.

PHILADELPHIA, 12th mo., 24th, 1837.

Beloved brother Campbell,

"Favor and peace be multiplied to you, through the knowledge of God and of Jesus our Lord."

The Church of Christ meeting in Pear street, (formerly Bank street,) Philadelphia having in common with you long mourned over the aberrations and speculative wanderings of the Editor of the *Apostolic Advocate*, have come to the painful yet imperative conclusion that farther forbearance, or silence, may be construed into a tacit acknowledgment of those errors which are at once abhorrent to right reason and the testimony of the Living Oracles—as we think you have conclusively shown.

With anxious solicitude have we attended to the progress of this affair; we have desired and hoped that your scriptural admonitions would be heeded by him; that he would stay in his erratic course, nor longer prostitute his fine talents in attempts schismatically to rend the "body of Christ." We have waited in the fond expectation that those whose more immediate duty it would seem to be to act in his case, would proclaim to the disciples and to the world their non-fellowship with such an incorrigible factionist. We have waited in vain! and therefore conclude that the congregation with whom he associates justifies and sustains him in his wayward propensities. It becomes, then, the duty of the other congregations in this reformation, which repudiate those abominable and subversive speculations, and that bitter spirit with which the *Apostolic Advocate*, (or which has at least pervaded the numbers that have fallen under our notice,) publicly to disclaim all connexion with him and those who hold fellowship with him in his pernicious views.

It is for this purpose we write, by the unanimous appointment of the church in Philadelphia, to make known to the brethren and to the world, through the "Millennial Harbinger"—

1st. That we disapprove and disallow all the speculations of Dr. John Thomas of the *Apostolic Advocate*.

2d. We approve the course pursued by our brother Campbell towards the Doctor, and think it has savored much of the meekness and love that ought ever to adorn the Christian character.

3d We think no further argument or discussion ought to be held with such a dogmatic and vindictive spirit as Dr. Thomas has evinced towards brother Campbell while mildly endeavoring to reclaim him.

4th. We hence forth separate and withdraw from all intercourse of Christian fellowship with Dr. Thomas and those who sustain him, until he and they shall publicly renounce and abjure all speculations, and take the Word of God, the Living Oracles, as their only guide; and we pray they may speedily come to reformation and a real knowledge of the truth.

JAMES HEASLITT,
J. L. RHEES,
J. HALL,
JOHN WINFIELD,
J. HARPHAM,

ISAAC COLE,
WM. ROWZEE,
THOMAS DAVIS,
OWEN FLANAGAN,
BENJ. ANDREWS,

CAROLINE, January 3d, 1838.

Brother Campbell,

In the December Extra Harbinger there is some reference made to me, which I do not know how to appreciate. I do not think it may be properly said, "Mr. Filippo *appeared on disembodied spirits*."

After Dr. Thomas had published his thirty-four interrogatories, I waited patiently for the next advocate, hoping that some correspondent would reply to them in such a manner as to satisfy the Editor and give a quietus to his novel speculations. The Advocate came to hand, and nobody had affirmed or denied. Feeling a deep interest in the success of the Reformation, and believing Dr. Thomas to be unable to prove the affirmative of his propositions, I determined to put my negative upon them. This I did by calling his attention to several portions of scripture, which I thought were entirely at variance with the pretensions of Materialism. The Doctor replied in such style and at such length, as to convince me of the vanity of any farther effort against the ingenuity of his pen.

If you infer from the facts stated that it was my intention to aid "the Doctor in obtaining a commencement on his thirty-four speculations," you are mistaken. Though I could not expect the injurious consequences which have followed I did than think them pro-

ductive of much harm to the Christian community, and was anxious to see the Advocate devote his time and talent to the conversion of sinners, and to the encouragement and welfare of the disciples.

The Harbinger took the subject into his able hands, and my youth and inexperience admonished me to retire from the discussion. No one regrets more than I do the course of the Advocate for the last two years; and though I am not fully convinced of the propriety of your whole course towards him, I do not hesitate to say you have sustained yourself, and the noble cause you have espoused, against the bold assumptions of Materialism and Annihilation. I think the Advocate has nearly exhausted himself on his favorite topics, and may I not hope he will yet see the fallacy of his reasonings, retrace his course, and co-operate with his brethren in advancing the interest of Messiah, whom I have charity enough to believe he will still delight to honor In making these remarks, I fear neither the odium of "Campbellism" nor the censure of flattering those who have devoted their lives and talents in "contending for the faith once delivered to the saints."—I also believe that the disciples in Eastern Virginia will not suffer their partiality for any man to bias their minds in favor of speculations opposed to the principles and progress of the Reformation, in which, maugre all opposition and reproach, they have embarked with their heads and hearts.——Yours in the hope of immortality,

ALBERT R. FLIPPO.

I am sorry that a single word in any of my strictures should appear to reflect any censure upon the course of our brother Flippo, now that his intentions are fully developed. I was, I confess, laboring under some unfavorable impression, of which I cannot now give a full account It is entirely removed, and I now appreciate what formerly seemed to me somewhat doubtful, his early attention to the batch of sceptical interrogatories of the Apostolic Advocate. The letters from Elder Henley and the church of *Smyrna* may have been called for by the insinuations of the Apostolic Advocate, and on that account they are published. In my *unpublished* letter to that church, as well as in my late Extra, I think enough has been said on these topics. We had to displace the "Reformed Clergyman," "Opinionism," the "Power of Keligion," &c. &c. to make room for these explanations.

The letter from the church in Philadelphia, because Dr. Thomas was so long a member of it, demanded the publicity which we have given it. We will forestall our correspondents on this subject, by informing them, that, except from the church of Richmond, of which Dr. Thomas is yet a member, we do not intend to publish any farther communications concerning his case. The unpleasant subject has already received too much attention. In the pending discussion with Mr. Skinner, and in a review which I have promised of the comments of brother Walthal on Christ's refutation of Sadduceeism, some matters on which several brethren have solicited my views, shall receive full attention. Various popular errors, Sadducean and others, will come in my way in my letters to Mr. Skinner. An important question on the parable of Dives and Lazarus, and upon the philosophy of all parables, is under consideration. Our files are groaning under the pressure of many queries and valuable documents, to which we yet hope to attend. A. C.

EDUCATION AND THE WESTERN ACADEMICIAN.

THIS, of all earthly objects, is the chief concern. "'Tis education makes the man"—intellectually, morally, religiously, eternally: I mean education in its true, and proper, and all-comprehensive import. The world has been, till lately, asleep upon this mightiest of living interests. It is awaking, and only yet awaking, to the reality of the thing. It is a sovereign antidote against many moral evils, an effectual preventive of many of the natural, and a cure for most of the mixed evils of human kind. With the general diffusion of its influences, families, states, nations, and empires, rise in genius, character, prosperity, power, and social happiness. Those who plead its cause, elevate its character, and practically diffuse its blessings among society, are the best benefactors of mankind. They are worthy of a people's gratitude—of a nation's honor, who distinguish themselves in this practical philanthropy.

I have had for a considerable time a volume of matter upon my mind upon this subject, laboring for utterance; but I cannot find time to be delivered of it. Meanwhile, I would most earnestly recommend to those who feel any interest in promoting this vital interest of humanity, the careful reading of the Western Academician and Journal of Education and Science, edited by John W. Picket, and aided by the College of Teachers, published by James R. Allbach, Cincinnati. The Proceedings, Lectures, Reports, &c. of the last session of said College are now in progress of publication; price, $2,50 per annum, in advance. It is a large Magazine, neatly executed. A. C.

TYNDAL'S TESTAMENT.

I HAVE now in my hand, "*The New Testament of our Lord and Saviour Jesus Christ—by William Tyndale,* THE MARTYR. *The original edition.*—1526.—BEING THE FIRST VERNACULAR TRANSLATION FROM THE GREEK. *With a Memoir of his Life and Writings. To which are annexed the essential variations of Coverdale's, Thomas Matthews', Cranmer's, the Genevan, and the Bishops' Bibles, as marginal readings—by J. P. Dabney. Andover. Printed and published by Gould & Newman. From the London edition of Bagster. New York. Corner of Fulton and Nassau streets.* 1837."

Never, since my first edition of the New Version, have I given a heartier welcome to any volume from the American press, than to the volume above described. I think it will do much to expand the too contracted minds of many of the leaders of the

people on the subject of New and Old Versions. It will correct much of that blind and implicit homage paid to the King's translators and translation, and cannot fail to convince the most prejudiced eulogists of the piety and eminent proficiency in ancient and sacred literature of the authors of the common version, that they have been rendering honor where it was not due, and ignorantly withholding it from the *real author* of the common version, to whom it was justly due: for certainly there is no man of good sense and of ordinary candor, who, after examining and comparing William Tyndal's Testament with the common, that will not acknowledge that William Tyndal is the *real author* of the King's version; or, in other words, that the King's translators were no translators at all, but simply copyists of Tyndal and collators of other Protestant versions. My edition of Campbell, Macknight, and Doddridge's version, is fully as much my version as the common version is that of King James' "forty-seven eminent Divines."

This version is printed in the same style as our first edition of the Family Testament—the lines running across the page. It has the chapter divisions, but no verses marked; for in Tyndal's time verses were not come in fashion. We shall occasionally treat our readers to some specimens of it for their comparison with the common version, that they may see how far King James' men made a translation of the New Testament. Meantime, we have room for only 12 verses from the 2d chapter of Matthew:—

"When Jesus was born in Bethlehem a town of Jury, in the time of king Herod. Behold there came wise men from the east to Jerusalem saying: Where is he that is born king of the Jews? we have seen his star in the east, and are come to worship him.

"Herod the king, after he had heard this, was troubled, and all Jerusalem with him, and he sent for all the chief priests and scribes of the people, and demanded of them where Christ should be born. They said unto him: In Bethlehem a town of Jury. For thus it is written by the Prophet: And thou Bethlehem in the land of Jury, shall not be the least as pertaining to the princes of Juda. For out of thee shall come a Captain, which shall govern my people Israel.

"Then Herod privily called the wise men, and diligently inquired of them, the time of the star that appeared. And sent them to Bethlehem saying: When ye be come thither search diligently for the child. And when ye have found him bring me word, that I may come and worship him also. When they had heard the king, they departed, and lo the star which they saw in the east went before them, until it came and stood over the place where the child was. When they saw the star, they were marvellously glad, And entered into the house, and found the child

with Mary his mother, and kneeled down and worshipped him, and opened their treasures, and offered unto him gifts, gold, frankincense and myrrh. And after they were warned in their sleep, that they should not go again to Herod, they returned into their own country another way."

We hope the publishers will be remunerated for this great service they have done to biblical science in giving to the American family this rare work. It is for the old orthography admirably well executed. A. C.

NEW VERSION.

For a long time we have said nothing about our New Version. We have left it to its own merits. We have, however, with some solicitude noted its fortunes as opportunity has offered. On inquiry at our publishers we learn, that, of the different editions, something more than 24,000 copies of it have been issued from our press. We have had the pleasure to learn that it has, by the instrumentality of Mr. John Davis, of Chester, England, been recently published in the city of London, and is now being diffused amongst the Christians in England.

The brethren too at home, are awaking to the importance of having it introduced into their common schools and into the Sunday schools under the supervision of the brethren. The Baptists are patronizing an improved version abroad, and many of them are for having a *correct* version at home. In all such efforts and wishes it cannot be expected, that, having devoted so many years to this heaven descended volume, we could do otherwise than rejoice, thank God, and take courage.

We never said or wrote that our version should be exclusively read. We have no such idea. In all controversies we stand by the common version as a common arbiter, or umpire; but, excepting in controversial appeals, we think that ourselves, our children, families, and communities should all read daily and devoutly the New Version, and diligently compare it as every one can for himself, with the common version. This will certainly make our brethren more intelligent in the scriptures than other Christians, as they ought to be from the very nature of their profession, and also as matter of course, more moral, pious, and exemplary in their behaviour. If they are not eminent in all these, they are no honor to the profession. A. C.

UNIVERSALIAN ABUSE.

While Mr. Skinner is abusing us in Richmond, his colleague is abusing us in Utica. The hardihood of these gentlemen is in harmony

with their system. We sometime since asked for their paper of the 28th July, stating that we had never seen it. This he attempts to falsify in the following courteous style:—"Let him remember that our paper for July 28th *was received* at his office; yet he declares he never saw it." Now for the proof:—"It *was* received, for Mr. Skinner's letter of July was copied from it into the Harbinger; yet in his letter of September 30, Mr. C. says he has not yet seen the rules," &c.

Now the gentleman, if a person capable of such impudence dare be so called, ought to have known that he was uttering a falsehood at the time; *for it was not a fact* to him that Mr. Skinner's letter was copied from the Magazine into the Harbinger, *It was copied from the proof slip*, sent in an envelope, as is most commonly the case here; the slip usually arriving a week before the paper!! For instance, I have at this moment on the press Mr. Skinner's last letter to me, and my answer to it ought now to be in Richmond; and yet the Magazine that contains Mr. Skinner's former letter to me and my reply to it, has not yet appeared at Bethany!! If Mr. Grosh does not publish this article and apologize for this insolence, I shall henceforth regard him unworthy of notice!—Before I could esteem such a person as good company in heaven, he will have to pass through a purgatory of many thousand years.

A. C.

CHRISTIAN MESSENGER AND REFORMER.

We have received the November and December numbers of this periodical, published in London. That for December was received here about the Middle of January. The contents of these two numbers are:—

November Number—Exposition of the 3d chapter of John, continued. Notice to Correspondents. The Trinitarian System.* Man the Temple of God. History of the English Bible, No. I. Parable of the Iron Bedstead. Letters to England, No. III. Proposed Reformation among the Baptists. News from Reforming Brethren and Churches. Extract of a Letter, &c. Miscellaneous Intelligence.

December Number—"Strictures on Campbellism," Strictured. The Power of Falsehood. Extract from the Prospectus of the Apostolic Advocate and Prophetic Interpreter. The Theology of the Nineteenth Century. Letters to England, No. IV. Lynd and Campbell on the Influences of the Holy Spirit. The Prophecies, No. I.—by a Reformed Clergyman. A Good Idea. News from Reforming Brethren and Churches. Queries and Replies.

* From Christian Baptist, on John i. 1.

To such of our readers as are curious to know the estimate formed by some of the English reviewers of the Christian Messenger, we subjoin an extract from the cover of these numbers. If this be a good deal too flattering, our readers can easily balance it by something on the other side from our own pages. We are for the *pro* and the *con*, that all may be edified:—

"This work is chiefly devoted to the re-publication in this country of the writings of Mr. Alexander Campbell, in America, with some additional pamphlets by able authors, who are advocating the cause of ecclesiastical reform. Mr. Campbell is well known as the champion of Christianity, in opposition to the visionary Robert Owen, who is the advocate of an order of society based upon other than Christian principles.' The essays contained in the three numbers we have seen, are all of them on important subjects, are written with singular ability, and calculated for extensive usefulness. Some of the views set forth will, no doubt, be startling to many; but in this age of inquiry, it is enough to compare the writer's sentiments with Scripture. If not supported by Holy Writ, immediate rejection is the obvious duty. If, on the other hand, they are substantiated by reference to that arbiter, men reject them at their undoubted peril. Our Lord's words are always applicable, "Why even *of yourselves* judge ye not what is *right?*" *The Dissenter, for July*, 1837.

From the Evangelist.

EXTRAORDINARY SUCCESS OF THE TRUE GOSPEL.

I HAVE succeeded greatly since I saw you. We have had, I believe, almost 250 additions in Madison county this year. Within five or six weeks we have joined about 110 at Nicholasville, 25 at David's Fork, upwards of 20 at Paris, and are now engaged here. Seven have been received thus far.

I only desire to have twelve laborers, who will pledge themselves to the Lord and to each other. This is the sacrifice which is necessary to change the face of things here; and partyism will soon disappear from Kentucky.

JOHN T. JOHNSON.

Georgetown, Ky., December 26.

☞ The Essay on Remission of Sins, our first Extra, from the last American edition of 1835, in 76 pages 12mo., was to appear in England on January 1st—Published in London by G. Wightman, Paternoster Row.

☞ Though much of this number is in small type, yet "News from the Churches" and many other matters are crowded out.

THE

MILLENNIAL HARBINGER,

NEW SERIES.

VOLUME II.——NUMBER III.

BETHANY, VA. ~~FEBRUARY~~ March, 1838.

MORALITY OF CHRISTIANS—*No. III.*

We have said that the sacred objects of that heaven-born morality that flowed from the lips of the Great Teacher, are—the person, the character, and the property of *our neighbor*. We are dwelling on the first of these three, and shall devote to it the present article.

The Christian moralist, illuminated by the lamp of God, sees in the person of man something more than appears in the person of the horse on which he rides, or of the spaniel that fawns upon him. There is a capacity for intellectual and moral excellence, spiritual enjoyment, and social bliss, high as heaven and lasting as eternity, which arrests his attention, and imposes upon him duties the most imperious and arduous, yet the most delightful. Within that homely casket of a human body, whether painted by a European, Indian, or African sun, black, red, or white, he discerns a jewel of ineffable value, which, under proper moral polishing, might burn with eternal lustre among the gems that shall beautify and adorn the crown of heaven's immortal King.

Persuaded of this, the Christian who happens to stand in the relation of a father or a master, having, by the economy of Heaven, placed under him, in a great measure, the temporal and the eternal destiny of human beings, is deeply penetrated with the grand idea that God has put into his hands a piece of human clay which may be moulded into a vessel of honor for the Master's use, and an ornament for the royal palace of the skies. Ever mindful of this favor, he seeks to prove himself worthy of the high trust reposed in him, by the most faithful attention to the intellectual and moral culture of those human beings committed into his hands.

Not grieving that God has made him so responsible, but rather thankful that he has been so highly distinguished as to be entrusted with the education, moral discipline, and, consequently, with the future fortunes of those born in his house, or reared to manhood under his auspices, he sets about the pleasing though laborious task of their education. This he feels to be his paramount privilege and duty.—And here it may not be wholly out of place to remark, *that in the direct proportion of any moral undertaking, or of any of those obligations called duties, are the privileges to ourselves, and the advantages to others, consequential upon a successful discharge of it.* A Christian, for example, who has a large family of children and servants to clothe, to feed, and to educate, feels that these duties are not all equally onerous nor important. To clothe them is not so expensive upon his time and attention, as to feed them; and to feed them is much less arduous and costly than to educate them in all that right reason, religion, and morality require. I mean, it takes more of his attention, vigilance, and personal effort to form their minds and morals, than to clothe and feed their bodies during that period of human life which is most suitable to the formation of mind and manners. But the honors which accrue to him and the advantages to his household, from their intellectual and moral training, are incomparably superior to the combined effects of the most faithful attention to their mere animal necessities. A well-fed and well-clothed son or servant, with an uneducated mind and a perverse heart, instead of one intellectually, morally, and religiously fitted for his station, is as great a mockery of moral right as the bowing of the knee, or the moving of the lips, without the devotion of the heart, is of religious homage addressed to God.

Christians in this age and country appear never to have been generally awakened to this subject. I know many fathers whose sons and daughters receive scarcely one hour's moral or religious training per week, and indeed their literary education elevates them but a very little above the aborigines of our country in what may be called book-learning and science; yet are these parents depriving themselves of many enjoyments in their power, for the sake of what they judge a reasonable outfit in goods and chattels for their children when they leave them.—I also have the misfortune to know many other Christian parents who spare no expense on the intellectual and fashionable training of their sons and daughters, who most mysteriously almost wholly neglect their moral and religious improvement. They seem so wholly absorbed in their worldly prospects and glory, as to have lost sight of their eternal welfare. If such be the facts with reference to their own offspring, what may we expect from such persons who happen to stand

in the relation of masters also! But, indeed, the education of servants, with, alas! comparatively few exceptions, seems scarcely to have once entered into the minds of even that best class of Christians who are at commendable pains, physically, intellectually, and morally, to educate their own children. Many see in the shining faces and well-clad persons of their servants and apprentices a receipt in full for all that God or man can reasonably demand of them. Alas! what a tremendous error! What a fatal mistake for the poor servant, if not also for the deceived master! It is cruel to over-work a mule, an ox, or an ass. It is unchristian to do no more for a human being than for an animal servant. The glossy skin of the carriage horses and their gay trappings, are, with the full face and the rich livery of the driver, of equal importance to the master's honor and advantage; and he that claims any moral respect or worth for a well-dressed page, more than for a well-harnessed horse, has yet to learn the first elements of the science of good manners. He is as acute a moralist who justifies his refusal to pay the Doctor's bill on the ground that he has paid those of the Tailor and the Butcher, as is the professor who justifies himself in neglecting the intellectual and moral training of his servants on the ground of his having clothed and fed them well. The payment of one debt will, under no government on earth, be accepted in lieu of the payment of another; still less will it pass in the Court of Heaven.

The only defence which any person can make for his neglect of the proper education of his children and servants, who is faithful in other matters, is, that the other matters are of cardinal importance, and that this is of inferior value or no value at all. But to sustain this position, he must believe in future annihilation; and prove it too. He must show that heaven and eternity belong not to mortal man, and that his sons and servants, his sheep and goats go down to the same grave of utter and interminable destruction. On this hypothesis he would still make a puny defence of himself and his theory. But as it is for Christians and not for Infidels we write, we shall not seek to dislodge him from this weakest of all the strong holds of the enemy.

Nature and justice are always on the side of religion; for God is the author of them both. Natute prompts the father, and justice the master to be faithful to his wards, whether children or servants, in the discharge of this first and chief of moral duties. To train our children for God and heaven is the superlative of human delights; for Nature, that is, the God of Nature, has made our happiness in this state essentially to spring from theirs. The limits of their education are not enacted by any law human or divine. Religion and morality must be taught them by precept and example, in theory and practice, and how

much more a thousand circumstances and considerations must be admitted into the premises, that the conclusion may be rational and benevolent.

For servants we cannot, under any conceivable circumstances, claim less than the knowledge of the Sacred Scriptures, and the *oral* instructions necessary to their correct and full intelligence of all that constitutes the evangelical institution. To deprive them of this from any motive pertaining to this life, cannot be easily reconciled to the most obvious principles of Christian morality—to say nothing of religion.—To apprehend all that is requisite to the perfection of moral character, is prerequisite to the full possession and display of it. This requires so much cultivation of the intellectual powers as is necessary to qualify for the just appreciation of the motives and consideration which the gospel presents to human beings in the different relations in which they stand to God and Christ and one another. This is essential to what may be called "the nurture and admonition of the Lord."

We have said that justice must impel all Christian masters so far to educate their servants to enable them to be the Lord's freemen. For they are commanded to 'render unto their servants that which is just and equal.' Now justice and equity as respects their persons, demand that the mind be cultivated so far as already defined, just as clearly as that their bodies should be clothed and fed. Political and economical arrangements never can nullify right, or vacate the statutes of Heaven, or dispense with the discharge of Christian duty. These are sovereign and immutable things, which no people can set aside, unless at the peril of rebellion against the God of nature and of religion. Christians would not vote for such a state of things, even though justice were silent on the occasion. They would not for any earthly object, deny themselves the pleasure of treating as human beings their own mother's children, however they may have "lain among the pots" or "sold their birthright for a mess of pottage."

For what Christian can endure to be served all the days of his life by one of his own race, even when he has reasonably compensated him for his services, without making an effort to cultivate his understanding and to improve his moral nature by placing him in circumstances as favorable to his learning with his own eyes and ears the will of his Creator and Redeemer? And should it be his misfortune to have servants whom he cannot compensate in any other way than by personal attentions, to withhold from such that education which is essential to their future and eternal elevation of character and enjoyment, is an evil not to be exaggerated by the positive degree of any adjective known to me in universal language.

To see one of Adam's children, doomed by circumstances over which he had no control, to serve another all the days of his earthly existence, for which he only receives food, raiment, and burial, without the ability to understand, or the opportunity to read a single chapter of the gospel; and that, too, by those who believe the gospel, and contribute funds for the evangelizing of their antipodes, is one of those paradoxes which I fear I shall never be able to reconcile to reason, common sense, or religion, until I have "shuffled off this mortal coil" and have received some new ideas in a world of better types than that in which we now live.——Meantime, it is my province only to invite the attention of our brethren to a more devout and scriptural investigation of those moral duties which they owe to the persons of all mankind; and more especially to those with whom they are immediately connected by the most interesting relations of husbands and wives, parents and children, masters and servants; for on a proper understanding and faithful discharge of these duties, must necessarily depend their moral character, usefulness, and happiness, both in the world that now is and in that which is yet to come. A. C.

Mr. LYND'S DISCOURSE ON SPIRITUAL INFLUENCE.

No. III.

From the Cross & Baptist Journal.

THE INFLUENCES OF THE HOLY SPIRIT.—REPLY TO Mr. CAMPBELL.

[CONTINUED FROM PAGE 56.]

Mr Campbell's definition of the term "*moral*" is a limited one. In this argument he generally limits it to the power of words or arguments. Again, he seems to use it in a different sense. He says, "Admit the interpretation of the Spirit himself, still the power which he employs may be as moral or as physical in its own nature, as the power exercised by men is moral or physical independent of their nature. Look at those words again—"*Admit the interposition of the Spirit himself,*" i. e. for argument sake. Mr. Campbell does not then admit the interposition of the Spirit himself. This is my objection to his theory. But admitting the extraneous influence, Mr. Campbell allows it may be *moral* or *physical*. Here he uses *moral* in its widest extent, if I understand him — Again, he says, "The power that operates upon the human mind is the power of argument or motive: for the holding the picture to the eye, the word to the ear, or the recalling by any circumstance, an old idea, or even the suggestion of a new one, does not constitute a new sort of power, so far as the nature of the influence upon the mind is concerned." If this is not using the term moral in its widest sense, I am much mistaken. It is here used for every power that operates upon mind, and includes even physical power in its meaning. For what is recalling an old idea by a circumstance, but operating upon mind by physical power?

When Mr. Campbell confines the renewing and sanctifying power to the words or arguments of the Holy Spirit, written in the Bible, and on that definition founds his argument, what right has he in meeting my arguments to give it a wider signification? This is only darkening counsel by words without knowledge.

Will Mr. Campbell tell the difference between moral power and moral suasion according to his definition of moral? I see no difference. Does it belong to the definition of moral power, that he has use for Christ crucified in his sermons, and the moral suasion preachers had very little use for it? I should really like to know.

Another prominent feature of his system is, that it limits the power of God.

Those who have read the dialogue between Timothy and Austin, will have perceived that Mr. Campbell makes a distinction between the *exertion* of moral power, and its *full development*. He says, "Every Spirit puts forth its moral power in words; that is, all the power it has over the views, habits, manners, or actions of men, is in the meaning and arrangement of its ideas expressed in words, or in significant signs addressed to the eye or ear. All the moral power of Cicero and Demosthenes was in their orations when spoken, and in the circumstances which gave them meaning: and whatever power these men have exercised over Greece and Rome since their death, is in their writings." Now could any thing more clearly prove that Mr. Campbell does not hold the doctrine of the Spirit's influence? Here it appears *that if the Holy Spirit had ceased to exist*, after he inspired the Apostles, it would have made no difference in the renewing of sinners, upon Mr. Campbell's plan. Again he says, "Whenever a person has expressed all the arguments he has to offer, to carry one point, he has spent all his moral strength, whether he carries that point or not. But until all his arguments are stated, heard, and understood, his moral power is not fully developed." This distinction between the moral power of the Spirit *exerted*, and *developed*, is a distinction without meaning, so far as the doctrine of divine influence in renewing sinners is concerned. If the spirit of a man exerts his entire moral power in his arguments, he has employed all the power he possesses whether the arguments are understood or not understood. If the arguments fail, his entire moral power has failed. If they produce their full effect, then the development of his moral power depends on the person addressed and not upon the speaker. Apply this reasoning to the Holy Spirit, and the power of God is limited. My argument on this point is untouched. Suppose a sinner does not *comprehend* the arguments of the Spirit. In what consists his *guilt?* He either has not capacity to understand them, or his natural depravity blinds his mind to their force. If he has not capacity to understand he cannot be renewed, nor can he be guilty for not doing what he has no ability to comprehend If his natural depravity, his enmity to holiness, blinds his mind to the force of arguments, he is indeed guilty; but how is this state of mind to be removed? The Holy Spirit has spent all his moral power in his arguments; but all his power is useless until the sinner comprehends their force — It is not therefore in the power of the Spirit to renew any man unless he *fully understands* his arguments, and in order to the comprehension of them, the depraved state of his heart must be changed. He could not by *any power* be converted to God.

Mr. Campbell takes for granted that there is a complete analogy between *human* power, and *divine* power. He perceives that *men* can have no influence over the minds of their fellow-men to convince or persuade them, except that of presenting arguments, and he concludes that it must be so with *God*. We are so constituted by our Creator that we can have access to human minds or human spirits only by words or signs addressed to the ear or the eye; but is it not a limitation of the power of the infinite God to say that he who *created* our minds can have access to them in no other way? I maintain that he can have access to them without using any of the means to which we are limited. He taught the Apostles to speak in languages which they had never learned. Here was a *direct action upon their minds*, and Mr. Campbell contends that *physical* power cannot act upon mind. As we know of but two kinds of power, then it must have been moral, in its widest extent. But in their case it was neither by words addressed to the ear, nor by signs addressed to the eye.

God has promised *to give a new heart*. We cannot do this without presumption; for it is beyond our power to execute. We possess no other power than that of presenting divine truth to the mind; and if a power distinct from ours and infinitely beyond it, is not employed, sinners will remain dead in trespasses and sins. We have an irresistible case in point in the language of the Apostle Paul: "Who then is Paul, and who is Apollos

but ministers by whom ye believed, *even as the Lord gave to every man?* I have planted, Apollos watered, but God gave the increase. So then, neither is he that planteth any thing, neither is he that watereth; but God that giveth the increase"—*is every thing.*—Here the Apostle draws a distinction between his own agency and that of God. Here he clearly shows that if God did not possess a power over the heart altogether different from what he possessed, no sinner would be regenerated. Now what power did Paul possess? The power of presenting motives or arguments to the minds of the people. And what kind of arguments did he present? The very arguments of the Holy Spirit which we have now in the written word, infallibly arranged and delivered under the influence of the Holy Spirit. And yet these arguments, not Paul's, but the *Spirit's* were unavailing to the renewing of sinners, without a distinct power from God to give them efficacy.

In the whole compass of truth there is none more certain than this, that *man is entirely dependent on God for his spiritual life.* All who believe the Bible believe this truth.—Now if man is entirely dependent on God for his spiritual life, it depends upon His *will* whether they possess spiritual life or not. James says, "Of his *own will* begat he us." John declares that those who believed on the name of Jesus "were born not of blood, nor of the will of the flesh, nor of the will of man, *but of God.*" Paul says, "Having predestinated us unto the adoption of children by Jesus Christ to himself, *according to the good pleasure of his own will.*" But Mr. Campbell's theory makes the spiritual life of a believer *independent of the will of God.* He says, "If the New and Old Testament contain all the arguments which can be offered to reconcile man to God, and to purify them who are reconciled, then all the power of the Holy Spirit which can operate upon the human mind is spent; and he that is not sanctified and saved by these, cannot be saved by angels or spirits, human or divine." [*Dialogue, p.* 350.]

The arguments of the Holy Spirit have been offered to many who are now in hell. The Holy Spirit consequently spent all his strength upon their minds and failed to renew them. Therefore sinners have lived on earth whom the Holy Spirit *could not renew. It was not in his power to do it.* And where was the difficulty? It lay simply, if any where, *in the nature of moral agency.* But this difficulty exists in all sinners: and if the Holy Spirit has not power to renew all sinners, he can have no power to renew *any.* It does not therefore depend upon the *will* of God whether any sinner shall be converted, and the spiritual life of every believer is *independent of God.* Let it be observed that, with Mr. Campbell at least, the difficulty can lie no where else than *in the nature of moral agency.* His doctrine of *the power of circumstances* will not relieve him here, because God, who orders all things, could, according to his will, so alter circumstances in the case of every sinner, by mere physical power, as to renew every sinner if he pleased. *Difference of circumstances* even *he* must admit are entirely under the control of God.

I grant that the change produced upon a sinner's heart is a *moral* change, because it gives a new direction and character to the *moral* qualities; but so is the *creation* of mind or soul a *moral* creation, because it brings into existence *moral attributes.* The argument of Mr. Campbell presumes that every *effect* requires a power suited to its *nature,* and that the power proper to produce one effect can never produce the other. How then came the *souls* of men and angels into existence? Were they *persuaded* into existence by *motive* and *argument?* How God created mind—by what kind of power, I have no conception. Should I determine the kind of power I should subject myself justly to the complaint alleged against the Sadducees by our Lord—"Ye do err, not knowing the scriptures, neither the power of *God.*" He may have created mind by *physical* power. He may have done it by *moral* power. I cannot determine. It is a boundless ocean before my mind. I look for the shore in vain. So God may renew the hearts of sinners by a power utterly beyond my conceptions. He does renew them. I cannot determine whether it be by *physical* or *moral,* or *mixed,* or by a *power* to which nothing with which we are acquainted, bears any resemblance. Let Mr. Campbell attempt to prove, if he can, that moral and physical exhaust the whole power of the universe. Until he can do this, let him not presume to limit the power of God. Admitting he cannot comprehend any other, will he undertake to say that God has no other? His theory demands this proof.

[TO BE CONTINUED.]

However dissimilar the persons and the causes in the present discussion, on reading Mr. Lynd's comment on the words, "admit the interposition of the Spirit himself," in the first paragraph above quoted; I was forcibly reminded of an old and far-famed trial for heresy, in which one of the Judges exclaimed, "What need have we of farther witness?" I see Mr. L. believes in putting heretics to torture, or, at least in propounding the question with scourging. "Mr. Campbell, then," exclaims he, "does not admit the interposition of the Spirit himself." Candid inference!

Bewildered in the dense fog of his own metaphysics, and like all persons lost in a labyrinth, Mr. L. blames those who did not prevent him. He cannot see where physical power ends and moral power begins. He speaks of a general and special sense of the word *moral*, and supposes that I ambiguously play between these two senses of this, to him, undefinable term. He even rises so far above the earth in his approaches to the sun, as to imagine that God "may have *created mind* by *physical* power. He may have done it by moral power. I cannot determine," says he. "It is a boundless ocean before my mind. I look for the shore in vain." One might think after these sallies of imagination that creation, and not moral renovation, was the subject of examination. If the gentleman will accept of my hand, I will endeavor to lead him out of this murky atmosphere into a clearer air.

I am sorry to see him so denunciatory while in this metaphysical mood. My system, he says, "limits the power of God;" and so does his: for God cannot lie—he cannot change—he cannot create mountains without valleys, or operate on mind as on matter! "Mr. Campbell does not hold the doctrine of the Spirit's influence:" he ought to have added, 'in my incomprehensible, incommunicable, and unintelligible sense.' "Mr. Campbell's theory makes the spiritual life of a believer independent of the will of God." Not so much as Mr. Lynd's; for Mr. C. makes the spiritual life of a Christian wholly dependent on the revealed will of God, and Mr. Lynd will have it depend upon something unrevealed. Mr. Campbell is a very great errorist, if Mr. Lynd's repeating it often and in various ways will prove it.

The part of the essay above quoted is a singular display of logic and rhetoric. It is perplexed and confused as the theory in support of which it is contributed. It is the best effort of one of the best defenders of the consecrated jargon of the murky ages. I wish to keep hold of the proposition while passing through the sable dominions of the mystic Queen of Night, and shall therefore single out the point, the only point at issue in these regions of uncertainty.

Let me, then, entreat Mr. Lynd's attention once more to physical

and moral power, that I may be understood if he cannot. Physical and moral power are perfectly distinct from each other, though they may be united in the same person at the same time and in the same action. For example, I am now writing and reasoning at the same moment. My mind and body are now both employed in the same double work of thinking and moving my fingers—or making letters on paper, and of communing in spirit with Mr. Lynd. I am acting physically and morally at this hour in my writing-chair, in hopes that in a few days these words may physically operate upon the eyes of Mr. Lynd, and that their sense may morally act upon his soul. Writing and speaking are, with me, physical operations; so are seeing and hearing the things written and spoken. But the ideas or the meaning of what is written or spoken operating upon the mind of the reader or hearer, is what we call a spiritual or moral operation. Hence there is no access to the human mind in this life but by the five senses. "*Faith comes by hearing*," says our Apostle. "How shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a *speaker?*" It is impossible. A person destitute of any one sense could as easily create the sun, or make himself, as possess any idea that other persons obtain only by that sense of which he is deprived. The name or the idea of Jesus never reached the understanding of any mortal whose eye never saw it or whose ear never heard it. Will Mr. Lynd try his hand on this subject, and he will soon find the value of his metaphysics. It avails nothing to ask whether God could otherwise communicate it. The fact that he has not done it, is all that religion and true philosophy has to do with. We think it cannot be done any more than God could create a man without a soul, or a hill without a valley. But I care not if Mr. Lynd says and proves that it can be done. The question is, *Has* it been done? I say it never has.

We have now come to this conclusion, *that no moral cause can reach the moral nature of man without a previous physical operation upon his physical constitution.* Is not this most heterodox, Mr. Lynd? See into what an awful, soul-destroying error your friend Campbell has now fallen. Blow the trumpet, then, and cry aloud, "To your tents, O Israel!"

Hence it is that I preach, that I print, and that I use words which are physical things, in seeking to save men's souls from sin.

Now be it observed, that with me every thing is physical that operates upon any one of the five senses; and so far as the using of words or the exciting of the attention by outward circumstances by any kind of providences are concerned, the power that operates is physical; but that

which moves the mind to action or changes its disposition, is the *meaning* or *light* or *motive*, which is the soul of the word. For a word is embodied thought. The word is the body, and the argument in it is the soul. The word, then, is always a physical creation, while the soul of it is a spiritual conception, idea, or meaning.

May we not then say, that our conceptions of physical and moral power are as clear as our conceptions of metallic and paper currency? And can we not as easily distinguish them, and as readily apply them to all philosophic uses and purposes as any other subjects of discrimination? To conclude, then, moral causes are moral light or moral argument—or ideas, views of things in all their moral relations, on the human understanding and heart, producing their proper images or impressions upon the thinking and moral nature of man, usually called the human soul or the human spirit.

Mr. Lynd, in his meanderings on this subject of moral power, descended for a moment to the knob of moral suasion, and with great good nature said to his friend Campbell, "Tell me the difference between moral power and moral suasion." These he ought to have well understood, coming, as they do, from his own country of scholastic theology. Moral suasion is a something argued from the fitness of things; while evangelical moral power is a something argued from Christ crucified.

In reference to the action of mind upon mind, or spirit upon spirit, few men can think, or speak, or write intelligently and intelligibly. Many seem to think and speak as if one spirit could turn, change, or renew another spirit by actual contact or impulse, as a potter works a vessel upon a wheel, or as Bezaleel hammered out the golden cherubims on the ends of the propitiatory. They cannot learn that spirits are moved and operated upon by spirits through an intellectual and moral machinery, however physical may be the fulcrum or the pivot on which that machinery turns and moves.

The cause of all this verbal controversy about physical and moral power may be traced to an assumption in the creeds, that in the work of conversion the Spirit of God enters the human heart antecedent to any faith, argument, or motive, and works faith or holiness, or creates a new heart, without any knowledge of Christ, or that some physical or other power of the Spirit of God must be superadded to the teaching or knowledge of all that revelation given us by the Spirit; for without the accompaniment of this inconceivable, indescribable, and nameless power, all that is written, preached, or done by angel or by man, is of no more value than the three words Adam, Seth, Enos, to the salvation of any person. That Pagans, infants, and those who can read and

understand the Bible, are equally near the kingdom of heaven, equally proper subjects of such an operation; and therefore that all Bible, missionary, and other operations, physical and moral, are as idle and unmeaning as watering-pots in the midst of the most profuse showers, seem to be the peculiar gospel of my too orthodox friend Mr. Lynd.

He makes the simple act of regeneration before faith "the renewal of the Holy Spirit," in which "man is wholly passive," and in which "there is no co-working with the grace of God"—"the Spirit of God works faith in them, as independent of them as when he formed the body of Jesus without a single volition of Mary his mother." And because Mr. Campbell doubts this philosophy, on his plan "if the Holy Spirit had ceased to exist after he had inspired the Apostles, it would have made no difference in the renewing of sinners"! What a grievous misconception of Paul and Mr. C., when both say to Christians, "Be renewed in the spirit of your mind," and both teach that the Holy Spirit works in the hearts of all Christians to will and do according to the divine benevolence.

But it is essential to the eviction of truth that the point at issue be not buried in the quagmire of metaphysics, or under a mountain of words without sense. It is not a definition of physical and moral or mixed power which is the point at issue. Mr. Lynd attempts an impossibility in attempting to make others understand what he confesses he cannot understand himself. But he can prove a fact from scripture which he cannot comprehend. Well, now, this is the proper ground. To the scriptures we shall go. But what is the proposition to be proved?—*That God renews men by his Spirit before they believe;* or that he works faith in them while they are ignorant of the testimony of God—that they believe first and hear afterwards—that he gives sinners a new heart and a right spirit before they understand the word. These are points engrossed in the proposition that man must be supernaturally operated upon without the word, and independent of it, before he can believe in Christ or truly repent of his sins.

Now for the proof. In the present essay there are the following scriptures quoted:—1st. "The Lord opened Lydia's heart." 2d. "He [the Spirit] shall take of mine and shall shall show it to you." 3d. "No man can come to me unless the Father that sent me draw him." 4th. "You will not come to me." 5th. "I will give you a new heart." 6th. "Who then is Paul, and who is Apollos, but ministers by whom you believed, even as the Lord has given to every man." 7th. "Of his own will begat he us." 8th. "Having predestinated us unto the adoption of children by Jesus Christ, *according to the good pleasure of his will.*" 9th. "Why pray for grace to help in time of need."

In the same loose and illogical way of quoting scripture, Mr. Lynd might have written down an indefinite number of texts; for surely not one of these is parallel with the subject before us, more than Psalm cx. 3., which he has had the candor not to adduce, since the exposition that I gave of it in my former reply. We shall very briefly show the inapplicability of these passages to the point before us. 1st. "The Lord opened Lydia's heart" is not identical with "the Spirit working faith in the heart of an unbeliever:" for Lydia was a worshipper of God, one that believed the Prophets before she heard Paul speak. Again, the Lord opened the hearts of many in those days by "his hand," or by miracle, not by personally entering into their hearts. Thus many in Joppa by a single miracle had their hearts opened and turned to the Lord. Acts ix. 42. Again, the effect of this was only that she *attended* to the things spoken by Paul. And after all, who can say but some of those providential circumstances of which I have spoken may have arrested her attention, &c ; for the Lord is often said to do what his providences accomplish—nay, what he does by the laws of nature. Thus Eve said when Cain was born, "I have gotten a man from the Lord;" and Jacob got all the flocks of Laban from the Lord! &c. Any one of these exceptions, were it a question of fact in law, worth only a thousand dollars, would set it aside as of any relevance whatever. And what is thus true of Mr. Lynd's first proof is equally true of them all.

"The Spirit shall take of mine and shall show it to you," was a promise made by Christ to the Apostles! "No man not drawn by the Father can come to Christ." But is the Father the Holy Spirit! Is this drawing internal or external! miracles, or prophecies, or mysterious impulses upon the heart! Had I not felt the drawings of the Father in the prophecies, miracles, and in the various attestations given to his Son, I never could have come to him: and without these drawings we see no man can now come to him; for where these drawings are not, all is heathenish darkness and spiritual death. But by what rule or law of evidence Mr. Lynd applies this to his proposition he does not say. The Saviour says in the next verse, "Every man that has *heard* and *learned* from the Father, [understands the prophecies concerning him,] comes to me." Such are the *drawings* as explained by the Great Teacher.

"You will not come to me" is proof of deep depravity, and clearly shows where the guilt lies. It does not reach the case before us by a thousand miles: for surely Mr. L. does not argue that his will is subdued by spiritual force, or by any other power than light and love! "I will give you a new heart" To whom was this spoken? To any

unbelieving sinner. And how was it to be given—as the effect of moral means, or as the effect of a miraculous creation?—"Even as the Lord gave to every man." This certainly was not any operation upon the persons to whom it was given: but it was the blessing of the Lord upon their labors; and who of us Christians does not regard our success in ploughing, sowing, preaching, or in any religious or moral undertaking as coming from the Lord? But what does this prove in the case before us? Does it show *how* the Lord blesses our labors? Unless it does this, it proves nothing in the case. "Of his own will begat he us." But the question is, By what *means?* James says, *By the word of truth!* So ends this witness.

And so is the predestination to the adoption of sons "according to the good pleasure of his will:" for how we were predestined to be sons is the question; not whether we were predestined by Jesus Christ according to his will, but in what way was it predestined this honor should be conferred. I am not a little disappointed in the estimate I had formed of the sagacious discrimination of my friend Mr. Lynd: I could not have thought that he would have quoted so many passages without perceiving that he was in every case begging the question, or taking for granted what has never yet been proved. He seems never to inquire who speaks or who is spoken to, or on what subject. Hence he asks such questions, "Why pray for grace to help in time of need?" as if the question was, Ought Christians to pray for help in any time of need? which is as far from the point before us, as, What is the first command ment! All this, however, I attribute much more to the untenable positions which he has assumed, than to his defects as a gentleman of good sense, and good logic when his prejudices happen to be on the right side of the question. I hope to finish the review in my next.

A. C.

Discussion of Universalism.

MR. SKINNER TO MR. CAMPBELL.

No. XVII.

RICHMOND, Va., Jan. 27, 1838.

My dear Sir—I HAVE just received yours of the 15th inst. And although you may regard me as a "Universalian ossification," I am free to acknowledge that I would sooner be without "any humor" than to be always in *bad* humor. I am, however, not so devoid of feeling as not to commiserate your unhappy condition.

2. It must indeed be exceedingly vexatious to have this discussion delayed so long, and to reflect that most of the delay has been occasioned by yourself—to know that "the Magazine and such other Universalist papers as took subscribers during the war," are gaining patronage by means of it, and that you cannot reap the same advantage—(what can be the reason? are Universalists better satisfied with the discussion thus far than your readers?—) to be assured that your opponent will not accept of assumptions for arguments, nor assertions for proof of your positions —to be compelled to produce *bona fide proof of endless misery* when none is to be had—is doubtless all very perplexing. I pity, but cannot help you. I will, however, do what I can to restore the equilibrium of your temper, if an early copy of this letter and these assurances can do it. I will, for once, send you my manuscript direct to Bethany, reserving a copy for Utica. I entreat you, my dear friend, not to be too much cast down. You know the old adage, "The darkest time is just before day."

3. The last sentence in your 3d paragraph shows that the truth may be told in the form of a sneer. I am willing our readers should judge of the misrepresentation complained of in your 5th paragraph. If you did not assert that temporal rewards and punishments were the sanctions of the Jewish dispensation, and *not* of the gospel, then language has no meaning. And if I did not disprove your assertion, and show that temporal punishments *were* threatened and executed under the gospel, as well as the law, then nothing has been proved or disproved on either side. (And for temporal *rewards* under the gospel, see Mark x. 30.) But you say these were not the sanctions of the gospel. What then were they? They were threatened by, and executed under, the preachers of the gospel. But you may say it was not for disobeying the gospel. What then was it for? It was for great sins: and were not these (yea, all sin,) in disobedience of the gospel? Thus, sir, the foundation of your boasted 6th argument about *Gehenna* being wholly taken away, the argument itself has evaporated with the other five that preceded it.

4. It is amusing to see you writhing under your own Note on Matth. v. 22., and your fruitless efforts to evade the force of its positive statements about Gehenna. But, sir, look at your own language You say in your Note, "The Judges, the Sanhedrim, and the HELL FIRE, here introduced, ARE *all human* punishments," &c. And now you deny that you said any thing more than that an *allusion* was made to human punishments, &c. I need say no more on this subject till you have refuted your own note. It is as positive in my favor as language can be. If the only misrepresentation you accuse me of in your 7th paragraph consisted in representing you as conceding a point which you have for years contended for, it must be obvious that I have not used you half as bad as you use yourself. For you positively misrepresent and contradict yourself point blank, as on Matth. v. 22.

5. It will be time to consider your 8th paragraph when you have made an effort to prove that 2 Thess. i. 9. relates, not to time, but to eternity. I have never denied nor opposed the doctrine of *antithesis*, as you accuse me of doing in paragraphs 9, 10, 11. It is only your *abuse of antithesis and contrasts*, and your extravagant assumptions with regard to them and their applications, that I have opposed. See

your Letter VI. p. 15, 21, 22, 25, and Letter VIII., p. 7 to 11, and frequent subsequent attempts to make out an *endless hell*, because hell was the *opposite* of *heaven*, and the word *heaven sometimes* (though as I have shown not generally) signifies a state of endless happiness. It was with reference to your whole course on this subject that I made the remark that you would send David and Jonah and many others both to an endless hell and an endless heaven.

6. The rule, which you say is that of the schools, "*The words on both sides of an antithesis must be taken in the same extent of meaning*," is undoubtedly correct, as a general rule, though there are sometimes exceptions or modifications with reference to some of the minor, if not the major, terms employed in an antithesis. (And for proof that *aionios* is used both in a limited and unlimited sense, in the same text, I refer you to Heb. iii. 6. and Rom. xvi. 25, 26.) But I do not need the benefit of any such exceptions, or even modifications, in the case now before us. For I contend that neither the *everlasting punishment* nor the *everlasting life*, Matth. xxv. 46., expresses the immortal and endless condition of the sinner or the saint; and that *entering into life* and being *cast into hell*, Mark ix. 43—47., expresses simply entering into the faith and obedience of the gospel, on the one hand, and the dreadful woes, calamities, and destruction that came upon the unbelieving Jews, on the other. The contexts of both passages, and especially the latter, obviously suggest this view.

7. That the eternal life mentioned Matth. xxv. 46., is not the endless beatitude of immortality, is deduced, not only from the context and general scope of the passage, but especially from considering that it is the *reward* of good works. No number or amount of good works can justly merit an infinite and endless reward; and by parity of reasoning, no number or magnitude of sins that a finite being commits, in a limited time, can demerit an infinite punishment. Moreover, the very word here rendered *punishment* (*kolasin*) forbids the idea of its being endless. *Amputatio arborum luxuriantium* is one of the definitions, and a very common sense of it. And its meaning in the text and other similar ones, is obviously *correction*, or *chastisement for the good of the punished;* in accordance with the scripture truth that God punishes his children "for their profit that they may be partakers of his holiness," and that the correction may "afterward yield the peaceable fruits of righteousness to them who are exercised thereby." But endless torment could neither "profit" the sufferer, nor yield any *after* "fruits of righteousness." The punishments of the wicked and the rewards of the righteous, *as such*, must both come to an end.

8. Both parts of your two favorite *antitheses* may hence be allowed "the same extent of meaning," without any detriment to my side of this argument. And if I am not much mistaken, you will yet find your doctrine of antithesis recoiling on your system with an irresistible force in regard to the three texts you quote in the beginning of your 11th paragraph, and other similar texts.

9. I regard your affected criticism on the derivation of *aion*, p. 13, as a powerless effort to dust the eyes of your readers, in order to help you out of difficulty. In your first critique on this word (Letter X.) you allowed it to have *two roots*, *aei* and *oon*. As I have shown that *aei*, the only root that could impart to it any idea of duration, is not once

used to express endless perpetuity, you have now changed your mind and concluded that it has but *one* root, and that is *oon!* Admirable consistency! And this *oon* "is itself the *root of eternity*, as I AM is the name of Him that *inhabiteth eternity*." More wonderful still! The present participle of a word in a language *not then known*, was made *the root of eternity*, because the Deity, in the Hebrew language styled himself the I AM!! Mirabile dictu! Surely you deserve a medal. You have also discovered that *oon* of itself absolutely "means without beginning or end," I suppose because the word itself does not say any thing about beginning and ending. You are, however, mistaken in supposing I wish to annihilate the signification of *aioon*—it has quite too important senses attached to it to allow me to indulge in such a desire.

10. You seem to have wrought yourself up at one time into such an ecstacy in view of your wonderful achievments, the "unbroken strength" of your last previous letter, the marvellous "strength of the facts and documents therein displayed and arranged," the vast concessions you think I have made, &c. &c., that you entirely overlook a considerable portion of my letter, and very important portions too: see my pp. 15, 17, 18, and 19. But you sink back again very soon into your sullen and murmurring temper, complain of the toils heaped upon you, of the "drudgery" you have to perform to prove your propositions, ask why I did not make such and such avowals before and save you "so much labor," &c. &c. If, my dear sir, you can find comfort enough to pay you for all your trouble, you ought to be content, seeing you are doing so well with the argument in your own opinion.

11. You say I have made the grand concession that my THEOLOGY IS MY PHILOLOGY. Though such is not the fact, yet I would sooner have it so than, like my learned opponent, make my *philology my theology*. Perhaps you might read Col. ii. 8. with profit. You charge me with saying I would make no allowance for the proof of any given point unless that point were proved from some other source of reasoning than the words of inspiration. This, sir, is an error. I have made no such declaration, nor any thing equivalent to it. I bow to the authority of inspiration with unreserved deference. All that I have said or argued on this subject amounts to this only, that I cannot admit so horrid and God-dishonoring a doctrine as that of endless misery on the mere force of the ambiguous words *aion* and *aionios*, when these words, by the consent of all critics, yourself among them, are frequently applied to things and times that have had, or from their very nature, must have, an end: and while I, at the same time, gave ten very weighty reasons why these words must be used in a limited sense when applied to punishment, which reasons you have not attempted to invalidate.

12. In answer to your 17th paragraph, I remark that my objections to endless punishment were founded, not only on its incompatibility with the character and attributes of God, such as all Christians and all enlightened theists acknowledge belong to him, and as set forth in my ten objections to endless misery, but also on the entire absence of all proof of its truth in reason and revelation, and its opposition to the desires and prayers of all good and holy beings.

13. I have no "heartburnings against the notion of punishment," if that punishment be benevolent and salutary: but take away these attri-

butes from it, clothe it with fiend-like cruelty and merciless vengeance, make it malignant in character and endless in duration, and well may it occasion heartburnings, yea, and heartbreakings too, in all that sincerely believe it. I ask, sir, can *you* view it with joy and satisfaction? Can *you* delight in its contemplation? Can you *pray* for it? Can you believe it for yourself without becoming crazy? No, my dear sir, neither you nor any mortal living can do it. The truth is, those who profess to believe the doctrine seldom or never believe it for themselves, or their intimate friends. The only person I ever saw that fully believed it for herself, was a lady, and she was then, and had been for years, in the agonies of despair and the ravings of madness in consequence of it.

14. Your mention of Abner Kneeland's case is quite as unfortunate for yourself as for me; for he was once, like yourself, a Baptist. And if his Baptist orthodoxy could not save him from heresy, need *you* wonder that his heresy did not save him in his dotage from atheism, or monomania? Where have I said or intimated that I would stake fifty-nine to one, or that I would stake any thing at all, on my "theory against fact," or on my "opinion against fact"? You know, sir, I have made no such statement, nor any thing to warrant such a conclusion. I would, however, if it were necessary, stake fifty-nine to one on an argument founded in reason and philosophy, supported by the holy Scriptures and proved by numerous facts, against a mere philological *conjecture* unsupported by a single proof: and such, permit me to say, do I regard your conjecture—for you can give no proof—that *aionios* means endless when applied to punishment.

15. Again, I do not by any means admit that the proportion of times in which *aion* and *aionios* signify endless duration, is as 5900 to 100 where they are used in a limited sense. Nay, I do not admit that they are used to signify *endless duration* in *one half* of their occurrences in the scriptures, nor even in one half of the instances in which you have set them down as signifying it. We have the authority of lexicographers quite as learned and quite as orthodox as yourself, for assuring us that they are used *much more frequently for an indefinite than for an infinite time.* In your 19th paragraph you attempt to show our readers the great "value and extent" of my "candid concession." I shall offset your illustration by a parody on it, which will at least show our readers the extent of your ("delusion, may I call it?" or) *consistency.*

16. You admit that hills and mountains are *aionios*—that the possessions of Israel in Canaan are *aionios*—that the covenant of circumcision is *aionios*—that the priesthood of Aaron is *aionios*—that the servant was to serve his master *eis ton aiona*—that Jonah was in the whale's belly *eis ton aiona*—that the land of Idumea was to lie waste *eis tous aionas ton aionon*—that deeds of land run *for ever*—and that the punishment of the wicked was to be *aionios*, or *eis ton aiona;* yet you maintain that the first *nine* are only temporary and limited, and the last *one* endless in duration, though all are expressed in Hebrew, Greek, and English by the same words! Why this inconsistency? Why this special exception in favor of the sense of endless to *aion* and *aionios* when applied to punishment? I have besought you time after time, and now again beseech you to give your reasons for this strange and arbitrary sense of the words when applied to punishment. It seems

you have no reasons to give but your own *philological conjecture*, and that the *thing* of endless punishment must be sustained at all hazards for the reputation of your orthodoxy! This is the triumph of individual and conjectural philology over rational and scriptural theology!

17. Was your conjecture, p. 21, that I shall hereafter "flee again to the mountains of philology as affording more *shade* than the fertile plains of my philosophy," intended to cover your retreat from a field where you found more reasons against your doctrine of endless wo than you knew how to cope with? Am I, with all our readers, left to suppose that my friend Campbell "thinks" endless misery very *useful*, very *salutary*, very *honorable* to God, very *benevolent*, *merciful*, *wise*, *just*, &c.? If you *think* so, what are your *reasons?* My arguments, sir, rest not upon "one single I think." You say I "have assumed that universal language possesses no word which could eternize a subject unless the subject be in its own nature eternal without it." This is positively untrue. And, sir, did you not *know* it to be so? Did you not know that the third proposition of which I take the affirmative, denies it? Equally untrue are your assertions that in my "philology all adjectives are cyphers," that "*aionios* has no meaning of its own," and your intimation that I require a new Grammar, interchanging the positions and definitions of substantives and adjectives. Such misrepresentations, witticisms, irony, and sarcasm, I cannot but regard, my dear sir, as entirely unbecoming the dignity of your profession, unworthy of yourself, and undeserving of any further notice from me. I will only refer the reader to my last letter, p. 18, and my Letter No. XI. pp. 11 to 17 inclusive, for my definitions of *aion*, &c.

18. You seem to exult occasionally in having given me "Hebrew and Greek references and criticisms to satiety." In reference to this, I will only remark that a much smaller amount than you have given would have abundantly satisfied, had they been to the point, or gone in the least to establish the truth of your second proposition; but as they made no approximation to that point, a larger, or any supposable quantum of the same sort, would have been useless. For the same reason, your repetition, p. 24, of the ground you took with Mr. Montgomery is irrelevant and out of place. In all you have advanced from beginning to end, no reasons have been assigned why *aion* and *aionios*, when applied to punishment, must signify endless duration.

19. Your feverish anxiety, conjectures, and speculations about my views of future punishment, your disposition before you know what they are, to brand them with the name Purgatory, &c. &c. are mistimed and out of place. Wait patiently till you see them, and then disprove them if you can. You need have no apprehensions that they will be found to embrace what some call absolute *destruction;* altho' both myself and many of our readers were at one time seriously apprehensive that you would attempt to shelter your doctrine of endless punishment under that form. I am heartily glad such is not your aim.

20. I now proceed to the third proposition, viz. "Is there any word in human language that expresses duration without end, which is not applied to the future punishment of the wicked, or which can certify us that God, angels, or saints shall have duration without end?" And I here remark, that I need say but little, indeed I am not bound to say any thing, by way of argument, till you have answered what I said—and which remains unanswered—in my first letter. To that letter, particu-

larly, paragraphs 11 to 16 inclusive, and p. 20, (especially what is said on 2 Cor. iv. 17.) I refer you and our readers for unanswered and, I believe, unanswerable arguments in favor of the affirmative of this proposition.

21. In my first letter I gave four words with their definitions, viz. *axatalutos*, *aphtharsia*, *aphthartos*, and *athanasia*, which are applied to, or used in connexion with, God, life, the immortal beatitude of heaven, &c. &c. and never used in the New Testament in a limited sense nor applied to *any subject of a perishable nature or limited duration.* You attempted, Letter No X, to turn the subject, or what I had said upon it, into ridicule; but you have not denied, and I think you will not deny, a single material statement I made, or argument I drew from the above words and their use. My Letter No. X. sufficiently answered all you said by way of ridicule. I demand a candid answer to my arguments, or a concession that they are unanswerable.

22. You yourself conceded that in all of those words the idea of *duration* was embraced; and as you made no attempt to prove that they ever were, or could properly be applied to any finite or limited time, or any thing of a mere earthly nature, I take it for granted that you do not calculate to do it. Indeed, I do not see any motive you can have for attempting it. For whatever may be the fate of your favorite *aion* and *aionios*, I cannot suppose you doubt the endless existence of God, angels, saints, or happiness, or that you would be unwilling to allow that either of the four words I gave should signify endless duration when connected with them. I have all along supposed, and still suppose, that you wished to make some show of argument against these words more for the sake of enhancing the value and importance of *aion* and *aionios* in proving endless duration, than because you really objected to the idea of endless being attached to the others.

23. To the four words previously named, I might add, were it necessary to strengthen my argument, the word *aidios*, perpetual, which is applied to God, and the word *aperantos*, endless, infinite, boundless, also used in the New Testament, and ask, in reference to all six of them, why neither of them is *ever* used in connexion with sin, punishment, or misery of any kind, if the latter were regarded by the inspired writers as really endless in duration?—why no other or stronger term than *aionios*—a term you acknowledge is often used in a limited sense—was applied to punishment, when so many others unequivocally stronger and less ambiguous were at hand? I pause for a reply. If in your reply you can offer nothing new, or more to the point on the first three propositions, than what you have furnished, I shall proceed without delay to the fourth. I hope your answer to this will be forthcoming without delay.———Yours in sincerity,

D. SKINNER.

MR. CAMPBELL TO MR. SKINNER.

No. XVIII.

BETHANY, Va. February 8th, 1838.

MR. SKINNER:

Sir—THIS morning yours of the 27th ult. was received; and I am thankful for the promptness with which you have this time replied. I see that you are susceptible of conviction and correction, on some points

at least. There is also a small improvement in your style and temper; and I flatter myself that, as there is yet considerable room for amendment, you will continue to improve.

2—Like the house of Saul, your cause waxes weaker and weaker: for certainly this is the tamest epistle you have yet written. I might ask your greatest admirers what point you have even attempted to prove in the first 15 paragraphs. You did not even lay my note on Matth. v. 22. before your readers, and show that you quoted it in its connexion. You assert, I grant, with great strength; but then we now understand your most violent assertions to occur either in the absence of the appearance of argument or in the ratio of its weakness.

3—Your explanation of your former objections to antithesis, and your late acquiescence in the doctrine, is a proof of what may be achieved by taking a favorite sectarian text or two, and showing how the doctrine in question affects them. I was not disappointed in the means which I employed to constrain the concession.

4—But now that you admit my doctrine of antithesis, you attempt a new project. You seek to make the everlasting life to which the everlasting punishment is opposed in the antithesis, a temporal life. And thus you make the Saviour, in effect, say—'These shall go away into temporal life, and these shall go away into temporal punishment.' This is too gross, I should think, for the major part of even your brother Universalists. I am willing, however, to let the public judge how much the truth has gained by my bringing you over to the doctrine of antithesis, through the bribe of your three Universalian texts, by which I commended it to your favorable regard. In due time these texts will be shown to have no friendly aspect to the doctrine you espouse. "To enter into life," and "to be cast into hell," in antithesis, you now, in substance, gloss as folliows:—"To enter into life" is to believe and be justified—"to be cast into hell" is to disbelieve and be condemned to the siege of Jerusalem!!

5—The word *kolasis* punishment you think precludes the idea of *endless*, because of a certain acceptation of it. This is about as sagacious as the allegation that the word *liquid* cannot apply to fire, because it is sometimes applied to air and water!

6—The assumption that all punishments are for the reformation of the subjects of them, is unsupported and unsupportable. If they were so designed, certainly they have most generally failed; else the records of human kind in the Bible, and out of it, are not to be relied on. The sequel may show this.

7—Your 9th paragraph asserts a very great mistake. I have not said that *oon* is the only root of *aioon*. I have said that *oon* is the root of eternity. Read my Letter X. and my last again. Nay, in my last I say that *aioon* "in both its parts, *aei* and *oon*, *always* and *being*, signifies endless duration!" Why do you not fairly quote my words?

8—The conclusion of your 14th paragraph, after such a flourish in the beginning of it, is really amusing. You say I give no proof that *aioonios* means endless when applied to punishment. If I had, of course you would have abandoned Universalism! But it would be impossible to prove that to you; for although it *sometimes* signifies endless when applied to God, to heaven, to future bliss—it never can signify endless when applied to punishment: for, with you, all punishments end in

reformation; and if they do not, they are unjust, cruel, useless, &c.—and therefore we have done with all such arguments, yourself being judge. In this remark you only corroborate the grand concession already made, and you need not now attempt to deny it or explain it away. Permit me, however, to parody your parody, and to show how much wind is in it.

9—You admit that hills are everlasting—that Israel's possession of Canaan was everlasting—that the covenant of circumcision was everlasting—that Aaron's priesthood was everlasting—that the land of Idumea was to lie waste to everlasting—that Deeds of land are everlasting—and that heaven and happiness are to be everlasting; yet you maintain that the first six everlastings are limited, and the latter unlimited and endless, though all are expressed in Hebrew, Greek, and English in the same words! Why this inconsistency? Say, Mr. Skinner, why?

10—I find that my predictions are already beginning to be fulfilled. You are for again getting into the mountains of philology. But, sir, since you have said that could I offer 59 to 1 in favor of my philology against yours, (for that is certainly your meaning,) you would hold on to your theory because of your *ten weighty arguments* drawn from your theology, I shall not labor this ground over and over again. Your philology on your third proposition must indeed be examined, and then I will proceed to your philosophy and theology, for I see these are strewed profusely through your letter before me, which is a singular compound of these heterogeneous substances. In the following strictures on your third proposition you will see how kindly I dispose of the chicanery of your 17th paragraph.

11—This new proposition is a logical rarity: for why in the name of reason, open a discussion of six or sixty words, that yourself affirms are never applied to punishment; and I affirm are never applied to happiness; and one of them excepted, the others never but by *implication* import duration. No Greek writers, sacred or profane, ever used any of these words (*aeidios* excepted) to denote duration, simple duration at all. But we shall allege a few facts concerning them.

12—Of these words *akatalutos* is first on the list. It is rendered in Greek Lexicons generally *indissoluble*, as its etymology imports. Wm. Tyndal translated it once *endless*, and was followed by other translators. It was never applied to God, heaven, hell—to happiness or misery—or to any *state*. It is found but *once* in the New Testament. It can only be literally applied to something compound, as life; but yet it is not found applied to the life of Christians on earth or heaven by any inspired writer. What a splendid display of critical ingenuity in producing this as a word which might have been used by the Holy Spirit, if he had intended to give us a definite and unpervertible view of future punishment—a word which in its literal import cannot possibly apply to happiness or misery!!

13—*Aptharsia* stands second on the list of words which necessarily and immutably signifies *endless* or *everlasting*. This word is found once in Rom. ii. 7.; four times in 1 Cor. xv. 42—54.; once in Eph. vi. 24.; and Titus i. 10. and ii. 7.; in all eight times—never translated *endless* or *everlasting* by any writer sacred or profane. *Incorruptibility* is its proper meaning, whether in doctrine, sentiment, (Eph. vi. 24.) or

in body. It is never *by any writer* applied to God or angels, to happiness or misery, to reward or punishment, and is distinguished from *eternal life* by Paul, Rom. ii. 7.!!

14—*Aphthartos* stands next. It is found Rom. i. 23.; 1 Cor. ix. 25.; xv. 52.; 1 Tim. i. 17.; 1 Pet. i. 4, 23.; iii. 4., rendered by the translators of the Bible once *immortal* and six times *incorruptible*—never applied to a state, to happiness, or misery. It is applied to God, but contradistinguished from *eternal:* "Now to the King *eternal, immortal,*" *aiomnios, aphthartos.*

15—*Athanasia* is the last of the first class of words that necessarily and immutably mean *endless!* It is found three times in the New Testament: 1 Cor. xv. 53, 54.; 1 Tim. vi. 16., rendered *immortality.* This word is never applied to God, angels, happiness, misery, heaven, or hell. It is never rendered *endless, everlasting,* &c.

16—To these you have added two other terms in your last letter—*aperantos,* which occurs *once,* 1 Tim. i. 4., literally *unlimited, endless in space,* not in time. It is never applied to God, angels, spirits, heaven, hell, happiness, misery, &c.

17—But to finish your rare collection of literary curiosities, you also introduce *aeidios,* translated both *eternal* and *everlasting,* for it occurs but twice. I give you great credit for this last. You are right for once in saying that this word does signify absolutely eternal or endless duration. It is applied to God, Rom. i. 20., and certainly he is absolutely eternal, without beginning and without ending. It is also applied Jude, 6th verse, to the chains in which the fallen angels are held bound, and certainly these are absolutely endless; and therefore I return you my sincere thanks—first, for conceding that the punishment of fallen angels is absolutely endless; and as wicked men are to share with the devil and his angels in their future punishment, I cannot but thank you a second time for giving up the whole controversy, and admitting that the punishment of wicked men is thus set forth by a word which absolutely and immutably signifies endless. But I must thank you still more emphatically a third time for a greater concession: for you have now settled the controversy and given up the whole matter of *aioon* as denoting absolutely and immutably endless duration; for observe all the learned world, without a single exception, declare that whatever of duration is in the word *aeidios,* it derives it all from *aei, always,* from which all say it is formed. Mr. Skinner's root of *aeioon,* which heretofore in his hands signified only limited duration; with more intelligence you now say it denotes perpetual endless duration. So endeth your proof of this third proposition.

18—This is really a greater triumph of the truth than I promised myself in this discussion. I have only one thing to hope, that you, sir, will not appear to your readers to have fallen into a pit by accident; or to have in an oversight suffered the truth to gain a momentary triumph. Confirm, sir, your candor now by holding up *aeidios* to be a word fairly and immutably expressive of duration without end: for it is applied to God and to the chains that confine the fallen angels under darkness to the judgment of the great day, which is called by Paul (Heb. vi) "eternal judgment."

19—Having now, as I honestly and humbly conceive, fully and conclusively disposed of all your philology on the first, second, and third

propositions, I can fearlessly leave them to the candid and impartial consideration of our readers, and will forthwith proceed to your philosophy. I have always been assured of the fact that your philosophy, or rather your *a priori* hypothesis on the nature and design of punishment, together with your conceptions of what is fitting and worthy of the character which you have adopted for the Supreme Being, and not philology, or the sayings of the Bible, are the real causes of your Universalism. Your critiques upon the words in dispute were got up rather for obviating the difficulties in the way of your theory, than for establishing it. Your cavils against the Mexicans arose from your passion for Texas: for had you not coveted the latter, you would never have thought of a quarrel with the former—of course, then, I design a thorough exposition of your *a priori* theory of what ought to be done with the wicked.

20—I own that you have the popular side of the question. One can hardly contend for endless punishment, how devoted soever to the truth and will of God, without appearing malevolent: nor can one scarcely contend against it, without the appearance of superior benevolence. Of this I need not, however, inform you. The copious and frequent denunciations of "the horrid doctrine," "the soul-chilling, the diabolical doctrine of endless misery," &c. &c. which appear in your epistles, are indubitable evidence that you understand the multitude and the proper game to play in prepossessing it in your favor.

21—You delight in expatiating upon the benevolence and mercy, and philanthropy of God, and in showing how irreconcileable with these conceptions of yours are the withering and cruel doctrines of interminable woe. But, sir, I go for *the truth* first, and for the *epithets* of that truth afterwards. Experience and much reflection have taught me how often we are deceived in what is most expedient and fitting the divine character: and how dangerous it is to affix epithets to persons and things whose pretensions we ought to examine. I never could rationally hope to obtain from you a candid hearing after I saw you call my views "horrible" doctrines. This state of mind is wholly incompatible with the discovery of truth. You resemble the Captain that first commanded Paul to be whipped, and afterwards asked what he had done. You denounce the doctrine, and then ask for its evidence. With such a preparation of heart it is impossible that you could discover the truth. I shall not imitate you, but calmly and dispassionately examine, one by one, your ten theological arguments. And let me assure you that I should greatly rejoice if you could persuade me to think with you on this matter: for really if I could regard the ultimate holiness and happiness of all mankind as a part of the divine scheme, and every way practicable and consonant with God's glory and the supreme bliss of the pure and virtuous portions of the universe, I would espouse it and promulge it with the fulness of joy to the utmost extent of my means.

22—You assert first that endless punishment would be useless. It can be of no supposable advantage to any being in the universe, &c. I have often said that one good philosophical argument is enough on any subject. for one good argument never can be overthrown. Now, sir, if I thought you knew the whole universe, that you had travelled over infinite space, and lived through eternity, and knew what was good for every creature in every part of it, then indeed your assertion

(for argument it is not) would be entitled to very grave consideration. But in the absence of this knowledge and experience, your dogma is of no more authority than that of the child who says burning mountains on earth, and volcanoes in the ocean, icy mountains in the polar regions, and burning deserts between the tropics, blazing stars in the heavens, meteoric stones above the clouds—lions, tigers, and hyenas among the beasts—hawks and vultures among the birds—serpents among reptiles—and vegetable and mineral poisons among plants and metals, are all useless things, and afford "neither honor, pleasure, nor profit to God, angels, or men." There is as much modesty, as much good sense, logic, philosophy, and religion in Will Five-Year-Old's objection as in yours. Every thing is useless to him that does not know the use of it: And seeing there is a multitude of things called evils against which we are fighting, the utility of which we know not, is it, I ask, either modest or veracious to say that future and eternal evils are useless, because we cannot explain them? Again, our inability to see or point out the use of any thing, never can be alleged philosophically either against the thing itself or its utility: for the wisest man in the world would have to say that more than half of all the ten thousaud physical evils in the universe are useless, because he cannot point out the use of the smallest half of them.

23—But, sir, I have one argument on this subject, and, if it be a good one, it is enough. We commonly say that all that can be known of *the future* is learned from the present and the past. Hence a wise man said, "The past and the present for the future." Well now what deposeth past history of human and angelic existence, and what says the present? We must answer that the history of angels and men has been the history of sin and of punishment—not, indeed, that all intelligences have sinned; but some of all have sinned and been punished. Now this punishment is *useful*, else folly is directly charged upon the moral Governor of the universe. Now as punishment has been, and still is useful, it is most philosophical to conclude that it may be always useful. For should a period arrive when punishment shall not be useful, that time will be contrary to all human history and human experience.

24—And let me add that the utility of punishment is not to be estimated by the reformation of the subject of it, for this but seldom happens. The punishment of sinners is, according to the Holy Spirit, "*set forth for an example*," to secure others from rebellion or apostacy. And herein, perhaps, its capital utility will be found to consist. At all events, we have the data of God's past and present government in proof of the utility of punishment. And in the absence of scripture testimony and universal experience—nay, contrary to both, to affirm that a period may arrive when punishment will be of no use to any being in the universe, to say the least, exhibits a decree of boldness and reckless daring more to be reprobated than approved, more to be eschewed than admired. But the utility of future and eternal punishment may perhaps still appear more clear as we proceed to examine the other nine assertions by which you have so gallantly repudiated all the canons of criticism and the statutes of philology.

25—I had here just finished my letter, but my compositor informs me there is yet more room. I will then confirm the joy you acknowledge

you received from ascertaining that I am not a *destructionist*. I will give you *one reason* for this, and with me one good reason is enough: I opine that one good argument would sink a fleet of a hundred sail freighted with hypotheses. Well, now, for this one argument: I only premise that spirits are immortal. Jesus is my authority. He says *angels cannot die*; and angels are spirits. If you ask me for the positive proof that angels cannot die, I refer you to Luke xx. 36: "Neither can they die any more; *for they are equal unto the angels*"—immortals. Now I am prepared to state my argument: The Supreme Judge will say to wicked men, "Depart, you cursed, into everlasting fire *prepared for the devil and his angels*." Now as wicked men are to be cast into the same fire with the devil and his angels, they are of course to partake of the same punishment; and as this everlasting fire cannot annihilate or utterly destroy the devil and his angels, so neither can it destroy those who are doomed to share his punishment. They are equal unto angels; therefore, neither can they die any more.

26—Because I make no greater display, I would caution you not to presume that I have not many other arguments in waiting: but I do not think that the occasion calls for more than one. And has it not occurred to you that this is rather a four-sided argument, and that one of its sides looks very hard against your speculation. For if the devil and his angels were only doomed to the valley of Hinnom or the siege of Jerusalem, their everlasting fire is quenched, and they are all either dead or again walking up and down in the earth. But I know the power of your crucible: it can impersonate (give me leave to invent for you a new word) the devil, convert him into a metaphor and his angels into shadows, and thus free yourself from any difficulties in the case.

27—But yet there is another side of my argument that you cannot so easily dispose of. If this impersonal devil and his angels could have been annihilated, would it not, on the principle of your "*ten weighty arguments*," have been wiser for Omnipotence to have killed him at the beginning of the campaign, and not to have suffered him to trouble our world and fill it with sin and misery, than thus at the end of the drama, to put him to the pain of eternal annihilation?

28—I shall, all things concurring, fully canvass your "ten weighty arguments" philosophic in my next.

Controversially yours,

A. CAMPBELL.

Kingdom of Satan---No. 3.

THE TEMPTATION OF EVE.

EVERY empire, ancient and modern, as far as human science reaches, is founded on some great truth or falsehood. However numerous and comprehensive the truths or the assumptions may be, which enter into the organization or constitution of any kingdom or community, when traced to their origin they are all found to rest on one grand fundamental truth or error, which, like a

corner-stone, sustains the whole superstructure. Our American Republics, for example, rest upon this proposition: "*All men are created equal.*" The Jewish kingdom was founded upon "The Lord our God is one God, and there is none else." The Christian kingdom, upon "Jesus of Nazareth is the Messiah, the Son of God." And the Papal kingdom, upon "*Peter was Christ's Vicar.*"

Satan's kingdom also has its peculiar fundamental proposition, which, however it may be compounded or modified, is necessarily and essentially a falsehood. To ascertain what that proposition is, we have only to bear in mind that he is a *rebel* and a *usurper*; that he set out in his opposition to the rightful Sovereign of the Universe upon the assumption *that it is better to disobey than to obey the Creator.* The Saviour Calls him a LIAR and *the Father of lies*, and therefore we are sure that his empire is established upon some grand falsehood. The more deeply we trace the sketches of his character and the history of his kingdom as they fall incidentally in our way in perusing the sacred scriptures, the stronger and deeper will be our conviction that the fundamental lie which proved his own ruin and that of his associates, is that which he has in ten thousand forms and manners disguised and presented as the basis of his empire on earth. Therefore we may expect to find the capital lie—that it is better to disobey than to obey the Creator, incorporated with all the doctrine, ritual, and politics of this empire of sin and death.

In wisely considering the nature of the temptation addressed to our Mother Eve, it must be viewed in reference to the whole constitution of man, to the divine economy under which he was placed, and to the grand and original falsehood on which Satan had already founded a kingdom which he sought to extend over this newly created earth by seducing man from his allegiance to his Father and his God. To enter liberally into these inquiries would be to furnish a new volume, and this would be altogether to transcend the practical views which we would now submit to our readers. On each of these three subjects, then, we only propose one single point. Of the human constitution we have already said that however we may expatiate on the number and variety of its animal, intellectual, and moral powers, we are taught both by right reason and the Bible, *that man is made to be led by faith*; for it seems that faculty is to the whole human constitution what the reins are to the charioteer who drives his treble team by a single line. Faith is that principle in which all the human powers meet, and by which they are all harmoniously led to any given point. The trial, then, on which our first parents were put by the Creator, was—*whether they would be led by faith in God, or by their own views of expediency*: in one sentence, whether

they would reason out their own path, or be led by their Creator. And the temptation which Satan machinated had respect both to this grand feature in the constitution of man, and this economy under which God had placed him, and was, after full consideration of these two, perfected by adapting it to the fundamental lie on which he had founded his begun empire. To express all this in one sentence, the lie was spoken to Eve in perfect accommodation to her constitution and the covenant or economy under which God placed man. Now as the passion for knowledge is the stongest impulse in the human constitution, (for many of the moral wrongs and errors of life, as it now is, spring from it,) it behooved in he policy of Satan that the temptation should be supremely addressed to this passion; and as the gratification of this passion tends to self-esteem, it was expedient that it should be so shaped as to strike at the former in the direction of the latter. Hence, said the tempter, "*You shall be as gods, knowing both good and evil.*"

Again, the test being a positive and not a moral precept, one depending upon mere authority, and not upon the moral fitness of things; the economy under which our first parents were placed required that the temptation should be directed to that point, and that disobedience should be argued in reference to the single prohibition under which they stood, and to no other action, or thing, or principle whatever. It was the trial not of reason, but of faith; not of faith in a theory concerning *what is*, but of faith in what ought to be, as a matter of duty.

The sophistry of the seducer consisted in making it *appear* better to disobey than to obey; and this has been the spirit of every satanic impulse or temptation exhibited towards mankind in all ages of the world. His kingdom being founded on this assumption, nothing else would subserve his object or augment his kingdom. In brief, then, the basis of the empire of Satan is the lie that *it is better to disobey than to obey God.* To make this disobedience *appear* more desirable than obedience, is, therefore, the whole art and mystery of ruin which has called forth the mighty talents of this arch sophister.

The strength of the original temptation we may conclude lay in its ingenious adaptation to that insatiable thirst for knowledge which has ever been the most characteristic feature of the human constitution, and which imparts to man his pre-eminent glory, in being addressed to *faith* the most peculiarly *human* of all our principles of action, by which we seize the experience of others and rise in intellectual excellence, and in being directed to a point of duty rather than to any *theory* concerning the nature and extent of the positive prohibition of the Creator.

The temptation was expressed in *words*—it was addressed

from without to one of the external senses, the *ear*—it was *argumentative*, and sought by reason to triumph over the affections. *Motives*, and not force, were offered. The heart was aimed at, and taken; but it was by the tongue of the speaker, the ear of the hearer, and words fitted to human nature; and it was successful because it was in harmony with the whole human constitution. The tempter was admitted into the heart, and got possession of the human affections. The sin of Eve began not in hearing, but in *listening:* she hearkened or listened after she heard the voice. This was the first motion towards sin and death; as to listen to the voice of the Son of Eve is the first motion towards righteousness and life.

But we have not noticed the order of the temptation. The tempter began not by a flat contradiction or denial of the word of God, but simply by an interrogation creating a *doubt* on the question, *Has God spoken thus to you*? "Yea! hath God said you shall not eat of every tree of the garden!" Farther than this he presumed not to go in his first address. But Eve suffered him to proceed. Had she not listened to this first suggestion, she would not have heard him say, "You shall not surely die." This was her radical error.

When Satan attacked the Son of Eve, he aimed in the first place at creating a doubt in the same way: "If *thou be the Son God*, command these stones," &c. Jesus repelled the insinuation by giving him the word of the Lord—"*It is written*," &c. Forgetfulness is the parent of doubt; doubt of God's truth is the parent of false reasoning; false reasoning the parent of transgression, and transgression ends in death.

The enemy, we can only now add, prevailed, and Eve was deceived. Both our parents became the captives of Satan, and human nature at the fountain head is corrupted and perverted from its allegiance and from the homage due to the rightful Sovereign of universal being. Sentence is pronounced upon all the parties in this eventful transaction. The serpent, the woman, and the man are severally examined, tried, and condemned. The future fortunes of all are foretold. War is formally proclaimed. The leaders are to be a Son of Eve and him that spoke in the person of the serpent; (for as it was not Balaam's ass that spoke, but a spirit that spoke in it; so it was not the serpent himself, but the Devil or Satan, that old serpent, that spoke to Eve.) The end of the campaign is clearly intimated, though its varied and greatly diversified scenes and fortunes are not pictured out. Eve's Son is to bruise his heel in treading upon the Dragon's head. But the heel being the farthest from the vital focus, intimates how slight the detriment of the one Chief, compared with the final overthrow and complete ruin of the other at the close of this long and arduous struggle.

To trace the most prominent outlines of this truly interesting drama—this eventful war of six thousand years, is all that we dare attempt in this series. Allegiance to Heaven's King, for certain reasons true and worthy, is the rallying point in the one kingdom; and allegiance to the rebel chief and usurper, for reasons false and unworthy, is the rallying point in the dominions of the other. A. C.

TYNDALE'S VERSION OF PETER'S PENTECOSTIAN ADDRESS.

"PETER *a* stepped forth with the eleven, and lift up his voice, and said unto them: Ye men of Jewry, and all ye that inhabit Jerusalem: be this known unto you, and *b* with your ears hear my words. These are not drunken, as ye *c* ween; for it is yet but the third hour of the day: but this is that which was spoken by the Prophet Joel: It shall be in the last days (saith God) of my Spirit I will pour out upon all flesh. And your sons and your daughters shall prophesy, your young men shall see visions. And your old men shall dream dreams. And on my servants and on my handmaidens I will pour out of my Spirit in those days; and they shall prophesy. And I will show wonders in heaven above, and tokens in the earth beneath, blood and fire, and the vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and that notable day of the Lord come. And the time shall come that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words. Jesus of Nazareth, a man approved of God among you with miracles and wonders, and signs which God did by him in the midst of you, as ye yourselves know: him have ye taken *d* by the hands of unrighteous persons, after he was delivered by the determinate counsel and foreknowledge of God, and have crucified and slain him, whom God hath raised up and loosed the sorrows of death, because it was unpossible that he should be holden of it. David speaketh of him: *e* [Aforehand,] saw I God always before me: for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad. Moreover also, my flesh shall rest in hope because thou shalt not leave my soul in *f* hell, neither shalt suffer *e* thy saint to see corruption. Thou hast showed me the ways of life; thou shalt make me full of joy with thy countenance.

"Men and brethren, *h* let me freely speak unto you of the patriarch David: *i* for he is both dead and buried, and his sepul-

chre remaining with us unto this day. Therefore since he was a Prophet, and knew that God had *j*sworn with an oath to him, that the *k*fruit of his loins should sit on his seat: *l*he *m*saw before, and spake of the resurrection of Christ, that his soul should not be left in hell: neither his flesh should see corruption. This Jesus has God raised up, whereof we are all witnesses.

"Since now that he by the right hand of God exalted is, and hath received of the Father the promise of the Holy Ghost, he hath shed forth that which ye now see and hear. For David is not ascended into heaven, but he said: The Lord said to my Lord sit on my right hand, until I make thy foes thy footstool. So therefore let all the house of Israel know for a surety, that God hath made *n*the same Jesus whom ye have crucified, Lord and Christ.

"When they heard this, they were pricked in their hearts, and said unto Peter, and unto the other Apostles: Ye men and brethren, what shall we do? Peter said unto them: *o*Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise was made unto you, and your children, and to all that are afar, even as many as our Lord God shall call. And with many other words *p* bare he witness, and exhorted them, saying: Save yourselves from this *q* untoward generation. They that gladly received his preaching were baptized. And the same day there were added *r* unto them about three thousand souls."

The following notes show all the variations from Tyndale down to the time of King James. "Gen." (Genevan version;) "Cov." (Coverdale;) "Bps." (Bishops' Bible;) "T. M." (Thomas Matthews;) "Cr." (Cranmer:)—

a Standing, *Gen. Bps.* *b* Let my words enter in at your ears, *Cov.* Hearken to, *Gen.* Hear, *Bps.* *c* Suppose, *T. M. Cr. Gen. Bps.* *d* By wicked hands, *Gen. Bps.* *e* *Gen. Bps.* omit. *f* The grave, *Gen.* [So vs. 31.] *g* Thine holy, *T. M. Cr.* Thine holy one, *Gen. Bps.* *h* I may boldly, *Gen.* *i* That he is, *Gen.* *j* Promised him, *Cov.* *k* Christ, as concerning the flesh, should come of the fruit of his loins, and should set, *Cr.* Of the fruit, &c. he should raise up Christ concerning the flesh, to set him, &c. *Gen. Bps.* *l* (In that Christ should rise again in the flesh,) *T. M.* *m* Knowing this before, *Cr. Oen.* *n* Both Lord and Christ, this Jesus, I *say*, &c. *Gen.* *o* Amend yourselves, *Cov.* Repent of your sins, *Gen.* *p* He besought, *Gen.* *q* Froward, *Gen.* *r* Unto the *Church*, *Gen.*

Comparing Tyndale's version of this passage with the marginal readings, any one may see how much we are indebted to King James and his fifty-four translators.

A. C.

THE SENATORIAL GOVERNMENT OF THE CHURCH.

In our last number we promised a remark or two on another part of the communication of our correspondent R. L. of Baltimore—that pertaining to the *eldership*. I only premise two or three axiomatic truths on this subject:—

1. Every community requires government; or, in other words, every body requires a head.

2. A community all head, or a community that is all government, is a monster.

3. It is more harmonious with reason, universal nature, and the Bible, that seniors should govern juniors, than that juniors should govern seniors.

These things premised, we allege that *the church of Christ is a community that needs government, and that her Founder and Head has communicated authority for this purpose to some persons.*

The Apostles were authorized by Christ to give rules for the selection and ordination of Elders, and these seniors were instructed in their duties by the Apostles. One branch of their duties was "*ruling well.*" They were *teachers* and *rulers.* Consequently if they ruled, others *obeyed.* A community all rulers, or a community all ruled, would be an anomally in earth or heaven. The Christian house resembles a family in some respects: for *ruling a family well* is the best preparation for ruling a church well; and the best voucher of a man's fitness for exaltation to the Senate or *eldership*, is his proficiency in family government. If I thought my readers were not well read in Paul's letters to Timothy and Titus, I would here quote chapter and verse.

Touching the passages quoted and commented on by our correspondent, we have only time and room to remark, that the passages themselves, without comment, are clearly in favor of a senatorial government in the church. The nation of Israel and the synagogues were both under a senate, and the Christian church was after the same model.

Thus Paul to the Thessalonians, says, "We beseech you, brethren, *acknowledge* them who labor among you and are OVER YOU, (under) in (or by) the Lord, and admonish (or instruct) you, and to esteem them very highly in love for *the work's sake*, or on account of their sacred office—"warn the UNRULY," (or disorderly.) Paul addressed the churches even where bishops are named in them, because he wished to teach both their duties to each other, and was above both. "He gave *first* Apostles." This fact explains the difficulty suggested on account of not writing to the senate or *bishops* of the churches. It was indeed wise and benevolent on the part of the Apostles to instruct both the rulers and the ruled at the same time face to face in one public letter. True, indeed, he addressed Timothy and Titus on official duties; but generally he addressed the whole community—and although he sometimes gave a charge to the senate, as in the case of the Ephesian bishops, he preferred to write to the congregations with or without an eldership, that all might be instructed, supported, and comforted.

I object to the comments of R. L. on Hebrews xiii. 7, 17. as well as on the phrase "the church—the *pillar* and *support* of the truth," because they appear to me rather forced and unnatural, as well as contrary to other clear and express statements. To the church is certainly "committed the oracles of God," and her members are taught to regard themselves as "holding forth the light of life," as a "city situate on a mountain," and therefore rightly termed "the pillar," the monumental column on which is inscribed the salutary truth; and she is as well the support as the abode of the truth; for she is built on the truth, and is to hold the truth and to exhibit the truth to the world. Some critics, among whom is Benson, reads this verse thus: "Timothy," behave "thyself in the house of God," *that you may be* "a pillar and a support of the truth." Still if the Apostles were *pillars* and Timothy a pillar, the church of which they were a part is certainly *the* pillar and support of the truth! Still this is a subordinate matter.

The comment on Hebrews xiii. 17. does violence to the connexion in which it stands. To convert the rulers that watch for men's souls into political rulers, that take care of their lives, difficult though it be, is still more manageable than—to make the comment suit the context. For how will the rest of the verse correspond to political rulers: "Obey your magistrates and submit yourselves; for they watch for your lives as those that must give account, that they may do this with joy and not with mourning, for that would be unprofitable for you" [Christians.] The civil magistrates in those days were rather watching *for the lives* of the Christians in another sense than that of our correspondent, and certainly thus to obey them could not be very *profitable* for the brotherhood!

I am aware that our brother is fearful of the abuses of these precepts of the Apostles, and would rather find some other way of disposing of them, than to risque all the consequences of the plain and most obvious interpretation of them. I have felt all this embarrassment myself, and can therefore sympathize with him. But as my experience advances I am the more established that the abuses of these precepts are less to be feared than the nullification of them.

There are the extremes of Congregationalism and monarchical despotism. There is popery and a fierce democracy. Neither of these are the Christian Institution. Mobocracy may become as tyrannical as unlimited monarchy. Both are to be eschewed for the same reasons. Louis XIV., though a persecuting tyrant, was no more to be feared than the organs of the popular assemblies in the "age of reason" and "the reign of terror."

The person who converts a congregation, who is the father of a community as Paul was to the Corinthians, is generally the

safest depository of authority in the church; and in the absence of such a person, one chosen by the people and invested with the oversight and superintending of the brotherhood, is the next most natural president to watch over them.

As to the nature of this watching and superintending, and such parts of the essay before us as refer to that subject, we must lay over till the next moon. A. C.

THE CONTRAST, OR THE MODERN PETER SPIRIT AND THE ANCIENT.

Scribes and Pharisees, Hypocrites,

SUFFER one to address you who loves the truth, and would not dissemble for the universe. It may be very grating to your feelings to hear the whole truth; but that is no business of mine. You have been guilty of a most shameful outrage, and your hypocrisy must now be told to your face. You bilinguous sons of dissimulation, how can you escape the vengeance of God and the utter execration of all good men. First let me address myself particularly to you Priests: You have been very much troubled, for the last three or four years, to sustain your influence and secure your salaries among the people. What deception you have practised, and what artifice you have shown in blinding the eyes of the half convicted multitude! The people would have gone right but for you, you barefaced hypocrites! You recollect on one occasion the people were almost persuaded to follow Messiah, and you sent officers to arrest him. You Judges, you saw your craft was in danger. But what did your wickednesses say to the officers when they appeared without him and said, "Never man spake like this man"? Did you not inquire if any of the rulers or Pharisees had believed on him? Yes, verily, and here you showed your corruption. If the rulers had admitted his claims, would you not have assented, for the loaves and fishes, as you have always done? And yet you pretend to be very wise, and say, "These people knowing not the law, are accursed." Now, you ignoramuses, you never had any consciences, nor any knowledge of the law; for you wear badges of learning on your clothes which you carry to deceive the people. You want them to esteem you as very learned, when your flat heads and deceptious faces show that you have trained your muscles to hypocrisy. Mercy is out of the question—salvation is out of your reach. Woe unto you, ye blind guides! Your miseries will overtake you suddenly. You have lolled at your ease long enough, hoodwinking the sons of Abraham; but your lordships must come down.

Your sins render you ripe for destruction. You have deceived the people and condemned yourselves; therefore look into the Prophets for the judgments about to burst with vengeance upon your devoted heads. The Messiah has said, "Your house is left unto you desolate." Here is a declaration which overwhelms you. No preaching can benefit you; for these words decide your fate forever. Let no one in his zeal hold out to you the least gleam of hope, for you are too corrupt to be reformed.

And now let me address myself to the whole multitude before me. When I think of your condition I am almost melted into tears; but you are the authors of your own miseries. You have suffered yourselves to be imposed upon by the abominable Priests whom I have just addressed. Only see the height from whence you have fallen: "Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me." You have become wholly corrupted: for having eyes, you see not; having ears, you hear not; having minds, you comprehend not unto this day. Woe unto you! for you have done the bidding of your Priests in crying against the Messiah, "Away with him! crucify him! crucify him!" Poor deluded mortals! being blinded, you will share the fate of your blind leaders: "for if the blind lead the blind, both shall fall into the ditch." Into the ditch of perdition, then, you must go; there to suffer for your evil deeds. The kingdom which Messiah is to set up is to be a kingdom of righteousness and peace and joy in the Holy Spirit. You have constituted yourselves parts and parcels of the literal idolatrous Babylonish empire; therefore you are not, nor can you be, constituted members of the kingdom of Messiah.

I shall now conclude for the present, after I have said that I have spoken to you the truth; and I would warn you not to be deceived by fair speeches from those who want to make "bread and cheese" by preaching smooth things. And if you inquire for my authority, I can only say, I am a regular diplomatized teacher of the school of DIOTREPHES.

[The above is a good lesson for some who think that they are preaching Peter's or Christ's gospel, when they are only vending their own spleen.—A. C.]

LETTERS TO ENGLAND—*No. VII.*

BETHANY, February 16, 1838.

MR. WALLIS:

My dear Brother—THE most skilful interpreters of the language of Scripture know and acknowledge that there are very few parallel passages. The number of such passages in the sacred scriptures, is

perhaps, not greater than the number of synonymous terms in the English language. And these are by our most profound philologists so few that it is confidently affirmed that, excepting in the fact of simple translations, there are not two words exactly and in all respects synonymous. There are, indeed, many words of nearly equivalent import—in many respects synonymous; but not perfectly so: and so there are many texts nearly parallel, which nevertheless are not of the same signification.

It is mathematically true that two lines perfectly parallel, though extended to an infinite length, would never form an angle, or recede at either end from one another. It might, perhaps, be rendered equally obvious that two texts perfectly parallel in sense, if examined word by word, in all their scope and contextual meaning, would not recede from each other in the slightest shade of an idea. But if I were now asked to produce two such texts, I could not very readily lay my finger upon them. I readily own that I could find many upon most of the cardinal points, very nearly alike in sense and from which we may learn or sustain the same important truth; but still, if pressed to a full and exact comparison, they would not precisely correspond.

I offer these remarks not merely with an allusion to our marginal reference Bibles, but more especially to the too general custom of proving tenets by alleging passages in support of them not parallel to those under examination, neither in their isolated or contextual signification. It requires a very respectable share of biblical knowledge to know how to use a margin Bible. The best of them are very often at fault, and as sectarian and systematic as were the views of their authors. For truly a sectarian suit of marginal references may as thoroughly imbue the reader with partizan tenets and feelings, as the most schismatical commentators in all the land. The chief use of such Bibles to novices, is their directing to some principal word or idea, or subject in a verse, analogous to that in the passage under consideration. But how far these passages suggest the same views, or treat upon the same subject, must be examined, not taken for granted, by the student desirous of sound, exact, and accurate scriptural knowledge.

To understand any saying or sentence in the Bible in exactly the same sense of its author, we must approach it in the identical channel of all his associations and views. Disregard of this has, by a species of sectarian conscription, enrolled under the same tenet scores of texts that have no doctrinal or practical congruity whatever. In looking over our best and most evangelical creeds, we find them crowded with proofs from numerous passages that have not the slightest squinting to the point in hand.

To check or correct this great error in searching the scriptures, and to prevent the misquotation of passages in proof of our views, we shall examine an article or two of our Baptist Creed, which, if I mistake not, is the doctrine of a very great majority of Protestants. I choose a passage or two of this sort as affording the best exemplification of this fruitful source of modern error and heresy:—"The grace of faith whereby the elect are enabled to believe to the saving of their souls is the work of the Spirit of Christ in their hearts."*

This article in our Baptist Confession is copied, word for word, from the Westminster Confession of Faith, and the same proofs are alleged in both. These are, 2 Cor. iv. 13. Eph. ii. 8. We shall calmly and impartially consider them both. Paul says, "We [Apostles] having the same spirit of faith, according as it is written. I believed, and therefore have I spoken. We also believe, and therefore speak." As this passage has been urged by the Presbyterian and Baptist churches for almost 200 years in proof that "faith is the work of the *spirit of Christ* in the hearts of the elect," it deserves a very grave consideration. Be it then remembered, that all the rules of correct interpretation command us first to inquire whether the same question was before Paul when he wrote these words and the Westminster theologians when they penned this article: for if not, its application is wholly arbitrary and undecisive.

Let us, then, examine the context in which these words stand and the scope of the passage. Paul speaks of his exposure to death for preaching the resurrection of Christ: "We who live are always exposed to death for Jesus' sake, that the life of Jesus [in thus preserving us from our enemies] might be manifest in our mortal flesh. So, then, death worketh in us, but life in you. We having the same spirit of faith—[or the same strong faith which David had when exposed to death by Saul]—as it is written, (Psalm cxvi. 10.) I believe, and therefore I have spoken [of the goodness of God;] so we also believe [in the promise of living again with him,] and [at the hazard of our present lives] speak [of his resurrection.] Such is evidently the scope of this context. The same spirit of faith with David, or with David's antitype, is neither more nor less than the same strong faith in God's promise.

Multitudes of our best modern commentators, Presbyterian and Episcopalian, so understand the passage; so that it has not the slightest allusion to the question before "the Divines." They wished to prove that "the spirit wrought faith in the hearts of the elect," because Paul

* Chap. xiv. Sect. i.—Confession of Faith put forth by the Elders and Brethren of many congregations of Christians, (baptized upon profession of their faith) in London and the country, and adopted by the Baptist Association met at Philadelphia, Sept. 25, 1742.

said he and his companions had the same spirit of faith, or bold faith, with David. "The spirit of fear," "the spirit of love," are, with the phrase "spirit of faith," indicative of strong fear, strong love, strong faith; the spirit of a sound mind, and the spirit of error, &c. are of the same genus—Hebrewisms of the same type. Now Paul and the Divines had two very different things in their eyes. The Divines had the spirit of Christ, and Paul had strong faith like that of David. The former had the philosophy of the cause of faith in their view, while Paul had in his eye the practical effects of strong confidence in the Lord, encouraging him to risk his life for Christ's sake. How, then, can the language pertinent to one of these points prove the other, especially differing from each other as cause and effect? But the whole dispute is resolvable into a single question: Are "*spirit of faith*" and "*the spirit of Christ*" the same idea? Are these two names for the same thing? If they even are, the things predicated of them by Paul and the Divines are not the same, and therefore the point is not proved for which the passage is quoted. But if they are not, as I most confidently affirm, then the irrelevance is so glaring that we cannot for a moment admit their application to the case on hand.

The other passage (Eph. ii. 8.) is still more glaring. It reads, "By grace are ye saved through faith; and that not of yourselves—*it is* the gift of God." I have quoted it from the common version, in which the "*it is*" appears in *italics* as a supplement. *That* (*touto*) also is neuter in the original, and *faith* (*pistis*) is feminine; and therefore they cannot refer to each other. Salvation, or "*you are saved*," is the antecedent to which "*that*" refers. It unquestionably means, as all the intelligent critics now admit, "you are saved by grace through faith, and this [salvation] is not of yourselves—it is the gift of God." The doctrine of the verse is, "*salvation is not of ourselves; it is the gracious gift of God through faith.*" But does this prove that faith is wrought in the hearts of the elect by the spirit of Christ, for which special object it is quoted by the Divines? Who that respects the laws of language and of interpretation would so affirm!

In this exemplication of the misapplication of sacred scripture, I neither affirm nor deny the truth of the doctrine of the Divines.—Whether true or false, the scriptures are perverted. Indeed, I most sincerely believe that salvation is of grace—a free gift—"through faith that it might be by pure favor;" and also that faith is the effect of the operation of the Holy Spirit, in some sense; for without its energizing and quickening power, Jesus would not have been raised from the dead, the gospel would not have been inspired and proved by the hand of Omnipotence, nor would it have been preserved in this hostile world

and sent to me or my attention called to it. Thus faith has been "wrought in my heart by the Holy Spirit," if such philosophic and speculative jargon is allowable in one who pleads for the sacred style for sacred things. I am not, then, engaged in any hostile movements against the doctrine of the Divines, but demonstrating at their expense the modes by which the sacred scriptures are erroneously and heretically interpreted and misapplied under the idea of parallelisms or corresponding passages.

I am sorry that almost every article in these confessions furnishes examples of this same perversion of sacred scripture. Take another example from the same article, sect. 3.—"This faith, in the least degree of it, differs in the nature of it from the faith and common grace of temporary believers." Of the truth of this I again say, I do not affirm nor deny; I only say, the passage quoted from 2 Pet. i. 1. does not prove it. Peter says, "To them who have obtained like precious faith with us." This is the whole proof of the doctrine alleged by the Baptist Divines on the nature of *special*, as different from something called *common* faith or grace. Now I ask, Is there any proof under the wide heavens that Peter had such a thought in his head when he wrote these words? And again, Does the word *precious* here contrast this faith with a *cheap* faith? What person of intelligence in this age will risk his character on such an allegation? If I say the *eternal* God, am I to be understood as contradistinguishing him from a *temporal* God? Is every epithet a contrast? And suppose it were, might not *precious* faith be contradistinguished from faith in human testimony about a thousand things of time and sense? It is logically impossible to make this passage prove the proposition which relies upon it. A genuine guinea is alike *precious* whether it be kept by A, or thrown away by B. The holding it for a time, or forever, does not change its nature. If the gold is pure, it is *precious* however used, or however misused. So of faith in Christ—whether retained or shipwrecked, it is the same faith. But it is only *precious* to him who makes a good use of it. The value of faith is not so much in its nature as it is in the application of it. Gold is not equally precious to him who squanders it, as it is to him who makes it minister to the preservation of his life.

If I am fully understood, I desire not to expose farther the nakedness of the land. Hundreds of similar instances I can adduce from all these standards, even on points in which I most cordially agree with them. For scripture may be as glaringly, though not so injuriously perverted in misapplying it to a true as to a false proposition.

While addressing you and my brethren in England on the subject of

preaching and teaching the gospel, I have thought it incumbent on me to invite your attention to this important point. The church of Christ has, through this floodgate of perversion, been inundated with many grievous errors and heresies. The old creeds (and the modern are, for the most part, but new editions of them) abound with these perversions, and in this respect I cannot but regard them as exerting as bad an influence on religious society as in fomenting that sectarian and partizan spirit which has been the bane and the disgrace of the religion of peace and union, of good will and affection amongst all its subjects, as well as of benevolence to all mankind.

The good cause of the restoration of a pure speech and of the ancient institutions, I am happy to inform you, from our recent accounts up to the close of the last year, is plead with increasing success and prosperity in very many portions of this highly favored land. The last year records many conversions and a general advance in the Christian knowledge, discipline, and character of numerous congregations spread over this immense continent.

Affectionately yours in the hope of immortality,

A. CAMPBELL.

THE PROPHECIES—*NO. VIII.*

We are now arrived at the books of the Prophets. We have before observed that most of these Prophets flourished and wrote in the times of the kings of Judah and Israel. Jonah lived before Christ 840 years; Amos, 795; Hosea, 784; Micah, 743; Isaiah, 738; Joel, 720; Nahum, 710; Zephaniah, 612; Habbakuk, 609—whose prophecies were completed before the Babylonian Captivity. Jeremiah commenced in 628; Daniel, in 607; Ezekiel, in 594; Zechariah and Obadiah, in 587. These prophesied either immediately preceding or during that period. Now in applying these prophecies so far as respects the peculiar burthen of them, it must be remembered that they flourished and spoke less or more with a reference to that Captivity, and the things following. Haggai and Zechariah spoke also in 520, about the time of the Return, and Malachi long afterwards.

Chronologists differ a few years about the times of some of these Prophets, but these differences do not in any respect affect the point now before us. A few years change not the argument to be deduced from their age as respects that great event which necessarily gave a color to their predictions. Still, however, this notice of their times affects only the kingdoms of Judah and Israel and the nations with whose history they are more or less identified. In other respects it is not of so much importance, except so far as the style, imagery, and allusions are implicated.

The subjects of prophecy laying over the face of these sixteen Jewish Prophets are of course numerous and diverse from each other. It is

indeed important that we should have a general view of all the prominent subjects of prophecy and the reason of them, and therefore we shall give a miniature view of the whole subject.

By 'the *subjects* of prophecy' we do not mean every country, city, person, event, or allusion mentioned in these passages; but only those countries, cities, persons, and events which became the burthen of special communications. The countries and cities which are special subjects of Jewish prophecy are comparatively few. Judea, Samaria, Ammon, Moab, Philistia, Idumea or Edom, Egypt, Arabia, Dumah, Ethiopia, Lebanon, Jerusalem, Babylon, Tyre, Zidon, Nineveh, Damascus, Gaza, Ekron, Ashkelon—the kingdom of Judah and of Samaria, or the the Jews and Israelites, the Philistines, Edomites, Ammonites, Moabites, the Arabs, the Assyrians, Medes and Persians, Greeks and Romans, are also peculiar subjects. Besides these, indeed, there are oracles concerning various other countries and people, but only in general terms, and not in the form of particular predictions.

The reason of these special predictions concerning those countries and cities, together with certain persons, such as Cyrus, Nebuchadnezzer, &c. appears to be not so much their own importance, or their proximity to the land of the Jews, as their frequent and familiar intercommunications in peace and in war, in politics and religion, with the peculiar people of Abraham. Their deep-rooted and long-continued enmities and injustice, rather than their friendship to Israel, seems to be the chief reason. True, there are many important points gained by these predictions. The genius and character of the divine government are more fully developed; the fortunes of the enemies of God's people, the danger of underrating favors bestowed, of corrupting divine institutions, of forming entangling alliances, are most legibly written in the doom of those people; and above all, the predictions concerning those countries, cities, people, and events, compared with their past history and their present state, fully prove the divine inspiration of these Prophets.

But there is yet unnoticed the transcendent subject of all prophecy. There is one illustrious personage in whom all the deep and manifold and sublime counsels of Jehovah are laid. The mysteries of providence and of eternity are all hid in him; for they all exist for him and by him. In time and in rank he is before all things, and to him they are all dedicated.

If on the pages of sacred history, varied events great and small, good and evil are recorded; if wise, and great, and illustrious persons figure; if the fates and fortunes of individuals, families, nations, empires, are faithfully delineated; if the rise and fall of kings and their kingdoms either fill the history of the past or appear on the prophetic rolls of the future, it is because of their allusion or reference to HIM who is the burthen of every message, the spirit of all prophecy, the end of every rite, the beginning of every dispensation, the antitype of every figure and the glorious consummation of all the schemes and designs of truth and love in the recovery of man, the security of angels and the ultimate and eternal peace and harmony of all the principalities and powers in the Universe.

On unfolding the prophetic chart, and in tracing down the stream of future time, as either descried or anticipated by these holy seers, we

observe that the person, office, character, country, or career of Immanuel, is always in their eye and imparts a vivacity and loftiness to their style, a richness and grandeur to all their conceptions and to all their paintings, whatever may happen to be the special prediction on hand. Every thing in their hand turns to Christ and his kingdom. He is the Alpha and the Omega, the beginning and the ending in their views, in their hearts, and on their tongues.

Isaiah, for example, is always full of the King and his kingdom. Although his wide and splendid horizon encompasses the destinies of many kings and their countries, he never forgets the glorious and mighty Lord, nor the singularly and sublimely diversified circumstances of his condition, cause, and people. His most eloquent and picturesque prophecy includes a large portion of ancient history; for he speaks of Judah, Jerusalem, Israel, Babylon, Moab, Damascus, Ethiopia, Egypt, Dumah, Arabia, and Tyre; besides the nativity, life, teaching, miracles, good deeds, sufferings, death, and future glories of the Redeemer—the commencement, progress, conquest and ultimate triumphs of his cause and people.

In the major and minor Prophets of Israel the focal points are the King and his kingdom, the Jews and their enemies, the conversion of the Gentiles, the Pagan empires, the papacy, the restoration of Israel. As the destinies of the Jews in their dispersions and in their return to the promised land, will come more in our way in Jeremiah, Ezekiel, and other Prophets, we shall select from Isaiah a few of the fulfilled prophecies for the sake of data; but first we shall cast a single look at the particularity with which the Prophet notices the affairs of the Messiah and his kingdom, the greater part of which is already accomplished. We can but name a few out of many points.

He foretells the harbinger of the Messiah, "the voice of him that crieth in the wilderness;"* that the Messiah should be the son of David, a stem from the root of Jesse, and born of a virgin;† his divine and human descent;‡ the abiding of the Holy Spirit in all its powers within him;‖ Galilee is named as the place of much of his preaching and miracles;§ the noiseless and unobtrusive manner in which he should introduce his laws and government;¶ his miracles of healing—opening the eyes of the blind, the ears of the deaf, the mouth of the dumb, and his making the lame to walk, are accurately described;** his personal labors in preaching the gospel and in proclaiming the acceptable year of the Lord, are fully stated;†† and the 53d chapter is rather a record of his sufferings and death, and the design of them, than a prophecy.

But this is not the half of the prophecy concerning him; and in addition to all that is said of him, his gospel and kingdom are often made to pass before us. Jerusalem is foretold to be the place whence the gospel should go forth into all the world, and that there his reign should commence.‡‡ The fruits and influence of this gospel are often spoken of.‖‖ Its spread among Jews and Gentiles is clearly declared.§§ The ultimace subjection of all the ends of the earth, of all nations to his sceptre, is distinctly intimated in such sayings as the following:—"All

* Chap. xl. 3, 4. † ix. 7. xi. 1. vii. 14. ‡ ix. 6, 4. ‖ ix. 2. § xlii. 2—7. ¶ xxxv. 4—7. ** lxi. and i. †† ii 2—5. ‡‡ ii. 4. xi. 6—9. xlvi. 22, 25. liii. 11, 12. ‖‖ xlviii. 1—3. xlii 10. lx. 1—22, &c. &c.

nations shall flow into the Lord's house." chap. ii. 3. "Of the increase of his government and peace there shall be no end." ix. 7. "All the ends of the earth shall see the salvation of our God." lii. 10. "The earth shall be full of the knowledge of the Lord as the waters cover the sea." xi. 9. "And it shall come to pass from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." lxvi. 23.

The scope, the natural and obvious meaning of this evangelical Prophet, is, that the Lord's kingdom shall yet embrace all the literal seed of Abraham and all the Gentiles. This is the glorious consummation most devoutly to be wished, to which he leads the mind of the intelligent reader. He traces the Messiah from Jesse to the Universal Throne, and from the government of a few individuals to that of the whole world—his kingdom from a small group, to a community of all nations, forming one united, harmonious, and joyful communion.

The same variety of figurative and of plain and unfigurative style is preserved through these most interesting details as in the predictions concerning Babylon, Idumea, Tyre, and the land of Judea; yet there is to us at this day as little difficulty in understanding what pertains to Christ and his kingdom in the writings of Isaiah, as in understanding any one of the four gospels or of Paul's epistles. We shall, in pursuance of our plan, consider a few of the fulfilled predictions.

A REFORMED CLERGYMAN.

☞ For the want of room we have been obliged to cut in two the 8th number of the Reformed Clergyman. We trust he will forgive us for this liberty, as the essay can be split without injury. A. C.

ANTI-SPECULATION.

In justice to brother Winans, who has been supposed to be too speculative and somewhat smitten with the doctrines of the Advocate, I insert the following brief communication. It is marked with the usual good sense and point which characterise the Doctor, and contains a good lesson for us all. A. C.

Jamestown, O. December 26, 1837.

Dear Brother,

As one of those addressed in the late "Harbinger," as having addressed you upon the "Lunenburg letter," or rather upon your reply to that letter, I hasten to acknowledge that your explanation as now given is entirely satisfactory. And I will further say, that when I saw your avowal of non-fellowship with Dr. Thomas, I regarded it as *hasty*, and charged you with *lack of forbearance*. I honestly thought that had you demolished his speculations, he would have given them up and acknowledged his errors; and I determined to try that course upon him myself, notwithstanding I knew the Doctor to be more fertile in polemics than I was, and with this view I addressed him on the *solvation of infants*. My first letter was published and replied to; but my second, though forwarded to him two or three months ago, still remains unpub-

lished. In it I called his attention to *Canaan* as a *type* of heaven, and showed that infants entered into it without faith, although adults were not permitted to do so by this argument. I attempted to sustain my former position that no conditions had been submitted to infants, but that God had made provision for them without condition. I also disproved his rejection of them on the score of *unconsciousness*, by showing that very aged people became almost, if not quite, as unconscious as infants. Therefore, if his doctrine were true, some of the human family lived too long, and others not long enough, to be the subjects of salvation. I thought I reasoned fair upon the premises; but the Doctor has either never received my letter, else he has been crowded with matter which he deemed more important; and I find that my arguments have made no impression upon him; for in his Letter No. II. to you he calls on you to prove the very thing that I labored to prove in the letter above referred to, (see the Advocate, pp. 238 & 239.) I do still think that I reasoned fairly when I stated that God did not speak *to* infants, but that he spoke *of* them, and that the conditions proposed were to such as were spoken *to*, and not to such as were spoken *of*. And I still think that my proofs were to the point, namely, *that infants were admitted into Canaan without condition, but adults were not; and that "as in Adam all die, so in Christ shall all be made alive."* Infants as well as adults partake of Adam's death, and I think the passage fairly sustains the proposition that they will also partake of Christ's life. If so, then it must be proved that they are subjects of the second death, else they will live forever: "for Christ being raised up from the dead, dieth no more."

I will wait, however, until I see how the Doctor disposes of your late "Extra," before I decide whether he is curable or incurable. If that fails to operate to the partial removal of his malady, I shall despair of his recovery.

May the Lord save us all from our own vain imaginations, and not permit us to follow them as did the heathen, is my prayer.

Affectionately yours,

M. WINANS.

JAMESTOWN, O. January 30, 1838.

Brother Campbell,

THE "Advocate" has come, and I find that it is disposed to find fault of every thing not dictated by itself. The pieces headed "All that glitters is not gold," &c. "Latest News from Bethany," show as distinctly the course of the Advocate in future, as the fane on the end of a barn shows the course of the wind. It is bound for a new discovery, where the following notions predominate, namely:—

1. "Natural death will be eternal death to infants, idiots, and heathen, because they are not subjects of the resurrection."

2. "The souls of men are not immortal."

3. "All that have been immersed, not understanding at the time that immersion was for the remission of sins, must be re-immersed."

4. The punishment of the wicked in hell will not be *perpetual*. And notwithstanding this, they will be eternally punished: that is to say, they will be punished after they cease to exist—after they have been destroyed or totally annihilated; or, in other words, "*nothing*" will be

punished eternally. This will be an *abstract operation*, harder to be understood in the future world than the *abstract operation* of the Holy Spirit is in the present world. What a pity it is that all cannot learn from past experience that a man's best friends are not to be found among his admirers and flatterers! but they are to be looked for among our reprovers. This secret seems to be hidden from the present age, as well as from past ages. It was for the want of this knowledge that all the Prophets and Apostles and even Jesus Christ himself were put to death. They loved men so well as to reprove their faults, and were for that reason accounted as enemies and put to death.

In haste, yours, M. WINANS.

BRAGG'S STORE, Ala., January 13, 1838.

Dear brother Campbell—I DID request brother J. Thomas to "collect and collate his defence of the new subject as materials for his next Extra." But I must ask the Harbinger to allow me deck passage until I visit my brethren on an explanatory tour. First permit *me to ask that my actions* be weighed in the scale of motive; and if the motive be good, the action in itself cannot be evil—no more than the fountain can be pure and the stream corrupt.

The above rule has aided me much in the solution of what infidels call a knotty problem in Acts iv. 27, 28, 29 "For of a truth against thy holy son Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the heathen and the people of Israel, have combined to do what thy hand and counsel marked out before to be done." *Query*—If God marked out the death of his Son, wherefore the sin upon the part of the executioners? *Answer*—God meant good—the murderers, evil. *Therefore, as God's motive was good*, the act was good: as the motive of the assassins was evil, the act *to them* was evil; but God made it work together for good to them that love him.

I now ask again that my act *be weighed in the scale of motive*—and for the correctness of my motive I appeal to God and brother E. A. Smith. My motive was to call the whole matter, as far as brother Thomas had labored on the subject, before the brotherhood, knowing that the redeeming spirit was in the body of Christ; for I neither approved of the spirit and style of the Harbinger nor Advocate on this subject. I knew that there were an ill-timed ardor and zeal about brother Thomas in this as well as other subjects; and I really thought that the Harbinger, with his intimate acquaintance with Noah Webster's Dictionary, (which contains 75,000 words from 20 roots,) might in some instances have made a more judicious selection of words. But if I erred in writing the letter referred to in the Millennial Harbinger, p. 588, it was with a hope of terminating a controversy which has furnished food enough for a forty days' meal to those ungodly *Christians* whose heaven is the improprieties of my brethren.

Thank kind Heaven, I stained not the pages of the "Disciple" with any metaphysical abstractions; and I hope my young brethren of the "Morning Watch" will never cast one black spot of our "dear opinions" on their pages. Thus, and thus saith the Lord *only*, *will*, I trust, be their polar. For three years I have been casting in my mite of love to reconcile and moderate certain matters in another quarter, which I believed would grow into a flame. If God pardons me for this, no more will I depose, further than preach Jesus and the Resurrection and the Life. Others may wrangle if they please; but to the Barnabases here is my hand and heart in Christ's kingdom and cause until death. Amen!

J. A. BUTLER.

News from the Churches.

THE following tabular view of the churches in a given district, from our much esteemed brother Thomas M. Allen of Missouri, we lay before our travelling correspondents as a model for furnishing historic documents for reference to those who travel, and for the

information of our brethren in the statistics of those communities who are united in the holiest and best of causes—the practical enjoyment and thorough restoration of the Original Institution of the Messiah.—A. C.

BOON COUNTY, Mo. September 29, 1837.

As it may be of some satisfaction to you, I will annex an account of the congregations heard from, with their place of location, number, increase, &c. In some instances they may not be correct, but the object was always to be below than exceed the number.—Wherever inaccuracies are found it is hoped the friends will correct them, as our object is not to deceive, but to exhibit correct intelligence.

Name of the place church meets.	*Where situated.*	*No. of members.*	*Added recently.*	*When planted.*
Dover,	Randolph county,	57		A. D. 1837
Middle Fork,	Do.	22	12	1834
Union,	Do.	40		1834
East Fork of Chariton,	Do.	100		1826
Millersburg,	Callaway,	51		1836
Fulton,	Do.	93	36	1832
Persia,	Boon,	47		1835
Columbia,	Do.	78	15	1832
Bear Creek,	Do.	38		1821
Red Top,	Do.	75	12	1820
Gilead,	Do.	25	18	1837
Rockbridge,	Do.	30		1834
Mount Moriah,	Howard,	40		1833
Mount Pleasant,	Do.	21		1833
Lebanon,	Do.	40		1832
Fayette,	Do.	150	12	1825
Richland,	Do.	100		1816
Freedom,	Do.	30		1818
Salt Creek,	Do.	50		1816
Elk Fork,	Monroe,	60	15	1834
Paris,	Do.	105	25	1835
Florida,	Do.	35		1834
Crooked Creek,	Do.	25	15	1837

I humbly trust the above information may be acceptable to you and your readers, and that others may be stimulated to give similar intelligence; for I know that the public have very incorrect knowledge of the strength, growth, and influence of those who are contending for the faith once delivered to the saints. THOMAS M. ALLEN.

CINCINNATI, February 3, 1838.

Having a few moments leisure, and knowing that you rejoice to hear that the disciples are walking in the truth, and that the Redeemer's kingdom is enlarging its borders and strengthening its stakes, I take pen in hand to inform you that the disciples in this city have recently been made to feel the necessity of greater devotedness and exertion in the cause of the King Messiah.

For several weeks past there have been indications of what is generally termed a *revival* in the congregation meeting in Sycamore street. A spirit of prayer and of supplication has been manifest among many of its members. The consequence is, that love, joy, and peace abound among us; and for several weeks last past we have had additions to our number. Last week we immersed two—to-day (Saturday) four more put on the Lord by being immersed into his precious name. In all some 15 or 20 have bowed to the King within a few days past. Brother Challen delivers a discourse on each Lord's day morning and evening; also, on each Friday evening. We meet for mutual edification on each Thursday evening. A female prayer-meeting is held on every Tuesday, and a Bible class is about to be held on each Friday afternoon. Brother Challen is engaged in the work heart and soul, and has, under the Great Head of the Church, been the happy instrument of bringing about this state of things. Our meeting-house, which you know is large, is well filled each Lord's day morning and at 3 o'clock P. M. to witness the large assembly convened to show forth the Saviour's death, is calculated to call forth thanksgiving to our heavenly Father, and cause us to exclaim, What hath God wrought!

I have just been informed that some five or six intelligent brethren and sisters, from the Christian Church in this place, are about to unite with us: also, that there are several

more almost persuaded to become Christians, and will no doubt soon be buried with their Lord in baptism.

The more I know of the ancient gospel, the more am I convinced that it is the power of God unto salvation to every soul that believes it; and the more am I convinced also that the systems of men, so far as they are human, will effect but little in the great work of converting the world. T. CRANE.

WHEELING, Va., January 17, 1838.

I am happy to inform you of my success in the gospel for the last three weeks in the congregations of Middletown and Morristown, Ohio. I spent one week in each congregation, in which time I immersed 14 persons into the *name* of the Lord Jesus.

J. H. JONES.

STANFORD, Lincoln county, Ky., December 26, 1837.

Since I saw you in Georgetown I have been laboring in that portion of the vineyard of Christ allotted to me by the Christian congregations in Lincoln and Garrard counties of this state. It gives me much pleasure to be able to add, that I find my services acceptable to the brethren and in a considerable degree popular with the sects and the world. I have, however, much to lament. There is a degree of ignorance and a strength of prejudice manifested often to the excitement of painful emotions of pity and sorrow in my breast; but knowing that I am called and sent by the churches for the defence and proclamation of the gospel, I feel this view of the state of my fellow-citizens inspiring me with more generous feelings and noble sentiments towards them, and prompting me to use the mildest and most approved means of cure.

Since I wrote to you in last September there has been an accession to the churches in n my circuit of about 30 persons. The present, however, seems to be rather a seed-time: but the prospect of a good harvest is encouraging. WM. BEGG.

GEORGETOWN, Ky., February 8, 1838.

We have just closed a most interesting meeting of 13 days at this place. Brother Gano was the speaker, while the brethren with *one accord* held up his hands. We had 39 added to our congregation—amongst the number were my son and daughter. All those of my family who are old enough are in the kingdom. It was a most blessed time. The additions here including Christmas, amount to about 55—nine of them are students. The additions at Paris recently are 117, and at Millersburg 34. Praised be the name of the Lord. [Amen!—A. C.] J. T. JOHNSON.

DUBUQUE, W. T., November 16, 1837.

The good work of the Lord has again revived in this country. Last Lord's day was a week I immersed two into the name of Jesus Christ. Last Lord's day brother Weaver immersed one. The prospect appears good for more shortly. Brother Weaver is a worthy proclaimer, a merchant, lately settled in Dubuque.

J. BAUGH.

CHARLESTOWN, Ind., January 31, 1838.

The cause is not progressing here as well as we could wish. We pray and hope for better times. This can be effected in a good degree by doing better. The Baptist friends are moving slowly. Some two or three of the old school who belonged to our congregation have joined them. They have baptized none. Of those that left us are one or two white women and one black woman, who could be spared very well.

A week or two ago brother Jacob Wright immersed ten at Coffee Creek, Jennings county, and three from the Baptists joined the disciples—so I was informed by a brother yesterday, who conversed with brother Wright. M. COLE.

Brother W. O. Conner, of Euclid, Ohio, who is now appointed by the church in that place to preach the word, under date of 29th January, says that church, which was organized some ten years since with ten members, owing to the many embarrassments and much opposition, only yet numbers fifty-eight members besides those that have migrated to other countries.—A. C.

The church in Alleghanytown, Pa. still increases by regular accessions. We had the pleasure of spending two Lord's days with it since our last number. The church in Pittsburg has been recently re-organized, and is doing much better. It now meets in one of the public school-rooms, and begins to increase. The growth of a Christian body is generally a sympton of health; while a steady and gradual decrease is a pretty sure sign of approaching dissolution. A church of two members is within one step of the grave.

A. C.

FEMALE SEMINARIES.

Good seminaries for young ladies are exciting considerable interest and attention in our community in many parts of the country. The education of the female sex, I contend, is at least of equal importance to society as the education of our own. In moral results it is perhaps, greater Their influence in extending and perpetuating general education, as well as their moral influence, is likely to be greater than ours. We therefore regard it as a happy omen that this subject is being discussed more and more every year. Our brethren are patronizing several very flourishing institutions of this sort. That of brother Fall, near Frankfort, Kentucky, who has now the best philosophical apparatus belonging to any private school in Kentucky—perhaps in America, is one of the oldest. We learn, however, that he has had to refuse very many applicants. Brother Fanning and his accomplished lady, have also established a very flourishing female seminary in Franklin, Tennessee. It is, we are happy to learn, very well patronized. And now brother Thornton F. Johnson, of Bacon College, is about establishing, on an enlarged and very flattering plan, a female seminary at Georgetown, Ky. I am not sure whether brother Hicks, near Lexington, yet continues his. This of brother T. F. Johnson's is designed for the special not exclusive accommodation of the female relatives of those young gentlemen in attendance at Bacon College. I am aware, from some experience and much observatioa, that these institutions can be fountains of great good or of great evil to a community. Great blessings are easily perverted into great curses. If piety and morality are enthroned in these institutions, every thing is safe; if otherwise, I had rather keep my daughters at home, and educate them so as to insure the greatest good to them, rather than for the sake of fashion and a name, to have their hearts sown in the beginning of life with a thousand follies which will produce years of anguish on earth, and perhaps an eternity of woe hereafter. I trust our brethren who have in charge, and those who are about having in charge such institutions, will never lose sight of this.

A. C.

CONSOLIDATED FORCES.

The "Christian," "Christian Preacher," and the "Christian Panoplist," have all united, amalgamated, and combined in the CHRISTIAN PREACHER, now conducted by Elders *D. S Burnet* and *J. T. Johnson*, of Georgetown, Ky. The "Christian Panoplist," very ably conducted by our highly gifted and eloquent brother Hunter, and "The Christian," recently edited by brother Johnson, whose praise is in all the churches of Kentucky, when united and incorporated with the "Christian Preacher," cannot fail to make that work highly acceptable to the brethren and the reading public. The first discourse from the pen of our much esteemed brother Benjamin F. Hall on the conversion of Cornelius, a part of which only appears in the first number, is worth the price of the "Christian Preacher" for one year. I have read all that discourse with more than ordinary pleasure, and conceive it to be admirably adapted to the present crisis, and certainly it is one of the best I have ever read on the calling of the Gentiles.—Its author is distinguished for a clear, orderly, well-balanced, and vigorous mind, and he has well studied this subject, and very convincingly arranged his thoughts upon it. I wish it were read by at least a million of our halting, doubting, fearing, pious, sectarian friends and fellow-professors.

A. C.

QUERIES FOR NEXT NUMBER.

WHETHER had we better, to save from the error of their way, treat as aliens all unbaptized persons, or acknowledge them as worshippers of the true God, and as a kind of half-way Christians?——M. W. Jan. 1838.

Did the Lord never use things that had no real existence in his parables; or, in other words, had all the things mentioned in the parables a real existence?——M. W. 1838.

What is a church to do when its Elders leave them on the Lord's day and go to other meetings among the sects?——Mrs. T.

Ought Christians to pray with any with whom they would not commune in all *religious* or Christian institutions?——Dr. J.

THE CHRISTIAN BAPTIST.

PROPOSALS, *by D. S. Burnet, of Georgetown, Ky. for publishing the second stereotype edition of* THE CHRISTIAN BAPTIST; *revised by him,—from Mr. Alexander Campbell's second edition, with Mr. Campbell's last and permanent corrections.*

The work comprises about 1800 pages of the seven volumes of the Christian Baptist, in *one* large and handsome royal octavo volume of 760 pages, two columns on a page,—at the reduced price of $3,00, substantially bound in sheep, or four copies for $10,00. Or, where it is preferred, the work can be separated into seven volumes, as it was originally, and any of these single volumes, done up in paper covers, can be sold for 37½ cents per copy, or $3,00 for ten single copies. When the first stereotype edition was published, two and a half years since, the manuscript prospectus required but $3,00 for the complete work; but the printer, who was a bookseller and publisher, dissuaded from the low price as insufficient and unsafe; therefore the price was $4,00 And though that edition has been disposed of, the size of the work and the expenses of stereotyping, with many losses, have prevented the return of all the monies expended; but having the plates, and being impelled by a desire for its general circulation, he offers the Christian Baptist at the above prices, which put it within the reach of all. This statement, it is hoped, will prove satisfactory to those who purchased the first edition.

Gratuitous Distribution.—Individuals and companies who benevolently desire to gratuitously distribute this work, shall have five bound volumes for $10, and quantities of the separate volumes at 25 cents each. The original work cost distant subscribers more than $10,00 a set, including binding, postage, &c.

The "Christian Baptist" was the first publication in the current reformation, and the model of all the others. Containing the history and developments of the first seven years, its place can be supplied by no other work; and it will always continue to be the most important book of reference for that period of our religious history. Moreover, it has the advantage of all the subsequent periodicals, in the number and variety of its well written and elaborate essays. Of these, there are about one hundred from the pen of Mr. Campbell, embracing several series on the most important subjects ever discussed. Many thousands of persons have been converted to God by the gospel contended for in the Christian Baptist, since it ceased being published, who are not furnished with the work. To these the essays on the Restoration of the Ancient Order of Things will be worth the price of the whole book; and it may be added, all who wish to possess themselves of the most valuable documents in the Reformation, will do well to secure a copy of this cheap and valuable edition.

It is to be understood that this prospectus is for the benefit of the agent. I can send no single copies but by mail in sheets, nor can I supply boxes of books for agents to retail from, at my risk, except where there is a special contract. When the book leaves my hands, it is the property of him who orders it. Unless there is a large number ordered at an early date, the edition cannot be published; therefore the friends of the work are requested to be active. I can be addressed on the subject through my general agents, or directly, the letters being post paid.

General Agents—ALEXANDER CAMPBELL, P. M., Bethany, Brooke county, Virginia; JOHN T. JOHNSON, P. M., Georgetown, Kentucky.

NOTICE.

Brother A. Graham, formerly of Tuscaloosa, Ala., and co-editor of *The Disciple* published in that place, has removed to Springfield, Ill., and proposes there to publish a periodical to be entitled "The Berean." May success crown his efforts! From my acquaintance with brother Graham, as a Christian and as a writer, I heartily recommend the proposed work to all who desire to become acquainted with the principles and practices for which we plead.

B. F. HALL.

NOTICE.

The correspondences of Simeon Lavender, H. P. Crum, K. Pool, and James A. Butler will, after the first of March (inst.) direct to Jerseyville, Green county, Illinois.

ERRATUM.— For "*February*" read MARCH, in the first page of this number.

THE

MILLENNIAL HARBINGER,

NEW SERIES.

VOLUME II.——NUMBER IV.

BETHANY, VA. *APRIL*, 1838.

MORALITY OF CHRISTIANS—*No. IV.*

THE religious and moral education of children and servants has not yet sufficiently arrested the attention of those who would be righteous. Few Christian parents, and still fewer Christian masters, seem to know that the eternal destiny of all the infants given them is, in a great measure, in their hands. The language that a child shall speak, the associations of ideas which it may form on religion, morality, and politics, and the habits which it may acquire, are, in a general way, all committed to its parents and guardians. They must plant the seeds of truth or error, of righteousness or iniquity, of life or death in the hearts of those dear little creatures that God has lent them. If they wisely and faithfully use the moral instruments which he has given them in those tender years while every thing is soft—the mind unsophisticated by false reasonings, the memory unoccupied with tares, and the affections disengaged from unworthy objects; if they will then pour the fresh instruction from the books of Nature and of Grace over their opening faculties, and lead their souls to Him from whom all blessings flow: if they will talk to them often of sin and death by Adam, and of righteousness and life by Christ: if they will season all their communications with the unaffected breathings of a prayerful spirit, and let their fervent ejaculations to the heavenly Father intermingle with all their efforts; and above all, if they will constantly and consistently exemplify their lessons in their own practice, their children and wards will rise up and call them blessed, and they shall reap an eternal harvest of honor and bliss in participating with them the joys of immortality. What a felicity!

Yonder Patriarch, said Daniel to an angel in a dream, surrounded with such a group—who is he? The progenitor of that tribe, replied he, who smile so gratefully and transportingly in his presence. These are his descendants and their associates for many generations, saved by his Christian intelligence and numerous virtues, especially by his diligence in bringing up a large household for the Lord; by which he laid a foundation for many generations, and became a spiritual father and an eternal benefactor to all that multitude, who, while they sing the song of Moses and the Lamb, so often cast an approving, grateful, thankful, ecstatic look towards him, that, under the Lord, was their next and most immediate saviour. And while the venerable saint responds to them and to the Lord in such terms as, "Here am I and the children that God hath given me," a beam of brighter glory adorns his sacred person and throws a new lustre on the exulting circle that stand around him. What a contrast!

Who, continued Daniel, is that most miserable and peculiarly wretched form, so often reproached and lacerated by such crowds of follow-sufferers? The angel replied, Their bitter and dolorous upbraidings tell his and their frightful history. They are his ill-fated and ruined offspring and their connexions for several generations. They remind him of the heritage he had from his righteous ancestors, and how he sold his birthright and beggared forever himself and his descendants; and though their own misdeeds and abuse of light and multiplied favors often torment them, still they cannot but reproach and execrate him for his having permitted them to choose the follies which plunged themselves and their families into such manifold and irremediable woes. They look upon him as an accessory in their eternal condemnation, and lash him with whips of scorpions for his neglect of duty and miscalled tenderness, and unnatural affection, rather disguised hatred, displayed in helping them on to ruin.

Few estimate the consequences of moral and immoral actions. They see not the concatenation of causes and effects—that infinite series of links that bind in one bundle the fortunes of individuals and families, and link their present actions with events almost infinitely distant from them. Who could have traced the fortunes of all Israel in Egypt, with their exodus thence and their present destiny, to the chastity of Joseph and his fidelity to his master Potiphar; yet certain it is that Jacob's families had not gone down into Egypt if Joseph had not been governor of the land; and had not Joseph fallen in with Pharaoh's servants in prison, he would never have stood before the king; and equally certain that if he had not been cast into prison he would not have been known to Pharaoh's servants; and if he had not provoked the wife of Potiphar by

his virtue, he would never have been cast into prison. Now we ask, if in the providential dispensations of heaven a single action may be a link in such a mysterious chain, reaching through many ages, may we not conclude that moral and immoral causes will, in their moral and immoral effect, as certainly be productive of similar series, reaching through all time and issuing in eternity itself!

If Christians could see through the long defiles of many ages the consequences of their domestic administrations, they would doubtless, on some occasions, see events a thousand years distant hanging upon particular actions. Ham's indignity to his father, Abraham's confidence in God, Hagar's insolence to Sarah, Rachel's partiality to Jacob, Esau's selling his birthright, Jacob's doting upon Joseph, Caleb's honesty and truth, David's iniquity in the case of Uriah, Solomon's complaisance to his Pagan wives, Jeroboam's idolatrous calves at Bethel and Dan, &c. &c. not only affected their immediate connexions and descendants, but some of these actions are seen extending their influences to the present hour, and yet giving color to the character and circumstances of whole nations. It would be a very grave and somewhat difficult question to the wisest among us, whether the American family owes more to our Washington or to his mother—as difficult to decide whether English Protestantism owes more to Henry or Elizabeth—and the German people to Luther or Wickliffe.

We must awaken to the cause of domestic education. There is no substitute for it. Public schools, private schools, Sunday schools, are all good and useful; but none of them, nor all of them, afford a substitute for the family school and parental education. Nor will reading a few chapters per day, singing a few hymns, nor making a few prayers, be a substitute for that study and catechetical analysis of what is read around the family hearth. The daily instruction, religious and moral, of *the household*, the whole household, must be regarded as the most essential business of the family, else it will never, never, never be what it ought to be. It must not be an unimportant item, a great duty; but it must be *the chief concern*, the great business of life to have intelligent, moral, religious households.

This is the most brilliant and indispensable element of Christian righteousness or morality; for he that has not a well-ordered house can hardly be regarded as a righteous man. Ungodly children and servants, especially when the head of a family was a Christian, while as yet his household was in its infancy, will, in the eye of Christian intelligence, ever be regarded as an evidence against his righteousness, however religious he may be. A moral or righteous man is one that is righteous to God, to himself, to his wife, to his children, to his servants,

to his Christian brethren, and to the world of mankind. A failure in any one class of these duties must deprive him of the character of a righteous man. A. C.

Mr. LYND'S DISCOURSE ON SPIRITUAL INFLUENCE.

No. IV.

From the Cross & Baptist Journal.

THE INFLUENCES OF THE HOLY SPIRIT.—REPLY TO Mr. CAMPBELL.

[CONTINUED FROM PAGE 103, AND CONCLUDED.]

I REPEAT it, that Mr. Campbell's theory limits the *omnipotence* of Jehovah. I say more, it *denies* the power of God. God can do every thing which is an object of power.—The conversion of a sinner is an object of power, and unless divine power be exerted, no sinner will be converted. Therefore God can convert sinners if it is his pleasure. He has done it. He has triumphed over the most violent enmity, the most confirmed depravity, and he has done it under circumstances the most unfavorable, and where only a few truths, and those but obscurely revealed have been the instrumentality. Now if God has renewed *some* sinners, he has power to renew *others*, unless there is something in them over which the power of God has no control. A parent has ten children. He has a desire for their salvation. But there may be some of those children whom the Spirit of God cannot renew, purify, and save. Has this parent a right to pray that his children may all be saved! He has or he has not. It is his duty or it is not. If he has the right, he must believe that God has power to fulfil his desires, or he could not pray rationally. If he has not the right to do shis, he has not the right, or it is not his duty, to pray that *any* sinner may be saved. But the word of God makes it his duty to pray for all men.

I maintain, in conclusion, that the argument drawn from the subject of prayer is unanswered. I consider Mr. Campbell's use of that argument as an admission of its *force*. Review my argument, "If *all* the influence of the Holy Spirit is in the words recorded in the Old and New Testament, and we have these in our possession, why pray for grace to help in time of need?" Now he says, in reply, "*This is a dogma I never believed.*" Is not this a fair admission, that if *all* the influence of the Holy Spirit to communicate grace were in the words recorded in the Bible, it would be useless to pray for grace to help in time of need? But Mr. Campbell never believed that *all* his influence was there, and hence he prays for the exertion of some power beyond it. But how does he endeavor to escape from this obvious admission? By saying, that *all the illuminating* or *sanctifying influence* of the Holy Spirit is in the word, &c. I beg leave to propose a question to him. Does he mean by these terms combined, *all the influence* by which the souls of men are fitted for heaven? If he does, why pray for those things which we already have in our possession in the written word? And what more than *all the influence* which fits men for heaven, do we need?

But Mr. Campbell thinks he has found an analogy in physical laws that will answer my argument from prayer. He says. "If all the vegetating and animalizing power of the Creator is now in the universe, operating in immutable laws, why pray to God for fruitful seasons? Mr. Lynd's answer to this question, will be my answer to his question." I think not. I think this language fairly falls into what may be called the *generalizing class*.—Mr. Campbell does not wait to have my answer, but supposes what it will be, i. e., that we pray to God *so to direct and govern the whole machinery of the seasons, or operations of nature, as to insure seed to the sower, and bread to the eater.* Why then do I pray to have seed *insured* to the sower? Simply because it is not *insured* by immutable laws.—Where does the vegetating power of the Creator lie? In what part of the universe? Is it in the seed? Then, will seed vegetate and bring forth fruit where there is no *soil*? Is

it in the *soil*? Then will the soil produce where there is no *seed*? Is it in the *soil* and the *seed* combined? Then how originated the seven years famine in Egypt? I grant that God has implanted in seeds the principle of vegetable life, and that when these seeds are placed in suitable soil, soil adapted to the development of the vegetative principle, and the operations of nature are directed by the power of God so as to *insure* fruit, that fruit will be the result. Hence I use the means which God has appointed, and then pray for his blessing without which all my labor would be in vain. I believe in a special providence, in the exertion of an influence over and above my conformity to established laws, otherwise I would not pray for fruitful seasons. The very idea of prayer in this case involves such an influence. The means are physical; the laws are physical; the result is physical; the whole subject is physical. I should therefore suppose that the influence necessary to *insure* a crop would be physical.

Apply this reasoning to the renewing and sanctifying influence of the Holy Spirit.—Where does the renewing influence of the Holy Spirit lie? In what part of the universe? Is it in the incorruptible seed, *the word of God*? Then, will this word produce any fruit where there is no *understanding*, no *mind* to receive it? Is it in the *mind*, or the *understanding* the proper *soil* for truth? Then will this soil produce where no truth is implanted in it? Is it in the seed, the *word*, and the soil, the *understanding* combined. Then why are any who hear the gospel unrenewed? I grant that God has imparted to his truth the principle of spiritual life, and that when this truth is sown in the understanding, and the Holy Spirit so influences the development of spiritual life as to *insure* fruit to holiness, that holiness will be the result. Hence I use the means which God has appointed, and then pray for his blessing, without which all my labor would be in vain. I believe in an influence over and above any conformity to established laws, otherwise I would not pray for the renewing of sinners. The very idea of prayer in this case involves such an influence. But the means are moral; the laws are moral; the result is moral; the whole subject is moral. If I formed any opinion at all, I should suppose that the influence necessary to *insure* fruit to holiness would be *moral* power, but not *moral* in Mr. Campbell's limited sense. But whatever be the nature of the power, I would not pray for it if it were not absolutely necessary to the renewing of sinners. We may prepare the ground and cast in seed; but if God do not so direct and govern the machinery of the seasons as to *insure fruit*, we shall have a famine in the land. On the other hand, we may sow the moral seed in the understandings of men; but unless God or the Holy Spirit so operate as to *insure* the renewing of a sinner, there will be a famine in his soul. How truth in the mind might make its corresponding impression upon the heart of a holy being is not the question. The Bible teaches that it does not make its corresponding impression upon a heart at enmity against God. To produce this effect is the work of the Holy Spirit himself. It is for this we pray; and if no such work is to be done it would be folly to pray for it.

Mr. Campbell may pray for fruitful seasons, because he believes that God has a work to do in the *insuring* of seed to the sower, and bread to the eater. But he has no right to pray for the renewing and sanctifying of sinners, because he does not believe that the Holy Spirit himself has a work to do in the *insuring* of this change and sanctification of heart.—Does he not contend that every spirit puts forth his moral power in words, and that what ever power Cicero and Demosthenes have exercised over Greece and Rome, *since their death*, is in their writings? If the Holy Spirit were dead, upon his principle, the work of renewing and sanctifying would go on. Did God, when he established the laws of nature, stand aloof and leave them to their own operation? Or does he exercise a special providence in the affairs of the world? Is it to be supposed that when the Holy Spirit had delivered the entire truth, he stood aloof from the spiritual world, and left truth to work its own way among men, to fail or to succeed, as the case might be? Does not Mr. Campbell say, that if the New and Old Testament contain all the arguments which can be offered to reconcile men to God, and to purify them who are reconciled, then all the power of the Holy Spirit which can operate upon the human mind is spent; and he that is not sanctified and saved by these, cannot be saved by angels or spirits, human or divine?" On this principle why should he pray for power which we have already in our possession?—

Would he say that if all the vegetating power of God be now operating in immutable laws, to bring forth fruit, then all the power which God can exercise upon vegetation is spent, and that if fruit is not the result of these laws, it cannot be produced by angels or spirits human or divine? No man in his senses dare utter such language, and if this were his theory he would be out of his senses to pray for fruitful seasons.

If, in the arguments of the Old and New Testament, all the power of the Holy Spirit which can operate upon mind is spent, what becomes of Dr. Beattie and his sallad bed; and the lads at school prompting their companions by signs: and the ten thousand providential ways and means which God has of bringing the gospel to the attention of men? None of these explain, or even remotely touch the great question of spiritual influence.—When we pray to God *to occasion, providentially, trains of thought* in the minds of men, we have our attention fixed on that great subject, the *renewing* of a sinner's heart by divine power. This is all that is meant by *giving a new heart*, by *working in men to will and to do*, by *a quickening from a state of death in trespasses and sins*, by *being created in Christ Jesus*, by *being raised from the dead*, by *being strengthened by the Spirit with might in the inner man!* Oh, who that knows the corruption of his own heart and the power of temptation can believe it! Who that has gone forth *weeping*, bearing precious seed, can fail to pray that God would give efficiency to truth in the hearts of men, and renew them by his mighty power! Who that feels upon this subject as he ought to feel, would ridicule the efforts of Christians as Mr. Campbell has done in his last letter to England. He has treated me with respect, I grant; but he has done injustice to American Christians. He says that "men are truly converted by the Spirit, without the knowledge of any of the four gospels." And he adds to his friend, "Publish it, dear sir, in the length and breadth of your land, that it is this theory of spiritual operations—this species of divine influence—this idealess, headless, and heartless religion, which, on the principle of animal magnetism, or some non-descript human sympathy, has filled meeting-houses with converts that have no root in themselves." To this I offer no reply. I can only lament the spirit which dictated it.

S. W. LYND.

REMARKS.

Mr. LYND positively avers that "Mr. Campbell's theory denies the power of God." So say the Universalists; so say the Unitarians; so say the Deists. Because Mr. C. will not allow that God can save all mankind whether they die in sin or in righteousness—that God can save sinners without expiatory sufferings—that he can be approached without a Mediator, Mr. C. denies the power of God. So does my friend Mr. Lynd deny the power of God. This is rather a calumny than an argument—something to prejudice rather than to convince a certain class of readers. It deserves no serious refutation. I candidly confess that I believe that God cannot save a man in his sins, nor renew a soul without motives, nor forgive sin without sacrifice, nor break his promise, nor change his purpose—nay, I believe that God could not make a better world than this in reference to all its relations to himself and the universe; for with me Omnipotence means such power as is actuated by infinite benevolence, guided by omniscient wisdom, ruled by inviolate and immutable justice, truth, and holiness, and terminating in the greatest amount of felicity at the least possible expense.

I ask Mr. Lynd, does he believe that God can cause a person to see without light, or without eyes; to believe without testimony; to love

without knowledge; to be righteous without disposition, and good without a motive? I am afraid that Mr. Lynd will also deny the power of God!

What remains of the long essay is engrossed on my answer to the question, "Why pray for grace to help in time of need?" It would have been sufficient, (for it is all that logic and good sense impose on me,) as I have before shown, to answer this objection by saying that this is wholly irrelevant to the case; for this is not a promise nor a duty prescribed to *unconverted* persons. Paul speaks only of *Christians* coming to a throne of grace to find grace to help, &c. Now, Christians, as we have a thousand times said, need the accomplishment in themselves of all the promised influence and aid of the Holy Spirit in order to their perfection in holiness and thorough fitness for every good word and work. Hence God has promised to walk in them, to abide in them, and to work in them to will and to do according to his own pleasure. It proceeds from an entire mistake of the question on hand to make such an objection.

In answer to the question, 'Why should we pray for the conversion of others?' I presented, as I supposed, an illustration by asking Mr. L. why should he pray for abundant harvests, &c.—not that God would put forth new powers and depart from established laws, &c.; but that he would so direct the vegetating powers already existing as to produce the desired result; not that he would put forth a new law or power, but so bring together, or direct the operations of nature as to give seed to the sower and bread to the eater, &c.

But Mr. L. will have it that some indescribable influence beyond all the laws of nature must be exerted. This he does to make out an analogy suitable to his theory; for he seems to admit the analogy, and only wishes to accommodate it to his philosophy. He will have a mysterious influence above all the laws of nature in the one case, that he may have a similar influence above all the laws of grace in the other. But he cannot explain it in either case, and therefore to himself and his readers it is equally incomprehensible. Now while in both nature and religion, the offspring of one and the same mind, we believe in a regular established system, which is immutable except in case of miracles, we do neither hold nor teach that either of these systems operates as though there is now no God nor Holy Spirit: nay, we do teach that the divine presence and guidance, presiding over and directing these systems, not by applying new laws or new influences, but by governing, directing, and managing the whole machinery of both according to the counsels of his benevolence and the prayers of his saints, is a part of both systems, alike essential to a remedial as to a providential administration

That the difference between Mr. Lynd's and Mr. C's theories may stand out most prominent by the aid of the analogy now before us:— Mr. L. maintains that there is a system of nature and a system of grace, but that it is necessary for God to step out of both systems in order to feed and save us; while Mr. C. maintains that there is a system of nature and of grace, and that it is not necessary for God to step out of these systems, but to preside over and direct them in order to give us temporal and eternal life. According to the former theory God leaves both systems in every special providence and in every conversion, and exerts a power new and foreign to them; while according to the latter system, he confers both the bounties of his providence and the blessings of his grace, not by a new operation or an independent influence, but by the machinery of those systems which he himself originated, and over which he constantly presides. Mr. C. expects no *naked* power in nature or religion. Nature is God's power clothed in physical laws. The gospel is God's power clothed in moral and gracious institutions. Special providence is but the application or direction of these laws on particular occasions in the way of blessing or of cursing men; and conversion, so far as it is special, even as in the case of Saul of Tarsus, or the three thousand Pentecostians, is effected by arresting the whole attention to the inspired suggestions of the Holy Spirit; or by *drawing* men to Christ by the calls and attestations which the Father has addressed to the understanding and heart of sinners confirmed by the Holy Spirit.

To state most distinctly my objections to Mr. Lynd's theory, I shall attempt to specify what he in my case would call its radical, and soul-chilling, and deleterious errors:—

1. The sinner must be renewed or regenerated by the Holy Spirit antecedent to his faith in Christ.

2. That a holy principle is infused into the soul of the sinner and faith wrought in his heart by the Spirit independent of the word of God, and sometimes without any knowledge of the gospel of Christ, and without the exercise of any one of the five senses.

3. That faith which saves the soul differs from every other faith, not merely in its *object*, but in its *nature*.

4. That it is the duty of every sinner to repent; but nevertheless no sinner can repent without supernatural help; and therefore it is the duty of every sinner to be perpetually attempting an impossibility.

5. That persons are renewed as soon as converted; whereas "the heart is purified *by* faith," not *before* faith.

6. That the gifts and miracles which the Holy Spirit vouchsafed in confirmation of the gospel, are now, and ever were useless; because inadequate to produce saving faith: and more especially as the Holy

Spirit, without any knowledge of these gifts and miracles, does supernaturally work faith in the mind of every individual convert.

These erroneous speculations, with all their practical consequences, I do most cordially repudiate as equally unphilosophic and unscriptural, and as greatly detrimental to the prosperity and progress of the gospel.

But in rejecting these speculative traditions of the elders, I am very far from rejecting the Spirit himself as necessary to our sanctification and salvation. God our Father gave his Son for us, and he gives his Spirit to us. The promise of his Son was the peculiar glory of the Old Testament, while the promise of his Spirit is the distinguishing excellency of the New. By the sacrifice of his Son the *guilt* of sin is taken from us; by the power and grace of his Holy Spirit the *power* of sin is subdued within us.

Still we expect nothing from the Holy Spirit but through the truth; for he is the spirit of holiness because he is the spirit of truth. The holy truth is the instrument by which the Spirit of God works mightily in us to will and to do what is just and true. We pray for its presence, its comforts, its joys, its perpetual abiding in our hearts, that the love of God may be diffused through all our affections and awaken every corresponding sympathy in our souls. A religion without the inhabitation of the Spirit of holiness is like a body without a spirit, a head without brains, a heart without blood.

We would never pray for any spiritual blessing if we thought that the Spirit of God never influenced the disciples of Christ—if we thought that it in no way operated upon the spirits of men. We could not say *Amen* to Paul's prayer, Eph. i. 17—23.; nor to his prayer, Eph. iii. 14—21.; nor to any other prayer written in the Bible, if we doubted the work of the Spirit in the sanctification and joys of all that obey the truth.

Nor do we think it necessary that we should understand *how* or *in what manner* the Spirit operates through the truth on our spiritual nature, before we confidently ask for his presence and power and comfort. It is enough to know that the Holy Spirit is promised, and that we are commanded to ask for it. In no other matter would a person wait till he understood how a favor was to be bestowed before he asked for it. We have the command to ask, to seek, to knock, and the promise of receiving, finding, and obtaining all that we ask in faith, and that is all we could wish on the subject. Our duty is plain, however mysterious our philosophy; our privileges are clear, however dark our metaphysics may be.

Our Baptist brethren (for we have some Baptist brethren) are being enlightened more fully on this great subject. The refinements of Gill, the previous holy principle of Fuller, and the fire and noise of modern

revivalism, are not in such general credit as they were a few years ago. The denomination indeed is becoming less enthusiastic and more intelligent; but it is yet by far too fond of Pedobaptist policy and orthodoxy, and most grievously remiss in its attention to the New Testament institutions as delivered to us by the ambassadors of Christ.

My friend Mr. Lynd concludes his essay with some indirect imputations—as for example, "Who that knows any thing of the corruption of his own heart," &c. &c. "could say so!" We only wish that our friend may have still more deep convictions of the corruption of his own heart, and leave others to examine themselves. I regret to see so much of this unmanly and unscriptural cant—so much obsequious homage to the prejudices of the multitude. Still I am obliged to Mr. Lynd for his essays; and as I have faithfully given to my readers all that he has written on this subject, I rely upon his honor and candid impartiality in giving to the readers of the "Cross and Journal" all that I have said in reply to him. I know Mr. Stevens, the judicious and able Editor of that Journal, leaves it to Mr. Lynd's discretion in what manner to prosecute this subject.

There are various comparatively weak and vulnerable points in the essay which called forth these remarks that I have not noticed, because in attending to the stronger or more fundamental, if I have been at all successful in exposing their fallacy, whatsoever is built upon them will, as a necessary consequence, fall to the ground.

In a word, with us the gospel of Christ is the almighty instrument—"it is *the power of God* to salvation;" and, whatever theory makes it a dead letter, an impotent document, how specious and plausible soever in some respects, is to be repudiated as making the word of God of non-effect, and as taking from the "Sword of the Spirit" that point and strength by which it is able to pierce the hearts of the King's enemies. Let this grand and glorious characteristic of the gospel be preserved, and let all mankind be induced to the faithful and diligent study of that Record, and to the habitual practice of its pure and holy precepts, and then we shall have no disputations about the abstract influences of God's Spirit. They will most enjoy the consolations of the Spirit who are most attentive to what it has testified: for not they who talk and preach most about the Holy Spirit, are the most spiritually-minded: but, says Jesus, "If a man love me he will keep my words, and my Father will love him, and we will come and make our abode with him." And again, "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in and sup with him and he with me." So speaketh the Faithful and True Witness: and with us his testimony settles all disputes. A. CAMPBELL.

DANCING.

In answer to several queries on DANCING, summed up in these words, "May Christians dance?" "May they send their children to dancing schools?" I give to my readers the following exposition, which the other day I saw in the *Cross and Baptist Journal*, and which comes up to my views in every essential point. A. C.

A TIME TO DANCE.

A ball having occurred in the parish of a worthy minister, at a season of peculiar seriousness among the youth of his pastoral charge, and many of them, from conscientious motives, having declined to attend, their absence was attributed (erroneously) to the influence and interference of their pastor, who in consequence received the following note:—

SIR—Obey the voice of Holy Scripture. Take the following for your text, and contradict it. Show in what consists the evil of that innocent amusement of dancing.—Ecclesiastes iii. 4. "A time to weep, and a time to laugh; a time to mourn and a time to dance."

A TRUE CHRISTIAN, BUT NO HYPOCRITE.

The minister immediately wrote the following reply, which, as the note was anonymous, and without address, remained in his possession for some time, when he communicated it to the public, thinking that it might meet the eye and correct the opinion of the writer of the note and others.

MY DEAR SIR—Your request that I would preach on Eccles. iii. 4., I cannot comply with at present, since there are some Christian duties more important than dancing, which a part of my people seem disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous an omission. In the mean time, there are certain difficulties in the text which you commend to my notice, the solution of which I should receive with gratitude from "A True Christian."

My first difficulty respects the time for dancing: for, although the text declares there is a time to dance, yet when that time is, it does not determine. Now this point I wish to ascertain exactly, before I preach upon the subject; for it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to testify myself, in some particulars, when it is not "a time to dance." We shall agree, I presume, that on the Sabbath day, or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunder-storm, it would be no time to dance. If we were condemned to die, and were waiting in prison the day of execution, this would be no time for dancing; and if our feet stood on a slippery place beside a precipice, we should not dare to dance.

But suppose the very day to be ascertained, is the whole day or only a part, to be devoted to this amusement? And if a part of the day only,

then which part is "the time to dance"? But allowing the time to be ascertained, there is still an obscurity in the text. Is it a command to dance, or only a permission? Or is it merely a declaration of the fact, that, as men are constituted, there is a time when all the events alluded to in the text do in the providence of God come to pass? If the text be a command, it is of universal obligation; and must "old men and maidens, young men and children" dance obedience? If a permission, does it imply a permission also to refrain from dancing, if any are disposed? Or, if the text be merely a declaration that there is a time when they die, then I might as well be requested to take the first eight verses of the chapter, and show in what consists the evil of those innocent practices of hating, and making war and killing men, for which, it seems, there is "a time," as well as for dancing.

There is still another difficulty in the text, which just now occurs to me. What kind of dancing does the text intend? for it is certainly a matter of no small consequence to *a true Christian* to dance in a scriptural manner, as well as at the scriptural time.

Now, to avoid mistakes on a point of such importance, I have consulted every passage in the Bible which speaks of dancing; the most important of which permit me to submit to your inspection:—

Exod. xv. 20. "And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her, with timbrels and with dances." This was on account of the overthrow of the Egyptians in the Red Sea.

Judges xi. 34. "The daughter of Jephthah came out to meet him with timbrels and with dances." This was on account of the victory over the enemies of Israel.

Judges xxi. 21. "The yearly feast in Shiloh was a feast unto the Lord, in which the daughters of Shiloh went forth in dances." This was done as an act of religious worship.

2 Sam. vi. 14—20. "And David danced before the Lord with all his might." But the irreligious Michael "came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the hand-maids, of his servants, as one of the vain fellows shamelessly uncovereth himself!" Dancing, it seems, was a sacred rite, and usually performed by women. At that day, it was perverted from its sacred use by none but "vain fellows," destitute of shame. David vindicates himself from her irony by saying, "It was before the Lord;" admitting that had this not been the case, her rebuke would have been merited.

1 Sam. xviii. 6. On account of the victory of Saul and David over the Philistines, "the women came out of the cities of Israel, singing and dancing."

Psalm cxlix. 3. "Let them praise his name in the dance." Psalm xxx. 11. "Thou hast turned for me my mourning into dancing." The deliverance here spoken of was recovery from sickness, and the dancing an expression of religious gratitude and joy.

Exod. xxxii. 19. "As soon as he came nigh unto the camp, he saw the calf and the dancing." From this it appears that dancing was a part also of idol worship.

Jer. xxxi. 4. "Oh! virgin of Israel, thou shalt again be adorned with thy tabrets, and go forth in the dances of them that make merry." This

passage predicts the return from captivity, and the restoration of the divine favor, with the consequent expression of religious joy.

Matt. xi. 17. "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." That is, neither the judgments nor the mercies of God produce any effect upon this incorrigible generation. They neither mourn when called to mourning by his providence; nor rejoice with the usual tokens of religious joy, when his mercies demand their gratitude.

Luke xv. 25. "Now his elder brother was in the field; and as he came, and drew nigh unto the house, he heard music and dancing." The return of the prodigal was a joyful event, for which the grateful father, according to the usages of the Jewish church, and the exhortation of the Psalmist, "Praised the Lord in the dance."

Eccles. iii. 4. "A time to mourn and a time to dance." Since the Jewish church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declation that the providence of God sometimes demands mourning, and sometimes gladness and gratitude.

Matt. xiv 6. "But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod." In this case the dancing was perverted from its original object to the purposes of vanity and ostentation.

Job xxi. 7. "Wherefore do the wicked live, become old, yea, are mighty in power!" Verse 11. "They send forth their little ones, like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him; and what profit shall we have if we pray unto him?" Their wealth and dancing are assigned as the reason of their saying unto God, "Depart from us," and of their not desiring the knowledge of his ways, and not delighting to serve him or pray to him.

From the preceding quotations, it will sufficiently appear—

That dancing was a religious act, both of the true and also of idol worship.

That it was practised exclusively on joyful occasions, such as national festivals and great victories.

That it was performed usually in the day-time, in the open air, in highways, fields, or groves.

That men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous.

That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise, either as an act of worship or amusement.

There is no instance upon record of social dancing for amusement, except that of the "vain fellows," devoid of shame; of the irreligious families described by Job, which produced increased impiety, and ended in destruction, and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.

Kingdom of Satan---No. 4.

ADAM and his beloved Eve came under the dominion of Satan when their sin was perfected. The King and Queen of human kind and the liege proprietors of the Lord's earth, with all its goods and chattels, having been subdued, and their hearts invaded by the Enemy, the whole earth and its inhabitants passed under the control and into the possession of the Adversary: so that the earth originally and rightfully the Lord's, and by grant Adam's, is by this stratagem seized and is now under the tyranny of Satan. He has got the field; "For," says John, "the whole world lieth under the dominion of the Wicked One." He has never been driven from this earth from that time to the present. But he has not been left in the quiet and peaceable possession of it; for his usurpation has been opposed, and the war has been prosecuted with various fortunes from that day till now. Two Kings and two armies are yet in the same field, and each has a party true and loyal. These two parties constitute two kingdoms, which shall be more fully delineated in the sequel.

We can neither scripturally nor rationally suppose that Satan at first aimed at more than the simple destruction of human kind. That he expected the immediate destruction of the race in the person of their progenitors as the consequence of the seduction, is the most probable conclusion from all the premises. He could not, in all reason, have inferred any thing but the instant ruin of human kind if his scheme succeeded. That God would grant a respite, permit the race to multiply, and set up a remedial system, seems never to have occurred to *him*; any more than that the overthrow of Adam and his posterity would ultimate in making his own condition incomparably worse than before.

But he was not long permitted to indulge this delusion. Sentence was pronounced upon him the author of the rebellion, and enmity declared between him and the offspring of that very woman whose destruction he now regarded as complete, and all that should take sides with them in this long protracted conflict. The declaration of war against the usurper was, as it should have been, first made on the part of the injured party. It is on Heaven's side *defensive*, and although the frightful doom of the rebel angel and his embattled hosts is very plainly intimated, it is declared as the consequence of his malignant policy, which is finally to react upon his own pate.

He commences this campaign with very great advantages. He has by stratagem scaled the walls and got into the citadel; and thus the whole country is fallen under his sway. How appropriately then is he called "*The Prince of the power of the air*,"

"THE GOD OF THIS WORLD," "*The Spirit working in the hearts of the children of disobedience.*" How impudently he speaks to God when challenged in the book of John concerning his localities: "The Lord said to Satan, Whence comest thou?" Satan answered the Lord, "From going to and fro in the earth, and from walking up and down in it." How apposite to the character of a proud invader and usurper, who seemed to exult in his newly acquired possessions. When the Captain of our salvation came in person into the field, he spoke to him in the same haughty and boastful style. Taking him "up into an exceeding high mountain, he showed him all the kingdoms of the world and the glory of them; and said, All this power will I give thee and the glory of them, for that is delivered unto me, [or surrendered to me,] and to whomsoever I will I give it. If thou wilt, therefore, do me homage, all shall be thine." Our Captain did not wait to dispute the truth of his pretensions, but sternly refused the offer. Indeed our Lord recognized his usurped possession by repeatedly calling him "THE PRINCE OF THIS WORLD."

Some of his titles, then, as well as the incidents already adduced, clearly assert the alarming fact that the issue of the temptation put Satan in possession of this earth, and made human kind his voluntary captives. Such is the plain scriptural representation of the commencement of that campaign of whose varied fortunes the Bible gives us a history of 4100 years, and prospectively intimates all the grand battles down to that of Armageddon, the fall of Babylon, the erection of the New Jerusalem for the victorious and triumphant Army of the Faith, and the destruction of both death and the grave as respects the Lord's people.

How long the earth and Eden were in the quiet and peaceable possession of the covenanted tenant Adam, is, perhaps, rather a more curious than a profitable question. The Bible asserts nothing, and therefore we cannot. It allows an inference, but it allows no more than an inference. There are extreme hypotheses on this as on all subjects not expressly revealed. Some scarcely allow Adam a single week: they imagine Eve to have been so eager to approach the forbidden tree, that to them it appears most congruous that transgression and apostacy should have been almost her first act. On the other hand, others imagine Adam to have been only a large infant at his creation, and they send him to school a hundred years to learn to read the volume of Nature in the primer of Eden. Neither of these speculations appear to us in good taste nor in good reason, and therefore wanting in biblical premises. To the latter we have this insurmountable objection—that it represents our heavenly Father as placing *a minor under a positive law, and hanging the destiny of human kind upon the discretion of a child.* Adam must have

been of mature mind—a perfect man, not a perfect child, when placed under a positive test.

But the fact that *Seth* was born in Abel's stead, and in the 130th year of Adam's life, has been assumed as proof that *Seth* was Adam's *third son;* and from this assumption it is inferred that Adam must have been at least one hundred years old before his marriage, or before the birth of Cain. It is also assumed that *Cain* was Adam's first son. We shall not take time to examine these assumptions: we only say that they are mere assumptions. That Seth was not the *third* son of Adam may be made very evident, for he was not born till Abel was dead. Now, after the death of Abel, Cain had a pledge given him that *every one* that met him should not kill him, (Gen. iv. 15.;) and yet, according to the assumption, there was not a man in the world but Adam and Cain at this time. Abel was dead, and Seth the *third* son of Adam was not yet born. Moreover, Cain having a son Enoch born immediately after the slaughter of Abel, set about building a city east of Eden, about the year 130. He must have been scarce of masons on the hypothesis that the infant *Seth* was the only man-child in the world when Enoch was born. Again, it would be rather surprizing that from the birth of Abel till his death, a period of at least some twenty-eight years, Eve should not have had a son! The fact that Seth was made one of the righteous seed from whence the Messiah was to be born, explains the emphasis laid on his birth, and his being called "the APPOINTED," (progenitor, for that is the meaning of Seth,) in the place of martyred Abel. There were no doubt some hundreds of men in the world in the one hundred and thirtieth year of Adam. Indeed Adam and Eve might themselves at this period have had one hundred sons and daughters, to say nothing of *twins,* which from the original Hebrew appears to have been the relation of Cain and Abel. If the mere silence of scripture proves any thing on this subject, it will prove that Eve never had a daughter!

But the fact that Satan accosted Eve in the person of a serpent, is a very strong indication that the time of their sojourning in Eden could not have been for many months, else they must have been exceedingly dull pupils. If their acquaintance with all the animals around them had not been such as to enable them to form some general knowledge of the serpent, and yet not so much as to know that it could not speak of itself, it would have been a very impolitic attempt on the part of Satan; for had the woman been conversant with this animal for many years and never heard it speak in human voice before, she would have been so startled and overwhelmed at its address as to be wholly disqualified from learning the meaning of its speech. But not having

been much acquainted with it, she would not be so much excited or startled at its speaking to her as to create any suspicion in her mind that there was any thing miraculous or much out of the usual course of things in this matter.

From these considerations or inferences deduced from the scanty generalities of the antediluvian records, we incline, and we think with most evidence, to the conclusion that a few months, rather than a hundred years, made up the paradisaical state; and that man being in honor, did not long continue in it. One thing is evident, that none of our race were born in the garden of bliss, and that with the loss of Eden man lost his right and title to the earth and all that it contains—nay, he lost a right to live upon it, and incurred the doom, "Dust thou art, and unto dust shalt thou return."

The state of the case, then, is this:—'The earth is rightfully the Lord's and the fulness thereof." Satan has usurped it, and by seducing man has got possession of his inheritance. The Lord has never recognized Satan's right to it; but has not yet driven him out of the world. The Lord's people hold under Christ a right to live upon the earth; but Satan still having his kingdom in it and power over it, will not suffer the saints to have the quiet and peaceable possession of so much of it as they occupy. They are continually harassed by him and his party, and depending upon the success of the war and the skill and power of their Leader for the momentary enjoyment of so much of it as affords them a life estate in it.

The calamities of Job, one of the best of men, afford the fullest comment we have on that extent of power which the present "Prince of this world" frequently exerts on the subjects of that rival empire, which I think by this time he must begin to see will certainly prevail in despite of all malicious power and contrivance.

Christians, then, had better bear in mind the admonition which says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in the aerial abodes. Put on, therefore, the whole armor of God, that you may be able to stand against the wiles of the Devil." A. C.

THE PROPHECIES—*NO. IX.*

We shall select a prophecy or two not so much observed, to demonstrate what an immense field the prophetic chart of the Jewish writings covers; and also to afford us data for the developments of the future.

We shall take Idumea, or Edom, and indeed we cannot in these elementary sketches attend to the half that is predicted concerning this ancient and famous country.

Finding in a work of great merit all that I had collected, and much more than my plan admits of it, I will give a few extracts from Keith's Evidence of Prophecy touching the fortunes of Idumea. He takes other predictions besides those of Isaiah, but that is no way detrimental to our object:—

"There are numerous prophecies respecting Idumea that bear a literal interpretation, however hyperbolical they may appear. ('My sword shall come down upon Idumea, and upon the people of my curse to judgment.)—From generation to generation it shall lie waste, none shall pass through it for ever and ever. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be a habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr (or hairy creature) shall cry to his fellow; the screech-owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow; there shall the vultures also be gathered every one with her mate. Seek ye out of the book of the Lord and read; not one of these shall fail, none shall want her mate; for my mouth it hath commanded, and his spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line; they shall possess it for ever, from generation to generation shall they dwell therein."* 'Concerning Edom, thus saith the Lord of hosts, Is wisdom no more in Teman? Is counsel perished from the prudent? I will bring the calamity of Esau upon him the time that I will visit him. If grape-gatherers come to thee, would they not leave some gleaning grapes? if thieves by night, they will destroy till they have enough. But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself. Behold they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shalt altogether go unpunished? Thou shalt not go unpunished, but thou shalt surely drink of it.—I have sworn by myself, saith the Lord, that Bozrah (the strong or fortified city) shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. Lo, I will make thee small among the heathen, and despised among men. Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill, though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation; every one that goeth by shall be astonished, and shall hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah, and the neighbor cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in

* Isaiah xxxiv. 5, 10—17.

it.'* 'Thus saith the Lord God, I will stretch out mine hand upon Edom, and will cut off man and beast from it, and I will make it desolate from Teman' 'The word of the Lord came unto me, saying, Son of man, set thy face against Mount Seir, and prophesy against it, and say unto it, Thus saith the Lord God, I will stretch out mine hand against thee, and I will make thee most desolate. I will lay thy cities waste, and thou shalt be desolate.' Thus will I make Mount Seir most desolate, and cut off from it him that passeth out, and him that returneth.† I will make thee perpetual desolations, and thy cities shall not return.‖ When the whole earth rejoiceth, I will make thee desolate. Thou shalt be desolate, O Mount Seir, and all Idumea, even all of it; and they shall know that I am the Lord.§ Edom shall be a desolate wilderness.¶ 'For three transgressions of Edom, and for four, I will not turn away the punishment thereof.'** 'Thus saith the Lord concerning Edom, I have made thee small among the heathen, thou art greatly despised. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high. Shall I not destroy the wise men out of Edom, and understanding out of the Mount of Esau? The house of Jacob shall possess their possessions, but there shall not be any remaining of the house of Esau.†† I laid the mountains of Esau and his heritage waste for the dragons of the wilderness. Whereas Edom saith we are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, they shall build, but I will throw down; and they shall call them the border of wickedness.'‡‡ Is there any country once inhabited and opulent so utterly desolate? There is, and that land is Idumea. The territory of the descendants of Esau affords as miraculous a demonstration of the inspiration of the Scriptures, as the fate of the children of Israel.

"Idumea was situated to the south of Judea and of Moab; it bordered on the east with Arabia Petræa, under which name it was included in the latter part of its history, and it extended southward to the eastern gulf of the Red Sea. A single extract from the Travels of Volney will be found to be equally illustrative of the prophecy and of the fact. 'This country *has not been visited by any traveller*, but it well merits such an attention; for from the reports of the Arabs of Bakir, and the inhabitants of Gaza, who frequently go to Maan and Karak, on the road of the pilgrims, there are, to the south-east of the lake Asphaltites (Dead Sea,) *within three days' journey*, upwards of thirty ruined towns *absolutely deserted*. Several of them have large edifices, with columns that may have belonged to the ancient temples, or at least to Greek churches. The Arabs sometimes make use of them to fold their cattle in; but in general avoid them on account of the enormous scorpions with which they swarm. We cannot be surprized at these traces of ancient population, when we recollect that this was the country of the Nabatheans, the most powerful of the Arabs, and of the *Idumeans*, who, at the *time of the destruction of Jerusalem*, were almost as numerous as the Jews, as appears from Josephus, who informs us, that on the first rumor of the march of Titus against Jerusalem, thirty thousand Idumeans instantly assembled, and threw themselves into that city for its defence. It appears that, besides the advantages of being under a

* Jeremiah xlix. 7—10, 12—18. † Ezek. xxxv. 1, 2, 3, 4. ‡ Ezek. xxxvi. 7.
‖ Ezek. xxxv. 9. § Ibid. 14, 15. ¶ Joel iii. 19. ** Amos i, 11.
†† Obadiah v. 2, 3, 8, 17, 18. ‡‡ Malachi i. 3, 4.

tolerably good government, these districts enjoyed a considerable share of the commerce of Arabia and India, which increased their industry and population. We know that as far back as the time of Solomon, the cities of Astion Gaber (Esion Gaber) and Ailah (Eloth) were highly frequented marts. These towns were situated on the adjacent gulf of the Red Sea, where we still find the latter yet retaining its name, and perhaps the former in that of El Akaba, or the end (of the sea.) These two places are in the hands of the Bedouins, who, being destitute of a navy and commerce, do not inhabit them. But the pilgrims report that there is at El Akaba a wretched fort. The Idumeans, from whom the Jews only took their ports at intervals, must have found in them a great source of wealth and population. It even appears that the Idumeans rivalled the Tyrians, who also possessed a town, the name of which is unknown, on the coast of Hedjaz, in the desert of Tih, and the city of Faran, and, without doubt, El-Tor, which served it by way of port. From this place the caravans might reach Palestine and Judea (through Idumea) in eight or ten days. This route, which is longer than that from Suez to Cairo, is infinitely shorter than that from Aleppo to Bassorah.'* Evidence which must have been undesigned, which cannot be suspected of partiality, and which no illustration can strengthen, and no ingenuity pervert, is thus borne to the truth of these most wonderful prophecies. That the Idumeans were a populous and powerful nation long posterior to the delivery of the prophecies; that they possessed a tolerably good government (even in the estimation of Volney;) that Idumea contained many cities; that these cities are now absolutely deserted, and that their ruins swarm with enormous scorpions; that it was a commercial nation, and possessed highly frequent marts; that it forms a shorter route than an ordinary one to India, and yet that it had not been visited by any traveller, are facts all recorded, or proved to a wish, by this able but unconscious commentator.——

"There is a prediction which, being peculiarly remarkable as applicable to Idumea, and bearing reference to a circumstance explanatory of the difficulty of access to any knowledge respecting it, is entitled, in the first instance, to notice. 'None shall pass through it for ever and ever.—I will cut off from Mount Seir him that passeth out and him that returneth.† The ancient greatness of Idumea must, in no small degree, have resulted from its commerce. Bordering with Arabia on the east, and Egypt on the south-west, and forming from north to south the most direct and most commodious channel of communication between Jerusalem and her dependencies on the Red Sea, as well as between Syria and India (through the continuous valleys of El Ghor and El Araba, which terminated on the one extremity at the borders of Judea, and on the other at Elath and Esiongaber on the Elanitic gulf of the Red Sea,) Idumea may be said to have formed the emporium of the commerce of the east. A Roman road passed directly through Idumea, from Jerusalem to Akaba, and another from Akaba to Moab;‡ and when these roads were made, at a time long posterior to the date of the predictions, the conception could not have been formed, or held credible by man, that the period would ever arrive when none would pass through

* Volney's Travels, vol. ii. p. 344—6.

† Isaiah xxxiv. 10. Ezek. xxxv. 7. The first of these predictions is conjoined with others, the period of whose full completion—the year of recompenses for the controversy of Zion—is yet to come. ‡ Map in Burckhardt's Travels.

it. Above seven hundred years after the date of the prophecy, Strabo relates, that 'many Romans and other foreigners' were found at Petra by his friend Athenodorus, the philosopher, who visited it.* The prediction is yet more surprising when viewed in conjunction with another, which implies that travellers would *pass by* Idumea,—every one that goeth by shall be astonished. And the hadj routes (routes of the pilgrims) from Damascus and from Cairo to Mecca, the one on the east and the other towards the south of Idumea, along the whole of its extent, go by it, or touch partially on its borders, without passing through it. The truth of the prophecy (though hemmed in thus by apparent impossibilities and contradictions, and with extreme probability of its fallacy in every view that could have been visible to man) may yet be tried.

"The words of the prediction might well be understood as merely implying that Idumea would cease to be a thoroughfare for the commerce of the nations which adjoined it, and that its 'highly frequented marts' would be forsaken as centres of intercourse and traffic; and easy would have been the task of demonstrating its truth in this limited sense, which scepticism itself ought not to be unwilling to authorize. But the fact to which it refers forbids that the prophecy should be limited to a general interpretation, and demands that it be literally understood and applied. The fact itself being of a negative nature, requires a more minute investigation and detail than any matter of observation or discovery that is proveable at once by a simple description. And instead of merely citing authorities in affirmation of it, evidence, as remarkable as the prediction, and at once the most undesigned and conclusive, shall be largely adduced to establish its truth.

"The remark of Volney, who passed at a distance to the *west* of Idumea, and who received his information from the Arabs in that quarter, 'that it had not been visited by any traveller,' will not be unobserved by the attentive reader. Soon after Burckhardt had entered, on the *north-east*, the territories of the Edomites, the boundary of which he distinctly marks, he says, that 'he was without protection in the midst of a desert, where no traveller had ever before been seen.† It was then 'that for the first time he had ever felt fear during his travels in the desert, and his route thither was the most dangerous he had ever travelled.'‡ Mr. Joliffe, who visited the northern shore of the Dead Sea, in alluding to the country south of its opposite extremity, describes it as 'one of the wildest and most dangerous divisions of Arabia,' and says that any research in that quarter was impracticable.§ Sir Frederick Henniker, in his Notes dated from Mount Sinai, on the *south* of Idumea, unconsciously concentrates striking evidence in verification of the prediction, while he states a fact that would seem, at first sight, to militate against it. 'Seetzen, on a vessel of paper pasted against the wall, notifies his having penetrated the country in a direct line between the Dead Sea and Mount Sinai' (through Idumea,) '*a route never before accomplished.*'‖ This was the more interesting to me, as I had previously determined to attempt the same, it being the *shortest* way to Jerusalem. The Cavaliere Frediana, whom I met in Egypt, would have

* Pollois men Romaion, poilois de kai ton allon zenon.—*Strabo*, p. 779.
† Burckhardt's Syria, p. 421. ‡ Ibid p 400. § Letters from Palestine, vol. i. p. 129.
‖ The words upon the paper itself are, 'Entre la ville d'Hebron et entre le Mont Sinai, par un chemin jusqu'a ce tems la *inconnu*."—Burck Syr. p. 553

persuaded me that it was impracticable, and that he, having had the same intention himself, after having been detained in hope five weeks, was compelled to relinquish his design. While I was yet ruminating over this scrap of paper, the superior paid me a morning visit: he also said it was *impossible;* but at length promised to search for guides. I had already endeavored to persuade those who had accompanied me from Tor, but they also talked of dangers, and declined.'* Guides were found, who, after resisting for a while his entreaties and bribes, agreed to conduct him by the desired route; but, unable to overcome their fears, deceived him, and led him towards the Mediterranean coast, through the desert to Gaza.

"There yet remains a detail of the complication of difficulties which, in another direction still, the nearest to Judea, and apparently the most accessible, the traveller has to encounter in reaching that desolate region which once formed the kingdom of Idumea,—difficulties that it may safely be said are scarcely to be met with in any other part of Asia, or even in any other quarter of the world where no natural obstructions intervene. 'To give an idea,' say Captains Irby and Mangles, 'of the difficulties which the Turkish government supposed there would be for an Englishman to go to Kerek and Wady Mousa, it is necessary to say, that when Mr. Banks applied at Constantinople to have these places inserted in his firman, they returned for answer, 'that they knew of none such within the Grand Seignor's dominions;† but as he and Mr. Frere, the British minister, pressed the affair very much, they at length referred him to the Pasha of Damascus, who (equally averse to have any thing to do with the business) passed him on to the Governor of Jerusalem.'‡ The Governor of Jerusalem, 'having tried all he could to dissuade them from the undertaking,' referred them in like manner to the Governor of Jaffa, who not only 'evaded the affair altogether,' but endeavored to put a stop to their journey. Though frustrated in every attempt to obtain any protection or assistance from the public authorities, and also warned of the danger that awaited them from 'Arabs of a most savage and treacherous race,' these adventurous travellers, intent on visiting the ruins of Petra, having provided themselves with horses and arms, and Arab dresses, and being eleven in number, including servants and two guides, 'determined to proceed to try their fortune with the Sheikh of Hebron.' He at first expressed compliance with their wishes, but being soon 'alarmed at his own determination,' refused them the least aid or protection. Repeated offers of money to guides met a decided refusal; and they procured no means of facilitating their journey.§ The peculiar difficulty, not only of *passing through* Idumea (which they never attempted) but even of entering within its borders, and the greater hazard of travelling thither than in any other direction, are still further illustrated by the acquiescence of an Arab tribe afterward to accompany and protect them to Kerek, at a reasonable rate, and by their positive refusal, upon any terms or stipulation whatever, to conduct them to a spot that lay within the boundaries of Edom. 'We offered five hundred piastres if they would conduct us to Wady Mousa, but nothing could induce

* Sir Frederick Henniker's Travels, p. 223, 224.
† Captains Irby and Mangles' Travels, p. 336. ‡ Ibid. p. 337.
§ Macmichael's Journey to Constantinople in 1818. Append. p. 199.

them to consent. They said they would not go if we would give them five thousand piastres' (forty times the sum for which they had agreed to accompany them to Kerek, although the distance was not nearly double,) 'observing that money was of no use to a man if he lost his life.'* Having afterward obtained the protection of an intrepid Arab chief, with his followers, and having advanced to the borders of Edom, their farther progress was suddenly opposed in the most threatening and determined manner. And in the whole course of their travels, which extended to about three thousand miles, in Thrace, Asia Minor, Cyprus, the desert, Egypt, and in Syria, in different longitudinal and lateral directions, from one extremity to the other, they found nowhere such a barrier to their progress, except in a previous abortive attempt to reach Petra from another quarter; and though they were never better prepared for encountering it, they never elsewhere experienced so formidable an opposition. The Sheikh of Wady Mousa and his people swore that they would not suffer them to go forward, and 'that they should neither drink of their water, *nor pass into their territory.*' The Arab chief who had espoused their cause also took an oath, 'by the faith of a true Mussulman,' that they should drink of the water of Wady Mousa, and go whithersoever he pleased to carry them. 'Thus,' it is remarked, 'were both the rival chiefs oppositely pledged in their resolutions respecting us.'

"Several days were passed in entreaties, artifices, and mutual menaces, which were all equally unavailing. The determination and perseverance of the one party of Arabs was equalled by the resistance and obstinacy of the other. Both were constantly acquiring an accession of strength, and actively preparing for combat. The travellers, thus finding all the dangers and difficulties of which they had been forewarned fully realized, 'could not but compare their case to that of the Israelites under Moses, *when Edom refused to give them a passage through his country.*'† 'They offered even to abandon their object rather than proceed to extremities,' and endanger the lives of many others, as well as their own; and they were told that they were fortunate in the protection of the chief who accompanied them, otherwise they never would have returned. The hostile Arabs, who defied them and their protectors to approach, having abandoned their camps, and having concentrated their forces, and possessed themselves of the passes and heights, sent messengers with a renewal of oaths and protestations *against entering their territory;* announced that they were fully prepared to maintain their purpose—that war 'was positively determined on as the only alternative of the travellers' not being permitted to see what they desired:'‡ and their Sheikh vowed that 'if they *passed through* his lands, they should be shot like so many dogs.'§ Abou Raschid, the firm and fearless chief who had pledged his honor and his oath in guarantee for the advance of the travellers, and whose obstinate resolution nothing could exceed, his arguments, artifices, and falsehoods having all failed, despatched messengers to the camps under his influence, rejected alike all compromise with the opposing Arabs, and all remonstrances on the part of his adherents and dependants (who thought that the travellers were doomed to destruction by their rashness,) and

* Captains Irby and Mangles' Travels, p. 349. † Ibid. p. 392. ‡ Ibid.
§ Macmichael's Journey to Constantinople, p. 218.

resolved to achieve by force what he had sworn to accomplish. 'The camp assumed a warlike appearance; the spears stuck in the sand, the saddled horses before the tents, with the arms hanging up within, altogether had an imposing effect. The travellers, however, were at last permitted to proceed in peace: but a brief space was allowed them for inspecting the ruins, and they could plainly distinguish the opposing party of Arabs, in great numbers, watching them from the heights.—Abou Raschid was then dismayed, 'he was never at his ease, and constantly urged them to depart.' Nothing could obtain an extension of the time allotted to them, and they returned, leaving much unexplored, and even unable by any means or possibility to penetrate a little farther, in order to visit a large temple which they could clearly discern.—Through Idumea they did not pass.

"Thus Volney, Burckhardt, Joliffe, Henniker, and Captains Irby and Mangles, not only give their personal testimony to the truth of the fact which corroborates the prediction, but also adduce a variety of circumstances, which all conspire in giving superfluity of proof that Idumea, which was long resorted to from every quarter, is so beset on every side with dangers to the traveller, that *none pass through*. Even the Arabs of the neighboring regions, whose home is the desert, and whose occupation is wandering, are afraid to enter it, or to conduct any within its borders. Yet amid all this manifold testimony to its truth, there is not, in any single instance, the most distant allusion to the prediction; and the evidence is as unsuspicious and undesigned, as it is copious and complete."

The half of the fates of Idumea found in this excellent treatise, are not given in the preceding extracts. I only ask, were all the fortunes predicted of Moab, Ammon, Judea, Philistia, Egypt, Babylon, &c. &c. sketched in this way, and universal ancient history taxed for its just contributions in illustration and attestation of their accomplishment, what an argument for infidels, and what materials for understanding the future would they afford! A REFORMED CLERGYMAN.

Discussion of Universalism.

MR. SKINNER TO MR. CAMPBELL.

No. XIX.

RICHMOND, Va., Feb. 26, 1838.

My dear Sir,

I AM happy to perceive by yours of the 8th inst. which has just arrived, (being, by the by, a long time in reaching here from its date,) that you are getting in much better humor. You seem indeed quite joyful and happy, and one would suppose every thing was going on entirely to your mind. Indeed it would be inferred from some parts of your letter, that you had not only proved both of your propositions,

and disproved mine, but that I had fully conceded the fact and gone over to your side of the issue. Well, any way to get good-natured, I am content.

2—If you can see no point that I attempted to establish in the first 15 paragraphs of my last letter, I am perfectly willing to leave the matter to the decision of our readers, requesting them to read again and see. If there were no point in them, it must have been for want of point in yours, of which they are the refutation. You say I did not lay your note on Matt. v. 22. before our readers. Why should I? I had previously made a liberal extract from it, and, I contend, gave the gist of the whole. You say I did not, and that the *whole* would wear a very different aspect. Why then do *you* not lay it before our readers, instead of asking me again to occupy *my* portion of space with what you say is to benefit *you?* What a truly liberal policy!

3—You charge me with making the Saviour say, "These shall go away into temporal life and these shall go away into temporal punishment," and then say this is too gross even for my brother Universalists! Did I, sir, ever give the word *temporal* as either of the definitions of *aionios?* No, you know I had not. Why then misrepresent me? Why not take at least one of the definitions I had given? This you were bound to do in representing my views. But this would not make me appear "*gross*" enough to answer your purpose. My views of the other antithetical text must also undergo a similar distortion in order to discredit them with your readers.

4—I contend that the definition I gave of *kolasin*, Matth. xxv. 46., instead of being merely "a certain acceptation" or casual occurrence, is its *common* acceptation, and your attempt to evade its force in this sense is about as rational as it would be to deny that water is *liquid* because it may sometimes be congealed by frost. I have never said that "*all* punishments are for the reformation of the subjects of them." So far from this being a fact, the Apostle assures us that earthly fathers sometimes correct or punish for their *pleasure;* but at the same time he assures us that God does it "for our *profit*, that we may be partakers of his holiness." Because earthly fathers and human instruments sometimes fail in producing beneficial results, it does not follow that God will fail in producing these desired results. See Isa. xlii. 4., lvii. 16—18.; Lam. iii. 31—33—Hos. v. 14, 15.

5. I certainly did not intend to misrepresent you in the 9th paragraph of my last. I really supposed you meant to maintain that *oon* was the principal or only root of *aion*, and that *aei* was only an adjunct. And I am willing the reader, after again looking at your 13th paragraph, should say whether your language did not warrant such a supposition.

6—Your 9th paragraph, or parody on my parody, is really a philological curiosity. You ask why I allow hills, possession, covenant, priesthood, desolation, and deeds, to be of limited duration, and maintain that heaven and happiness will be of endless duration, though the duration of all is expressed by the same word, (*everlasting*) in Hebrew, Greek, and English? Answer 1. The duration of all is not expressed by the same word in either of those languages. I know no text where *aionios*, or *everlasting*, is applied either to *heaven* or *happiness*. 2. If they were thus applied it would not be the only or main reliance to prove the endless perpetuity of heaven and happiness. Other and less

ambiguous terms are applied to, and all allow, while none dispute, the latter. 3. In this discussion you have attempted to prove endless punishment merely by the force of *aionios*, the very word in dispute, which you and all acknowledge is often used in a *limited* sense, as in the first six subjects of your parody; and you have no other or stronger term than this to apply, and can give no other reason under heaven in favor of endless misery! "Why this inconsistency? Say," Mr. Campbell, "why?"

7—Your next great effort is on the third proposition. And here I wish I could give you credit for as much candor and fairness as I can for ingenuity and evasive tact. You refer to all the passages in the New Testament where the six words I adduced in favor of the affirmative of this proposition, occur; but you quote none of them. You make several remarks relative to them, which I think directly calculated to mislead and deceive the reader. And it requires a great stretch of charity to believe you did not intend to mislead them. You say neither of these six words is ever used (*aidios* excepted) "to denote duration, simple duration, at all." Well, whether used to express *simple* duration or not, you yourself acknowledge that five of them embrace the "*idea* of duration." You say, (letter x. p. 18.) of the first four words, "There is in *all* of them an idea of duration, and to apply them [as epithets I suppose you mean] to duration would be to define a thing by itself, as a *rosey* rose, a *lily*-looking lily." Now whether these words are used to express *simple* duration, or duration *in connexion with something else*, it matters not. They are applicable to, or express *duration*—that is sufficient for my purpose. And you, sir, have never attempted to prove, nor do I think you will, that the *duration* of which these words express the idea, is ever a *limited* duration. Endless duration then is expressed by five of these words, yourself being judge.

8—You say of *akatalutos*, "Wm. Tyndale translated it once *endless*, and was followed by other translators" Yes, and among others by my learned friend Mr. Campbell, without a syllable of misgiving from his pen on the subject. But you say "it can only be literally applied to something compound." Do you mean to say that *life* is a compound? What are its component parts? Suppose, sir, *akatalutos* had been applied to the misery of the wicked in the New Testament, would you not have argued from it in this discussion that misery must be endless because it was *akatalutos*, with as little scruple as you have translated it *endless* in Heb. vii. 16.? Does not the phrase *zoe akatalutos*, imply nearly, if not quite, the same as the word *athanasia?*

9—You attempt a double game of evasion with *aptharsia* and *athanasia*. You say neither of them is translated *endless* or *everlasting* Wonderful indeed! Why not? Because the former are *substantives* and the latter *adjectives;* but you dare not deny that the sense of the latter is *included* in the sense of the former. Again; you say neither of them is applied to God or angels, heaven or happiness I am surprized at your recklessness. Had you forgotten, dear sir, that the Apostle has said of God, 1 Tim. vi. 16, "who only hath immortality," [i. e. original and underived] *athanasia?* Thus it is applied to God, not indeed as an epithet, or adjective, for the plain reason that it is a substantive, but as an *attribute essentially and exclusively his own.* And though these words, for the same reason, are not applied as *epithets* to heaven

or happiness, yet the connexions in which they are found clearly show that they embrace, often if not always, in themselves the idea of happiness. The glory, honor, power, incorruption, immortality, imperishableness, indissolubility, indestructibility, &c. ascribed in the scriptures to the subjects of the resurrection, certainly express in full both *endless perpetuity* and *perfection of happiness*. At all events, I do not desire greater, or more durable bliss.

10—Is not the inheritance, 1 Pet. i. 4., a state of happiness? If so, why say *aptharlos* is not applied either to *state* or to *happiness?* How did you ascertain that *aperantos*, defined endless, infinite, boundless, has this meaning only in reference to *space* and not to *time?* The words by which lexicographers define it apply as well to one as the other. And I doubt not, had the sacred writers applied *aperantos* to punishment, you would have zealously argued its endless duration from the very appropriateness of the word used.

11. But of all the splendid triumphs you have gained since the commencement of this discussion, and all the fatal concessions I have made, none seems to have filled you with such perfect ecstacy as that noticed in your 17th and 18th pars., for which you so repeatedly and heartily thank me. Your joy seems so complete that I almost regret the necessity that compels me to break the spell with which you are bound and show you the pit into which you have fallen, through the very intoxication which your imaginary triumph produced. But what is the ground or occasion of your great triumph? Why, this, that I have introduced *aidios* (which you misspell in order to make it appear to be derived from your favorite *aei*) as a word signifying absolutely *endless*. Here you agree with me, and say I am "right for once in saying that this word does signify absolutely eternal or endless duration." Very well, then your third proposition is settled. I have proved the affirmative, and you joyfully concede the fact, that there is at least *one* word besides your favorite *aionios*, in the Greek, that does absolutely signify endless, that this word is sufficient to certify us of the endless duration of God, or any other subject to which it is applied.

12—This question being settled, there is no need of further discussing the six words above, as far as the third proposition is concerned. I am as anxious as you are that there may be no backing out from the ground whereon we now stand. I also hope you may not appear to your readers to have been taken by surprize. For I certainly made use of no *bribery*, as you profess to have done. I had no idea that however artful a lure I might hold out, you could be induced to concede the whole as you have done. But so it is; you have actually swallowed the naked hook.

13—But, alas for me! in establishing the third proposition I have yielded up all that I had before contended for on the second, where I had hitherto so successfully maintained my ground, and have enabled you to establish your doctrine of endless punishment by this same *aidios!* Well, let us see then. In the first place you make a small mistake in saying that *aidios* is by all the learned world allowed to be derived from *aei*. There are some respectable critics who suppose it to be derived from *ades* (hades,) which is derived from *a*, negative, and *idein*, to see; and hence, among other definitions, they give *hidden, invisible, unseen, unknown*. So there is a disagreement as to the derivation

of *aidios*. But we will not have a long controversy about the origin of the word: whatever its derivation may be, or whether it be radical, we both agree that its scriptural meaning is *endless*.

14—Well, does this word prove punishment to be endless, as you seem to think? No, for it is not applied to *punishment at all*. Nor is it applied even to the *state* of punishment. What then? Why to the *chains* only with which the wicked messengers were bound under darkness *unto* (not *after* nor *during*) the judgment of the great day. Jude 6. What were these chains? I presume you do not consider them as chains of *iron*, nor literally as chains of any other *material substance*. What then? Is it not reasonable to conclude these *chains* were the *purposes of God*, which are changeless and endless, in which the wicked are firmly held during his pleasure, in any condition that he chooses, until he sees fit to change their state and condition? Thus Paul speaks, Eph. iii. 10, 11., of God's having made known by the church his "manifold wisdom, according to the *eternal purpose* which he purposed in Christ Jesus." Now though his *purpose was absolutely eternal* and changeless, yet its *manifestation* took place only at a particular period. See 2 Tim. i. i. 9, 10. And thus, though the *purpose* of God was *eternal* or *endless*, in which the wicked were securely held, they were not to be confined under darkness necessarily any longer than *unto* the judgment of the great day, whatever day that might be.

15—"Having now, as I honestly and humbly conceive, fully and conclusively disposed of all your philology on the first, second, and third propositions, I can fearlessly leave them to the candid and impartial consideration of our readers," and proceed to consider what you have said in attempting to refute my arguments against endless punishment. You are mistaken in supposing that I first adopted my views from self-interest, prejudice, or prepossession, and then resolved to admit no evidence or argument that went against a favorite theory. I was brought up under the constant preaching of endless punishment. I never heard a sermon in opposition to it till I had nearly reached the age of manhood, and then but very seldom for many years. I, however, early resolved to "prove all things and hold fast that which is good."

16—The Bible was my principal guide. After a thorough and careful investigation of its teachings, I became fully satisfied that it did not teach the doctrine of endless punishment, and on the other hand that it did clearly teach the final salvation of all mankind. On comparing these views with the voice of nature and reason, I was happily confirmed by finding a complete and perfect harmony between nature and revelation. And from that day to this, I have been compelled to regard endless misery as an odious and horrible doctrine—as a stigma on the divine character, and useless and pernicious among men, though I highly respect and esteem many of its sincere believers and advocates.

17—You confess that "one can hardly contend for endless punishment, without appearing malevolent: nor can one scarcely contend against it, without the appearance of superior benevolence." True, sir, very true. You never uttered a more obvious truth. And why is it so? Because God has enstampt his impress upon the soul, and imparted to the conscience and common sense of all men the impression that punishment, endless in duration, vindictive in character, and productive of no good

to the sufferer, must be malignant. You assure me that you should greatly rejoice if I could persuade you to think with me on this subject. Yes, my dear sir, I know you would. And if you "could regard the ultimate holiness and happiness of all mankind as a part of the divine scheme, every way practicable and consonant with God's glory, &c. you would espouse and promulge it with the fulness of joy to the utmost extent of your means." This declaration is worthy of yourself and the philanthropy you claim. Give place, my dear sir, to such impressions on your heart, and may God increase and strengthen them. For although I cannot hope that my feeble talents are adequate to the task of convincing you, especially while we stand in the attitude of opponents, yet God is able to convince you, and I believe he will do it in his own good time. And hence my prayer for that event is offered up in unwavering faith.

18—In your 22d, 23d, and 24th paragraphs you attempt to refute my argument against endless punishment based on its uselessness. You think, to give force to this argument I must know the whole universe and live through eternity. Nay, that the argument against the existence of volcanoes, icy mountains, burning deserts, lions, tigers, hawks, serpents, vegetable and mineral poisons, &c. which you put into the mouth of Will Five-Year-Old, is just as weighty as my argument. I think very differently. For all the evils mentioned by your favorite protege are of a *limited* and *temporary* character. Furthermore, we are able to conceive how good may result from those temporaty evils—nay, we have often witnessed good resulting from many of them. So far as we do comprehend the object and design of these things, they are all seen to result in something good. If there be any whose object we do not fully understand, it is at least reasonable to suppose that it is in harmony with what we understand, and therefore good on the whole. But why are these evils often seen to result in good? Answer, for the very reason that they are *temporary* and *limited*. But endless punishment is a *final* evil, a *limitless*, *boundless* evil, beyond which no good *can* result; for it will never end.

19—But again, you urge, we can only judge of the future by the past and present: and as the past and present exhibit sin and punishment, they will continue to exist hereafter and forever. If this argument be good, it will prove that, as man inherits a body of flesh and blood here, he will inherit one hereafter and forever. As he experiences natural birth, marries, procreates his species, and dies, in this world; so must he do the same in the next, and forever. If the ceremonial law of Moses was ever of any use, it must continue in force to all eternity. If it is necessary for a father to chastise his son at all, it is necessary he should continue to do it as long as he lives!

20—But punishment is often "*set forth for an example*, to secure others from rebellion and apostacy." Yes, truly, such is often the case in this world; but, my dear sir, if such examples should be necessary hereafter, or in other words, if the saints in glory cannot be restrained from rebellion and apostacy without the spectacle of endless damnation before their eyes, it is certain they cannot be very holy, nor much in love with God and heaven, nor very happy, unless they have the disposition of friends. And I, for one, could never covet either their society or their condition.

21—I admit the force of your argument, par. 25, in favor of the immortality of human and angelic spirits. I am a firm believer in the immortality of man, not as original, but derived and dependent. (See 1 Tim, i. 16.; John xiv. 19.; Acts xvii 28.; 2 Cor. xiii. 4.) And with some of your writings which I have seen on the subject I am well pleased. But you seem to have forgotten that the word *angels* does not necessarily designate either the *nature* or *character*, but frequently the *office* of those beings to whom it is applied, and simply signifies *messengers*, being often applied to men in the flesh as well as to celestial spirits. Your lugging in Matt. xxv. 41., is therefore wholly useless to your cause, unless you can prove four things—1. That the devil and his angels there mentioned are disembodied spirits; 2. that the fire is of endless duration; 3. that they are to remain and be endlessly tormented in it; and 4. that human spirits are to be tormented with them to all eternity. But neither of these being proved, or proveable, your "four-sided argument" is seen to be a sword with four sides, but no edge—it looks four ways, but cuts neither.

22—You ascribe to my "crucible" some powers that it does not possess; nevertheless, I doubt your ability to break it. But you wish to know why it would not have been wiser in Omnipotence to have killed the devil in the beginning, and not suffered him to trouble our world, &c. I will answer by asking two other questions equally as wise. Why did not God create us all adults, without subjecting us to the weaknesses, wants, and sufferings of infancy and childhood? Why did he not place us all in heaven and glory at once, without subjecting us to the imperfections and sufferings of mortal life at all? Now, sir, I have the happiness to believe all these temporary evils will be overruled for final good; and that all that bears the name of evil, including the devil himself, whether personal or impersonal, shall at last be destroyed and succeeded by good, infinite and endless good, far superior to what otherwise would be experienced by the human family. See Heb. ii. 14, 15.; 1 John iii. 8.

In my next, all things concurring, I shall proceed to the consideration of the fourth proposition.

Yours in all kindness,

D. SKINNER.

MR. CAMPBELL TO MR. SKINNER.

No. XX.

BETHANY, Va. March 9th, 1838.

MR. SKINNER:

Sir—LAST night yours of the 26th ult. arrived here after the short passage of ten days. As usual you dilate upon my humor. You figure better as a humorist, than as a logician. As I have to do with you in the latter character, and not in the former, you will please excuse my unceremoniousness in returning such compliments. Your style, if not your temper, is indeed improving; but much as I may sympathize with you, neither your prayers for me, nor your great good humor can justify me in withholding a full exposure of your unenviable posture, and the singular imbecility of your present communication. And yet I could wish that its impotency was its most reprehensible attribute; for if I do

not greatly err, the sequel will show that there may be something more discreditable to your cause than a mere failure in the departments of facts, reason, and evidence.

2. In the first six paragraphs there are but three assertions worthy of a single remark. You say I do *charge* you with making the Saviour say, "These shall go away into temporal punishment." Certainly I do; for with me every thing is either temporal or eternal as respects duration. Do you now deny this! It is, sir, the just sentence of your lately admitted doctrine of antithesis. They must go away into either the one or the other. You say not into endless, consequently into ending; not into eternal, but into temporal punishment. So Paul contrasts when he says, "The things that are seen are temporal, but the things unseen are eternal."

3. In your defence of your theory of punishment, of which we shall speak in its proper place, you confound chastisements and punishments, and quote Paul and the Prophets speaking of God's worshipping people, as though what is said of them is true of fallen angels and wicked men! The words "for our profit" with you apply to all wicked angels and men!

4. The third assertion, "In this discussion," you say, I "have attempted to prove endless punishment merely by the force of *aionics*, and can give no other reason under heaven in favor of endless misery." I merely reply that this is a double error in fact—an assertion as baseless and as truthless as your assumption of *post mortem* purgatorial punishment, as detailed in your standard No. for September, 1836, thankfully received here the other day, (of which in its proper place.) With what regard to truth could you say I "have no other reason under heaven in favor of endless misery"! Such is your *finale* of the two first propositions.

5. You then resume the proof of your first affirmative or the third proposition, and continue for nine paragraphs the attempt to repair its breaches. Your efforts on this proposition have sealed your reputation for all your distinguishing excellencies as a controversialist, and more fully show the reasons why your brethren have put you under the saddle in their team. I must therefore request our readers to read over and over your letter, from par. 7 to par. 15 inclusive, and to ponder diligently what I say upon it.

6. In paragraph 7 you charge me of an *ingenious* and *evasive* course in examining your words indicative of *absolute interminable duration:* for that is the purpose for which you produce them; and yet you do not make a single specification of evasion or ingenuity in the case. I affirm that *time*, *eternity*, and *duration* are substantive ideas; and that but one of your words is ever found in any book applied to the substantive ideas of time, eternity, or duration. This is evasion! This is ingenuity! And what is your affirmation in the proposition, but *that there is a word in human language that signifies duration without end, never applied to the future punishment of the wicked?* This is your proposition. Well, now, where is the ingenuity and the evasion in affirming and proving that five of your words are never used in the sacred scriptures in reference to simple duration at all, whether of time or eternity! Is it evasive to keep to the very terms of your proposition! In all logical truth and propriety every word you have adduced is an evasion of your own proposition; for not one of the terms is found in

the Bible as an epithet of duration. Again, though you enter upon this subject in a mighty bluster about ingenuity and evasion, and with a threatening aspect, what misapplication, or mistatement, or deception have you adduced? Not one: I say again, not one. You even only attempt it in a single instance, and in that you humble your own understanding to the dust.

7. I said in my last that neither *aptharsia* nor *athanasia* is ever applied to God or angels, heaven or happiness. You add, "I am surprised at your recklessness;" and say, "Had you forgotten that the Apostle has said of God, 'Who only hath immortality?'" If you were, indeed, astonished at my recklessness, I am truly so at your assumed stupidity. Why, sir, is it possible that you confound a person's possessions with his attributes of character! Is every item of your property an attribute of your character! or is every adjective applicable to you that is applicable to your property! Should I say of you, 'that you only have a certain mystery,' will that authorize any one to say that I called you a mysterious character, or applied to you the word *mystery!* Do you, sir, apply the word *earth* to the Lord, because you read "The earth is the Lord's"!!! This is the sum total of all your specifications of evasion, ingenuity, recklessness, &c. &c. &c. on my whole exposure of the sophistry of the proof of your third proposition by a class of words not one of which is ever applied to duration, to heaven, or to happiness, in the sacred Scriptures, and, I believe, in no other volume.

8. But you say I concede "that *five* of them embrace the idea of duration." Why did you not quote my words? I said of the whole six—"One of them excepted, the others never but by *implication* import duration." If you thus pervert my words, I cannot wonder at your freedom with the dead Apostles. As in some of them is found the idea of corruption, of distance, (as *aperantos*,) and of mortality, so is the idea of duration found in them. These ideas are just as much in these words as duration; and you might as well say that either they or their contraries indicate absolute corruption, distance, divisibility, or mortality, as that they necessarily signify indefinite duration. Even take their negatives in composition, and I ask, can you say immortal, indivisible, uncorrupt, frontierless, or borderless (*aperantos*) duration! There is no affinity or congruity between such epithets and simple duration. Indissoluble, immortal, incorruptible, &c. apply to things that are compound. Our present life is partly animal, intellectual, spiritual. Our nature is now partly corruptible, divisible, and mortal. Hence such compound terms as immortal, incorruptible, indivisible, &c. are applied to a future state.

9. If you, sir, had looked your Dictionary, you would not have asked me, unless for some of your readers, why *aperantos* refers to space and not to time. Recollect, too, that your proposition is to adduce a word *literally* signifying absolute duration, which the Holy Spirit might have applied to the punishment of the wicked had he wished to have communicated such an idea. Well, then, let us try it; for you have proved the proposition and found such a word. These shall go away into—immortal, incorruptible, indivisible, borderless punishment!!—This is your proof.

10. "Not all of it," you say, "for I gave you the word *aidios*, which

you have mispelled *aeidios* in order to deduce it from *aei*, always; whereas I and other learned men deduce it from *hades*, invisible," &c. Such is your strong proof: for this word *aidios*, you say, is applied to God denoting his absolute eternity. I thanked you thrice for your candor on your producing this word; but, alas for the frailty of your candor! It is all gone. And here is where I think you have sealed your reputation for both learning and candor. It is here, I fear, there is something more reprehensible than sheer imbecility.

11. Sir, is it a fact that you cannot *read* Greek, much less *understand* it! If not, why do you commit yourself in this way and produce the impression upon all scholars that you are wholly destitute of even an elementary knowledge of the language! There is not a Greek scholar on earth that would say I had mispelled *aeidios* when I spelled *aeioon* along side of it to show that both words, *aioon* and *aidios*, sprung from the same root and are formed in the same manner. Please read again my 19th paragraph, and see how I have spelled these words. Open your Greenfield, Parkhurst, Schrevellius, Robertson, Stokius, or any other Greek Lexicon in America, and see whether they do not all spell both words alike and derive them both from one root.

12. Why do you not give the name of some lexicographer that has derived the word *aidios* from *ades?* You say, "There are some respectable critics who suppose it to be derived from *ades*." Why did you not name them? I believe, sir—nay, I am sure, you cannot name one! You will now have to sustain your veracity and your learning at the same time. I pray you, then, give us your respectable critics, chapter and verse—your Dictionary authority.

13. It is as impossible for any one skilled in Greek to imagine that *aidios* comes from *hades*, as it is to derive *eternity* from the word *invisible*. It is, I say, impossible, for five reasons. 1st. The first letter of each bears always a different *spiritus* or mark—*aidios* has the *lenis*, and *adees*, written in English *hadees*, has the *asper*. 2d. There is no i in *hadees*, and there is an i in *aidios* with a syneresis always over it. 3d. In *hades* there is the long *e*, written double *ee*, which is not in *aidios*. 4th. They are both *compound* derivative words, and the one cannot be derived from the other. They are just of as different families as the word *endless* and the word *invisible*. How in the name of reason, sir, can you derive absolute eternity from the word invisible! And in the 5th place, all Dictionaries in the world, certainly all that I have seen, derive *aidios* and *aioon* from *aei*.

14. Mr. Skinner, your pretensions to Greek literature and a critical knowledge of those words concerning which you have scraped together from other smatterers such a farago, is forever gone. I suspected it on several occasions before—as when you introduced *kolasis* you always write it in the wrong case, besides other blunders which a *scholar* could not make; but I was determined to give you cord enough—and now, sir, see how you swing.

15. You have now finished the controversy on the philology of Universalism, as I before said, in favor of the truth, far beyond all that I expected. You have said that *aidios* is that word which signifies absolute endless duration; that had it been prefixed to punishment, it would have made it absolutely endless and interminable. In thus deciding you have refuted yourself and all your efforts to explain away both *aei*

and *aeioon;* for it is incontrovertibly certain that *aeidios* derives all its endless duration from *aei*, and that *aioonios* and *aidios* are branches from the same root.

16. You have then, sir, sustained my proof of the first two propositions, by sealing my facts and reasonings upon those long disputed words; and you have in another way established all my positions in contending for the absolute eternity indicated by this word; for it is applied to the punishment of the wicked and to God, and to nothing else in the Bible. *The everlasting chains of darkness* have now, in your plastic hands, been converted into God's purposes; but this still helps the truth; for all his purposes are eternal and immutable! You now appear to have lost your sagacity at every point: for you add, par. 11, by my admitting this word to mean endless duration, I have swallowed the naked hook—(what stupidity!) and sustained your third proposition! How can this be, inasmuch as this very word is applied to the chains of darkness or prison that confines wicked angels—a prison which, while it holds them fast to the day of "eternal judgment," secures them for ever.

17. It is not my province here to descant upon all your wayward fancies—nor is it necessary. But surely your honorable allusion to the eternal counsels of God, under the appropriate imagery of "the chains of darkness," will secure to you some distinction amongst your brethren. But I shall hasten to your ten weighty arguments begun to be examined in my last letter. Your effort at philosophy—your defence of your first argument on the uselessness of endless punishment, seems to be, that because we can see the usefulness of some evils, and cannot see the usefulness of endless punishment, therefore it is useless. Of this logic we shall have occasion to speak more fully; but first we shall finish our begun review of your philosophy.

18. You assert that eternal punishment is "*pernicious*" to the whole universe. "It must be pernicious to the happiness of *saints*, *angels*, and all benevolent beings that know it." It exhibits too, in the "*Father of all* the spirit of infinite malignity and revenge insatiable." So you affirm—and that is your proof. *Query*—Is the present punishment of sin and your "future punishment" *pernicious* to the happiness of saints and angels and all benevolent beings who now know it or shall hereafter know it? You dare not say it is. How then can you affirm that the mere *continuance* or increase of it will be so? If *temporal* reasons and causes justify your present and future punishment, may not eternal reasons and causes justify an increase and continuance of it for ever? How far you and the heavenly hosts differ on the subject of divine punishment for sins, and how differently you and they conceive of condign and suitable judgment, may be learned from the beginning of the 19th chapter of the Apocalypse. You regard it as an exhibition of 'infinite malignity and insatiable revenge;' while they sing as follows: "Alleluia! Salvation, and glory, and honor, and power to the Lord our God! True and righteous are his judgments, [punishments;] for he has punished the Great Whore that did corrupt the earth with her fornication, and has avenged the blood of his servants at her hand. And again they said, Alleluia! and the smoke of her torment rose up *for ever and ever.*" Thus, sir, you see how far you and the heavenly intelligences differ about this *pernicious* thing.

19. But you say it is *dishonorable* to God also. It supposes that he *could* not or *would* not prevent it. If there be any sense in this, of which I am very doubtful, your admissions dishonor God infinitely more. You admit that sin exists, and sin is the cause of punishment. Now God *could* not or *would* not, as respects past, present, and future punishment, prevent sin.

20. You assert also that future punishment is opposed to the *benevolence*, *mercy*, *wisdom*, *power*, and *justice* of God These are your 4th, 5th, 6th, 7th, and eighth weighty arguments. It is as easy to transfix these five weighty arguments with one shaft, at one time, as to take them in single file: for they all rest upon a common fallacy. Sin and present sufferings are as much opposed to these perfections of God, on your own reasoning, as endless punishment. The whole creation groaneth and travaileth in pain in consequence of the permission of moral evil. Whenever you reconcile this to infinite benevolence, mercy, wisdom, power, and justice, I will by your own arguments reconcile eternal punishment to all the same perfections of the Deity. For if you assume that the end in view justifies the permission of the endurance of moral evil, with all its pains and agonies, for seven or ten thousand years; I have only to assume that similar or greater ends in view may justify perpetual suffering and punishment. The *principle* is the same. The difference is only in *degrees*. If the Creator could have created and blessed moral agents without sin or punishment, would he not have done it? And if this has hitherto been impossible, on what principle or fact in philosophy can any one infer that it may at some future period be possible!

21. To my mind, sir, there is no argument, no sense, no philosophy in your ten arguments. God cannot do every thing that he has power to do. or that he has mercy to do. He can only do what all his perfections, guided by infinite and eternal wisdom, say is consistent with his whole nature. He can show mercy, and he can punish sin; but he cannot do the one or the other in any way that is not in unison with all his perfections. Well, now, God is immutable in all his excellencies. Yet he permits sin, punishment, and death; and who can say that what is now may not hereafter be; and that what is just and right and benevolent in time, may not be just and right and benevolent to eternity!

22. Your theory, sir, is the most baseless conceit in the universe. It has not a single fact nor argument to support it. It is the superlative of the weak and beggarly elements of assumption. Your hypothesis is without fact, without philosophy, without analogy, as well as without Bible authority.———Let us take a parable from the brutal creation. Look at yonder boundless plain: see how many beasts of burden, sheep, cattle, and domestic animals of every species are oppressed and tortured by human hands, or by a thousand accidents. Add to these all the wild beasts of every species that have been lacerated, torn, and bruised by one another. See the millions of birds, beasts, and reptiles —not to invade the inhabitants of rivers, lakes, seas, oceans, the *animalculæ* that people every thing that grows. Hear, sir, the myriads of groans, shrieks, and agonies that rend the heavens and melt the stony heart of man. Who could endure for a single day to look on all the writhings, wrestings, distortions, convolutions of this congregated mass of sinless sufferers! Who, sir, could endure to hear and see so much

misery for an hour without melting into sympathy! And do you not believe that God, who is infinite in mercy and benevolence, whose goodness is boundless and unsearchable, has had all this groaning and travailing creation before his mind, not only for six thousand years, but from the dateless records of a past eternity, and that in full sight of it he called all those beings into existence, and permitted these sufferings for reasons to man or angel, perhaps, for ever inscrutable; but to his mind perfectly wise, just, benevolent, and merciful in reference to a boundless whole, an infinite system, which his eye alone surveys and understands. I ask you then, sir, to show how you can reconcile this with your *idealism*, your *a-priori* reasonings, your hypothetical divinity? If God, in all his power, wisdom, justice, mercy, and benevolence, did give birth to such a system and allot such sufferings to sinless and unsinning brutes; may he not, I ask, for ever punish wicked men and spirits, by whose rebellion all these miseries, groans, and agonies have diffused themselves over the face of animated nature, and cast at least a temporary gloom over universal being.

23. If farther evidence be yet wanting in demonstration of the quicksands on which your temple of reason stands, I would inquire whether from your own reasonings on the power, wisdom, goodness, justice, benevolence, and compassion of the Creator, could you fling yourself back before sin and sorrow were conceived or born, you could have expected or inferred from all the perfections of the Deity that he could possibly have originated such a mixed system of good and evil as now obtains, as far as known to us through the whole rational creation? From what attribute or excellency of the Almighty Father could you, before the event of sin and punishment occurred, have inferred the probability of the catastrophes of angels and men? I am bold to say, sir, you never could, from any premises or *a-priori* reasonings in reach of human faculties, have anticipated such events. How then, sir, let me compassionately and benevolently ask you, dare you, from the empty storehouses of your ephemeral experience, memory, and reason—from your little horizon—from the deep valley covered with the mists of multifarious ignorance in which you stand, presume to say that a state of endless misery for wicked agents is useless, pernicious, dishonorable to God, malevolent, unmerciful, unwise unjust, and impotent on the part of God; when, upon your own philosophy, present sin and suffering—nay, the origination of a mixed system of good and evil, is equally to be reprobated as useless, pernicious, dishonorable, &c.?

24. But to cap your climax of unfounded reasoning, you add that the eternal punishment of wicked men is contrary to the veracity of God. This is your ninth weighty argument. Your proof!—You say, "For he has declared that *he will not contend forever*, nor be *always* wroth, [with a certain people I trow,] and that he will not cast off *for ever*." I thank you for this proof; for it proves that when you please *for ever* and *always*, your *aei* and *aion*, do signify *endless*. Your only proof for this weighty argument is a positive disproof of all your reasonings upon *aei* and *aioon;* for here you rely upon it three times as certainly intimating *without end*. God, you say, will not contend—*without end*, or for ever!!! Never was there on earth a system more suicidal than your Universalism. It is *always* knocking out its own brains upon its own reasonings and upon its own verbal criticisms. It will not wait for the sentence of the law.

25. Your tenth argument is the whole Bible—the voice of all revelation! Eternal punishment of the devil and his angels, and wicked men, is contrary to the voice of revelation. If this be so, your nine arguments were foolishness, yourself being judge. They are no part of revelation. You have given us nine arguments, and then the voice of all revelation! What a logician! Your tenth supersedes the nine, and dooms them not to be a part of the voice of revelation. Lest I should seem to sport with your frailties, or rather those of your system, I shall hear you once more, as you promise, on the fourth proposition.

Controversially yours,

A. CAMPBELL.

LETTERS TO ENGLAND—*No. VIII.*

BETHANY, March 15, 1838.

MR. J. WALLIS:

My dear Sir—IN my second letter I think it was observed that *reformation*, as plead by us, consists of three chapters—the reformation of sinners, of Christians, and of religious institutions. I shall close my rather desultory remarks on the first chapter in the present letter. A few hints have been suggested on the manner in which the Scriptures ought to be quoted in proving and illustrating any point of faith or duty. We shall now attend to the *manner* in which the gospel proclamation should be tendered to an audience. Of the manner of truth in general, as contradistinguished from the manner of error, we have said something; but in reference to the particular point now before us we have not yet written.

The present question is, *How should the preacher apply his discourse to his audience at the close of it?* The Christian preacher seldom finishes his addresses to sinners by proving the gospel to be true. This is the first part of his course. To prove that the gospel is a *faithful saying*, or a true report, is certainly the first point; to prove that *it is worthy of all reception* is the second point; and to press the immediate acceptance of it upon an audience, is the third and last point of a preacher's duty. This is the most important, and it is the most difficult and delicate point of the three. To address Jews or Pagans, such as those spoken to by the Apostles, would be comparatively an easy and a straight forward course; but appropriately to address those mongrel races of modern times, part Jews, part Pagans, and part Christians:—to convert such people from error to truth—from theory to practice—from disobedience to obedience—from Satan to Christ—*this* is the work that requires the wisdom of a Paul and the eloquence of an Apollos.

To disabuse them of all their mistakes and prejudices—to

prepare their minds for a candid and faithful hearing, is an essential, though but a prefatory work: for so long as persons mistake both their own state and character, they cannot be set right in any great point of Christian holiness and righteousness. It is therefore essential that our hearers should be undeceived in that peculiar species of error under which they may have been educated. These are too numerous and various for our immediate specification, but they may be generalized under a few heads. Two or three of these most common and fatal errors merit our special attention:—First, the erroneous impression that our hereditary or accidental proximity to the Christian institution—such as our being born in a Christian country, within the pale of a reputable and orthodox profession, and of a religious and moral parentage, distinguish either our state or character, as respects justification before God, from that of a Jew, an Infidel, or a Pagan. Second, that an assent to the truth of the history of Christ, without a cordial reception of him as our Prophet, Priest, and King, and a believing and unreserved submission to him in the stipulated ordinances of the gospel, is accounted to us for justification. Third, that after such a full persuasion of the gospel facts, the promises and the precepts of Christ, and our need of his institution as it is opened to us by the Apostles, we must still wait for some other preparation of heart—some other mysterious drawings of the Holy Spirit, to predispose or enable us to obey him or cast ourselves upon his faithfulness and love, before we put him on by an immersion into his death and resurrection into his life.

These very common mistakes in their various branchings and bearings must be exposed and corrected, and prompt and immediate submission to Christ's authority and commandments enforced upon all persons who acknowledge the divine person and mission of Jesus of Nazareth as the author of an eternal salvation to all who obey him.

Now the cardinal error of the popular proclamation of the gospel, is, that it usually ends in a boisterous and unmeaning appeal to the passions; or in a few very pleasing generalities, that leave a thousand doors open for the retreat of the hearers from the positive and express commandments of Jesus; or in such an ideal, mental, mystic closing in with the offers of Christ, as leaves our personal obedience to the gospel, or our immediate submission to its renovating institutions as unnecessary, inexpedient, and ceremonious.

Under this system persons come and go a thousand times to hear the gospel, without an opportunity of knowing whether they truly believe it, by promptly obeying it in the form of a command. In ancient times no one left the Apostles' preaching ignorant

whether he believed or disbelieved it. Indeed, the persons in attendance generally knew who did and who did not believe it; hence Luke says on one occasion, "Some believed the things that were spoken, and some believed them not;" and on another, "As many as were ordained to [or determined for] eternal life believed." If asked how this was known to themselves and others, we answer, Because a public confession of their faith and an immediate baptism declared the secret of what had passed in their hearts during the speech of the primitive preacher.

An opportunity, then, on all occasions when the gospel is preached, ought to be afforded to all convinced of its truth, for their immediate acknowledgment of Christ; nay, in the present day, that class of persons who occasionally attend the proclamation of the word, and submit not to its guidance, ought to be so pressed with its evidences and authority, and their own danger, as to leave them no other excuse except that it is not true; in other words, to resolve their disobedience into a naked and unambiguous rejection or disbelief of the testimony of God.

I do not think that this ought to be done in every discourse, nor until the premises are fully stated, illustrated, and opened to the understanding of the auditors; but when this has been accomplished, it becomes our duty to press the subject, until all who hear it shall have an opportunity to say, by their conduct, they will or they will not obey him.

Meetings of some days' continuance in one place, or a series of discourses, opening and alleging the original gospel and its institutions, are in exact conformity to the apostolic plans; for they visited certain cities, and "fully preached" the gospel to them, "separating the disciples" from the multitude, or those who confessed the Lord into companies, called "churches." They then taught them how to obey in every thing.

There is no possibility of improving upon their plans. And in all matters the most minute, *where the circumstances are at all analogous*, we ought to adopt their expedients in preference to all others. The "ministration of the Spirit," or Gospel, was committed to them, and they were "able ministers of the New Institution," and of course our teachers in all things connected with Christianity.

The human heart is the same; the gospel is the same; the kingdom of Christ the same; the world is still enmity against God; the preaching of the cross is yet foolishness with the sons of the old philosophers. The preaching of the gospel to those ignorant of it ought, therefore, to be now as it was at the beginning. The ordination of Christ is still that the gospel, the same gospel, should be preached; and that they who, as evangelists, devote their whole life to it, ought to live in it and of it, and earnestly

and assiduously labor in the word for the conversion of the world.

Some may think that a great importunacy is unbecoming and unnecessary—that the simple statement of the truth is all-sufficient, without any great ardor or zeal on the part of the proclaimer. But Jesus said, "Compel them to come in;" and Peter, on Pentecost, in addition to all that is written of his discourse, which was importunate enough, is said to have "testified and exhorted *with many other words*, saying, Save yourselves from this untoward generation." Paul also, at Antioch in Pisidia, concludes his speech in these words: "Beware lest that come upon you which is written in the Prophets—Behold, you despisers, and wonder, and perish! for I work a work in your days which you shall in no wise believe though any one declare it you."

A cold, careless, and rather indifferent manner in urging upon men the value and excellence of the gospel, and its claims upon their immediate submission to it, is rather a proof that the speaker does not himself believe it, and that he is destitute of that sympathy and benevolence which the gospel inspires, than that he realizes the meaning of his own profession or is actuated by that spirit which caused the Saviour to weep over Jerusalem and to lay down his life in the great and benevolent cause of human redemption.

Most sincerely and affectionately in the gospel yours,

A. CAMPBELL.

THE RELIGIOUS HERALD, AND WATT'S DEBATE WITH DR. THOMAS.

We informed our readers that a communication from Mr. Watt, touching the Hebrew part of his debate with Dr. Thomas, had been forwarded to us and returned. We do not allow ourselves to cherish any unkind feeling towards any person living, nor a disposition to triumph over a fallen antagonist, and therefore we do not think it right to *appear* to others as though we had such a feeling or disposition towards Dr. Thomas. On this account alone we sent back the very interesting and amusing document above alluded to.

But Mr. Sands, Editor of the *Religious Herald*, has printed it, and accompanied it with a few of his gentle and courteous reprimands. If in the ranks of the Baptist communities in which I think I have many brethren, honorable and pious men, whom I both love and esteem, though they have, through mistake and the perversity of a few interested individuals, used me unrighteously: I say, if in the ranks of the Baptist community there is any one spirit of pure unmingled gall and bitterness towards myself, it is the aforesaid Mr. Sands, Editor of the Religious Herald. He has done himself great injustice during a long series of ignoble, mean, and perverse, though impotent opposition, rather misrepresentation—if such be not the type of his feelings to us. To his own Master, however, he must yet give account.

The following extract from his preamble contains some things certainly false and apparently malicious:—

"The connexion betwixt the two is now at an end, and they are at open war. Mr. C. has issued his bull of excommunication, as the Dr. terms the decree, and he is no longer an orthodox reformer. Having withdrawn, or been severed from the Baptist churches, the

Campbellites are undergoing, in many parts of this state, a second purgation. A large majority still adhere to Mr. C. Some occupy a neutral position, and a small body adhere, like oysters to the rock, to their infallible leader, the learned Doctor. These have acquired the distinguished appellative of Thomasites.

"The poisoned chalice has returned to Mr. C's own lips. When it was found necessary for the peace and safety of our churches to separate the reformers from amongst us, we were assailed as bigots and persecutors, and every opprobrious epithet which our language could furnish, was freely bestowed on us by Mr. C. and his friends. He then contended manfully for liberty of conscience and freedom of opinion: now he finds himself compelled to adopt the opposite course, and to renounce fellowship with the Doctor and his adherents. The arguments we used to justify the measures we adopted, are employed by him against his former associate. We do think that Dr. T's opinions are highly erroneous, and that he justly deserved to be discarded, but the exclusion comes with an especial ill grace from Mr. C. If Dr. T. would take the trouble to look into the Harbinger, during the years 1832 and 1833, he might adduce Campbell *vs.* Campbell, with good effect. He would find Mr. C's present arguments employed against him by the regular Baptists, and his defence would supply the Doctor with very plausible reasons to confute Mr. C's new views. He has now done the very thing for which the regular Baptists were so bitterly anathematized. He ought, as a candid man, to make us the *amende honorable*. We will not charge him with exhibiting a persecuting spirit, but even he must admit that stronger reasons existed for our course than he can plead in behalf of his. In the Baptist church there were certain fundamental principles adopted as the basis of the faith of those who entered it. In the system of Mr. C every thing was vague and conjectural. No two of his disciples thought or acted alike, and therefore a greater latitude of difference ought to have been exhibited.

"We think these continual schisms ought to lead Mr. C. to a careful examination of his course. There must certainly be some radical, incurable defect in a system which produces such untoward results. It would afford us sincere pleasure to see him employing his talents to the furtherance of that gospel, of which we cannot help believing he is a perverter—the blind leader of the blind"

In the first place, I have never issued a decree or bull of excommunication against Dr. Thomas. My words are—"It therefore belongs to the church of which Dr. Thomas is a member, to consider whether his case is not of the same genus with that of Hymeneus and Philetus, 2 Tim. ii. 16, 17, and then for sister churches to act upon their approbation or disapprobation of her decision of this question." This is the terrible decree and bull of excommunication! Read it, page 513, vol. 1, new series. So that if a certain matter is referred for examination to a church or churches, it is a decree—a bull of excommunication! Was there ever a greater perversion—a more gross or perverse misrepresentation than this!!

I have done no more than refer this matter to a church. Is this parallel, or of the same genus, with the Dover Decrees! Reason, truth, shame, whither have you fled! Then, indeed, is excommunication without a hearing and on false allegata of the same import with a reference for examination. From what church has Alexander Campbell excluded Dr. Thomas? But from what churches did some individuals among the Baptists exclude certain brethren without trial, without a hearing, without the examination of a single specification? Yes, it is written, and will go down to posterity, that six ministers and many brethren were, by the decree of the Dover Association of October, 1832, excommunicated from the Baptist church without a single specification and proof, farther than the vague imputation of "promoting controversy and discord under the specious name of Reformers."

Thus it is written on the books of the Dover Decrees, and thus it is written in the book of God's remembrance, and on the pages of the Millennial Harbinger, vol. 3, page 572. I have nothing then to concede in the case before us—no *amende* to make. I have never done what the Regular Baptists have done in the case before us, and I think never will. I believe a large majority of the intelligent among them are now ashamed of it, and would be glad that this decree were expunged from their records, yet have they not courage to move in the matter.

We never thought that persons and communities might not be excluded for good reasons—for denying the faith, or for unrighteous or unholy conduct. Has the Religious Herald no more sense than to think that if we oppose and exclude a man for extortion, bargain-breaking, or denying the faith, we justify the Dover Decrees in excluding (themselves being judges) some of the most godly and excellent men in Virginia, because they

thought and said that reformation was necessary!! What inconsistency or hypocrisy! "The arguments we used to justify the measures we adopted," says Mr. Religious Herald, "are employed by him [myself] against his former associate"! This I simply say is not fact. It is as false as "no two of his disciples thought or acted alike"—as false as "these continued schisms ought to lead Mr. C." &c. There are no 'continued schisms;' and if there were, it would no more lead us to doubt our foundation—the Bible alone—than all the parties in Protestant Christendom prove the infallibility of the Pope. "There must be," says Mr. Sands, if there be one grain of sense in his head—"there must certainly be some radical incurable defect in Protestantism; or rather in the Regular Baptist system, which produces such untoward results." "It would afford us sincere pleasure to see Mr. Sands mend his manners, repent of his many glaring sins against us; undo, as far as he can, the evils he has done the truth, and cease to be a perverter of the right ways of the Lord—a blind leader of the blind."

There is, however, one truth and a half in the above extracts; and I would not slander Satan himself. It is true that I have declared for myself, (which every freeman and Christian under heaven has a right to do,) and for myself only, that I have no fellowship with Dr. Thomas in his present course, nor with his views; and that I would not have the public understand that we are fellow-laborers in the same cause. This my relations to Christian community, my friends, and my opponents too, made both necessary and expedient. I am no Sadducee, nor mongrel Sadducee, and I wish the world to know that I am not. I believe in angels, spirits, and a resurrection of all the dead—the just and the unjust. That Dr. Thomas has departed from the faith in this matter I doubt not, any more than I doubt the resurrection of Jesus from the dead. And this being my conviction, I can no more commune with him, *if every thing else were right*, than with the Pope.—We are not of one faith; and no man, nor set of men under the broad heavens, can either cajole, hoax, or denounce me into acquiescence with such gross assumptions under the name of liberality or illiberality, liberty or no liberty of discussion. But I compel no man nor church to exclude him. Yet if I did say to any church that it ought to excommunicate him for the reasons and evidences of apostacy and schismatism which he has given, Mr. Sands himself could not show that in this there was any resemblance to the case he has adduced. This, however, I have not said.

I said there was also a *half truth* in the extracts given. It is not that a small body exclusively adhere to the Doctor, as the words of Mr. Sands would have us think. It may, however, yet be true; but we know of no person who thus adheres to Dr. Thomas—nor is it that some occupy a neutral position as a third party. This is also untrue, as far as has ever been reported here. But the half truth is, "They [Dr. T. and myself] are at open war;" but Dr. Thomas is opposing not only my individual views, but the cause of reformation and the people who advocate it, by giving one-sided representations of things, withholding whatever is favorable and publishing whatever is unfavorable to the cause, prejudicing the public ear as far as he can under the guise of a sort of friendship for the cause, undermining and opposing much that the brethren every where believe, esteem, and delight in;—such as their psalmody, prayer in public assemblies along with the proclamation of the word—ascribing the great ingatherings and additions to the churches as the result of singing rather than of preaching, &c. &c.—creating doubts, pulling down every thing, withering all piety and true devotion, and building up nothing except his new theory of man. This much truth is in the allegation above quoted—and for even this much Mr. Sands is to be credited. The Doctor now calculates on building up a party by opposing me, as all his writings now indicate, and very probably this notice will serve as oil to his lamp for some two or three moons.

My essay on our Lord's refutation of Sadduceeism is withholden at this time, from the confirmed and oft repeated indications on the part of the Doctor, to build up an interest for himself on the merits of his continued opposition to me. I am sure he cannot write for my conviction on these subjects. The more he writes the less faith I have in him; and he has now almost forced the universal conviction that he and I are never again to labor in the same field.

☞ Should Mr. Sands lay these remarks before his readers, on a subject in which he has implicated me, it will, I confess, be an act of justice of which I do not think him capable. A. C.

THE CHURCH OF PAINESVILLE AND DR. THOMAS.

THE *Church of Painesville*, supposing themselves to be the community whose duty I alleged it might be to consider whether the doctrines of Dr. Thomas, who now resides in their bounds, were not of the same *genus* with those of Hymeneus and Philetus, have decided that they are not *identical!* They have mistaken both the tribunal and the question. Dr. Thomas has never obtained a letter of recommendation from the church in Richmond, of which he was once an Elder, and it is confidently alleged that the Doctor lived too long at Richmond to obtain a letter from that church.

I have said they have also mistaken the question. The question was not whether the cases were *identical*, but whether they were of "the same *genus*" or kind. Dr. Thomas, they say, believes that all the dead *who hear the gospel* shall be raised; but Hymeneus and Philetus "denied that there was to be any resurrection hereafter." It is alleged that the Doctor's theory and that of Hymeneus and Philetus are different; and the conclusion taught by the one is that some of the dead, and by the other that none of the dead shall be raised. They both then agree in the conclusion that there shall be no future resurrection of all the dead.

But the Painesville church say, "We do not therefore see how the two cases can be *identified*." We never could have raised a question to that effect, because that would be to make all the cases of discipline in the New Testament void of meaning to us; for we cannot now find any case *identical* with those written in that book, and therefore to have put such a question would be to say that we are only to exercise discipline on cases identical with those in the New Testament!

But the congregation at Painesville, or such of them as concurred in the aforesaid adjudication, never once thought of the main question of Sadduceeism involved in the case of Hymeneus and Philetus. Those who spiritualized away the resurrection into some past renovation, such as the commencement of the Christian dispensation, did this because of Sadduceeism, or a denial of human spirits; for the truth is, as can be amply shown from Jewish, Christian, and philosophic antiquities, that the denial of a resurrection of the body has always been the effect of a denial of human spirits, as in the present case, or of a future life. But as they are not the tribunal referred to, and have not taken up the question referred, I have no reason nor disposition to descant upon their free-will offering in the case. A. C.

THE SENATORIAL GOVERNMENT.

"THE functions of the elders," it appears to our brother R. L., "must all be exercised in the face of the congregation. I have," continues he, "looked in vain through God's word to find any warrant for private teaching and visiting as part of an elder's duty." Yet our brother admits that Paul taught from house to house; but thinks that this was because "he was divinely inspired and commissioned for the purpose." The reader will again read him on page 63.

We have always thought that much good may be effected by the visitations of the elders of a congregation; and our own observation and experience confirm our reasonings in favor of that practice—provided only, these visits are of a godly sort. There are, indeed, families under so good a domestic religious government as to be insusceptible

of much benefit from any oral instructions which might be tendered in this way. The number of such families is not, however, very great. Parents and children are often edified and refreshed by the godly communications of such aged and exemplary characters as Paul has commended to the episcopacy of the church.

There are also, it must be confessed, some elders whose conversation is not so generally heavenly and spiritual as to minister much grace to the hearers. They are themselves too much devoted to the things that are sensible and temporal to be eminently useful in this way. Their visits are rather injurious than beneficial to the families of their charge. Still I must differ from our correspondent in the conclusions to which he has been compelled. Paul certainly intended his narrative to the elders of Ephesus to be not merely instructive, but exemplary. He introduced his behaviour thus;—"You know how I have been conversant among you all the time, from the first day in which I entered Asia—not neglecting to teach you publicly and privately," (or from house to house.) "Therefore take heed to yourselves and to the whole flock over which the Holy Spirit has constituted you overseers—feed the flock," &c. It would appear as if the Apostle intended that the senate of Ephesus should be induced by his narrative to follow his example as much in visiting and teaching from house to house, as in other respects.

We cannot attribute this conduct to inspiration, or a special charge given the Apostles. There is nothing in it of an extraordinary or supernatural character. It seems to be most natural and rational. They pursued this plan in all their ministrations. As early as Acts v. 42. we are told that "daily in the temple, *and in every house*, they ceased not to *teach* and *preach* Jesus Christ." The Master himself set them the example: he taught from house to house. And when he sent out the Seventy Evangelists to announce the coming reign, he gave them in charge cities, villages, and houses; instructions for the salutation of the families which they visited, both on their entrance and departure. It appears to me no system of instruction would be perfect as to means and opportunities, that excluded or neglected the social hearth and the family fire-side. We that daily labor in the word and teaching, know that much of the little good that we do, is done in social conversation and in private interviews; and that it is impossible in this our duty to feed the flock of Christ, and to watch over them as faithful shepherds, if we are entire strangers to their household governments and their means of family and social improvement and education. We admit that there are many families that do not need such aids; but there are many that do. And as in the times of plagues and pestilences, in order to have the more filthy dwellings cleansed, the rich and more splendid edifices ought to be examined, that the humble poor and the more wretched may not feel themselves degraded; so that much good may accrue to those who need it most, it is expedient that all be occasionally visited. So we reason, and so we would act on proper occasions; but if any brother thought it an intrusion on his premises, and we had reason to think he neither needed nor desired our visits, we should save our time and give a larger portion of it where it might be both more needed and more acceptable.

It would appear that our correspondent, aware that power is cumulative and dangerous to liberty civil and ecclesiastic; and alarmed at

the bold and almost peerless assumptions of haughty ecclesiastics and lordly pontiffs, is almost morbidly sensitive about the discharge of the necessary duties of the senate or eldership of a Christian congregation, lest they should become lords over God's heritage, rather than the humble servants of his people. It is evident from Peter's saying that the bishops should not be "*lords over God's heritage*," nor take the oversight of the flock "for the sake of filthy lucre," that both power and emolument were anciently attached to the office, so that the temptation to lordly power and filthy lucre was an accompaniment of it.

Now whenever we divest the office of this temptation we have got a new office unknown to Peter. Whenever a congregation says the elders shall have no chance of loving power or filthy lucre because of its having lopped off these appendages from their office, it has become wiser than Paul, more ingenious than Peter, and, I fear, more prudent than the Founder of the Christian Institution. So long as the whole diocess of a plurality of elders is but one single congregation, I do not think we should be so much alarmed at the power of their office as to manacle and fetter them by any bye-laws of our own invention: for in so doing there is even yet some danger of the sin of Korah, Dathan, and Abiram—at least in the opinion of the Apostle Jude.

A. C.

P. S. A second communication from R. L. has been received, and shall be attended to in our next. A. C.

QUERIES ANSWERED.

The following Queries were proposed in our last:—

1. "WHETHER had we better, to save from the error of their way, treat as aliens, all unbaptized persons, or acknowledge them as worshippers of the true God, and as a kind of half-way Christians?"—M. W Jan 1838.

2. "Ought Christians to pray with any with whom they would not commune in all *religious* or Christian Institutions?"—Dr. J.

3. "What is a church to do when its Elders leave them on the Lord's day and go to other meetings among the sects?"—Mrs. T.

Answer to Query 1st.—We have no half-way Christians in fact, though we have many in practice. If turning away from a professor ignorant and prejudiced, or if telling him that we regarded him as no better than a heathen man or a publican, and would neither sing, nor pray, nor worship God in his presence, would propitiate his ears and give us access to his heart, and tend to his illumination, one might hazard it; but such a course only obtains for him that does it unqualified reprobation as a proud self-righteous Pharisee, and forever nullifies his efforts to gain a favorable audience—without which he can do nothing. Besides, we are to treat all men with respect, and give them full credit for all they possess, and without flattering them into a system of self-deception; like Paul, we should to the Jew become a Jew, and to the Greek become a Greek: yea, become all things to all men, *without conceding the truth*, that we might gain men to Christ. There are many good men, of large intelligence, possessed of many Christian virtues, who are not immersed; and who, though not constitutional citizens of his kingdom, would lay down their lives for Christ. These ought to have credit for all they possess; and as Priscilla and Aquila took Apollos (who, though an eloquent man and mighty in the scriptures, knew only the baptism of John,) and instructed him better; so ought we when such persons come in our way. Now many excellent persons there are in our day standing to the kingdom of Jesus just as Apollos stood before he heard these gifted disciples teach the way of the Lord more perfectly.

Answer to Query 2d.—Christians may pray with all persons who wish to pray through the Mediator; and none else will ask them to pray. Prayer is not a Christian institution any more than singing psalms. They prayed and sang praises under all dispensations.—But they did not observe any of the peculiar institutions of Christ's kingdom in the first or second ages of the world. Now as *Christians*, we can only commune with Christians in Christian institutions; but as religious men, we may perform any act of religion with religious men that is common to all dispensations. Hence both Jesus and Paul prayed and gave thanks in the promiscuous companies which flocked around them without asking any questions for conscience sake. John iv. 22., Acts xxi. 6., 1 Tim. ii. 8., John xi. 41, 42., John xii. 27-28.

We are indeed under obligations to pray "for all men," and to "pray *every where*," "with all prayer and supplication;" and as our Lord addressed his Father in the presence of the thousands whom he fed and to whom he preached, and prayed even for his enemies; surely so ought we do as his disciples and followers!

Answer to Query 3d.—Appoint new Elders. Whenever the shepherds abandon their flocks, it is high time they were put into other hands. I do not know how such persons can watch for the souls of their flock, or give a good account of themselves when the King of kings comes.

The 4th Question, for want of room, and because of extensive bearings, is laid over.

A. C.

News from the Churches.

CINCINNATI, February 28, 1838.

My dear Brother,

I HAVE been residing in this city with my family since November last, and have been constantly engaged in building up the cause of Christ in this place, and not without some encouraging success. Some fourteen or fifteen, notwithstanding the inclemency of the winter months, have obeyed the Lord; and some twenty or thirty have united with us from different congregations. Our prospects as a congregation are good, and in many respects improving; so that in the course of time she will exert a happy influence over these parts, as I think, on an extensive scale. It is our design to *sound* out the word of the Lord from the Sycamore congregation to all around us. This has been done already in part, and we wish that it may be effected on a much larger scale. Already a colony of disciples, before I came here, has been formed over the river, two miles below the city, by the labors of some of the brethren. We have also made a stand up the river, on this side, at Fulton, in the suburbs of the city, and are making arrangements to call the people out on the first day in the neighborhood of brother Daniel Gano's, and also in the lower end of the city, just below the Roman Catholic establishment. I am also engaged in delivering a course of lectures in George street, in the upper room of a large engine house, which has been well attended, and from which some fruit has been reaped. We are desirous to consecrate all the available talent and influence of the congregation to the promotion of the common cause; and if the brethren will be actuated by a patient, zealous, and courageous spirit, they, under the blessing of God, will accomplish much for the Lord; and by constant exercise of their speaking gifts will not fail of making themselves useful and profitable laborers in the vineyard of the Lord.

JAMES CHALLEN.

ADAMSVILLE, Ten. February 7, 1838.

On the first Lord's day in January I immersed one; on Monday after the second Lord's day in the same month six others were immersed—making in all seven who have been

immersed into Christ since I last wrote you. The congregation in this vicinity is doing well, and the brethren and sisters are punctual in their attendance at the Lord's house on the first day of every week to celebrate the supper of the Lord.——I have labored in this country for almost four years, having no help of consequence, except the transient brethren who sometimes call with us.——I have abundant reasons to thank, praise, and give glory to God for his blessings, and especially for the help and support I find in brother Andrews and our older brother John Kendrick, who also labors in the word and teaching.

J. H. DUNN.

ADAMSVILLE, Ten., February 12, 1838.

We have had another meeting since I wrote you; at the close of which ten persons were added to the church, including six of those mentioned in my letter of the 7th instant. We number near sixty at this time—all in peace and love—bearing one anothers burthens, and so fulfilling the law of Christ. I have travelled through various parts of this state and Kentucky, and must say, that I never have seen a congregation exhibit more unanimity and gospel order.

J. H. DUNN.

NORTH MIDDLETOWN, Ky., February 26, 1838.

Dear brother Campbell,

We have had the most interesting meeting at this place that was ever witnessed in the Western Country. The meeting continued for fourteen days, during which time one hundred and eighty-three made the good confession that "Jesus was the Messiah the Son of God," and were immersed into his name for the remission of sins. Among the number there were a few from the Baptists, Methodists, and Presbyterians. Perhaps on no occasion was the power of the truth more manifested than on this. The most intense interest was exhibited by all classes of society from the commencement of the meeting to the close, which was on this day, when twelve came forward and made the good confession; and we have but little doubt, had it been practicable to have continued the meeting for a week longer, that as many more would have been added to the congregation.

Our beloved brother John T. Johnson was the principal speaker, assisted by brothers Raines, J. Irvine, Hatch, and W. Parker.

Glory to God in the highest heavens! Peace on earth, good will to men! Praised be his name forever and ever!

I can never be thankful enough to my heavenly Father for his goodness and mercies to me individually, and especially so for the conversion of three of my dear children during the meeting.

N. L. LINDSAY.

NEW YORK, 24th February, 1838.

Dear brother Campbell,

BELIEVING it will be gratifying to you and others of the friends of the Redeemer, to hear from the congregation of disciples in this city, I send you this for publication, if you think proper. You will recollect that when you were with us in the Summer of 1836, it was almost in the beginning of our existence as a worshipping congregation. Our beginning was indeed small, and the circumstances that surrounded us were in many respects evil. In addition to the prejudices existing among the various religious sects against us, we had no convenient place for worship, except at a great expense; but the Lord has hitherto helped us, and through the kindness of our dear brother Dr. E Parmele we have a convenient place for meeting in, which is a bath, so that we are prepared to baptize forthwith those who are disposed to confess the Lord Jesus We can say of brother Parmele as the elders of the Jews said of the Centurion—'He loveth our nation, and he hath built us a synagogue.'

Of late it has seemed good to the brethren to make an extra exertion for the spread of the gospel among us. We have been laboring for this purpose publicly every evening for two weeks past. Our labors have not been in vain—fifteen persons have united with us within three weeks, the most of whom I have had the pleasure of immersing; and what to me is very singular, among the number is one young man deaf and dumb. He bids fair to become

an intelligent disciple of the Saviour. We number at this time about one hundred. We are well united in the truth, and the prospect of the spread of the gospel brightens daily.—We wish our brethren, especially those who proclaim the word, to remember us, and when it is possible visit us and aid us in endeavoring to spread the truth in this city.

PORTER THOMAS.

N. B. Our meeting-house is No. 80, Green street, near Spring. P. T.

GEORGETOWN, Ky., February 28, 1828.

Dear brother Campbell,

I returned last evening from a three weeks' siege at Millersburg and North Middletown. On the 8th I reached Millersburg, and remained there till the Monday evening following. Our opponents are so malignant that we gained but three additions to our former numbers.

Brother Hatch, the College Agent, accompanied me to brother Wilson's near Cave Ridge and North Middletown on Monday night, where brother G. T. Harvey had an appointment; and after an excellent discourse, five confessed the Lord that night. Next morning we proceeded through the rain to an appointment of mine at North Middletown; and brother Harvey spoke, as he was then to leave for his home in Indiana, where he now resides. He made a discourse of a very superior order. I then commenced operations next day with brother Hatch, a fine exhorter, and speaker likewise if he could be persuaded to think so; and we remained there until day before yesterday. We reaped a most glorious harvest, notwithstanding the cold, snowy weather. We kept up the immersion every day after we started, and gained 184 accessions to the cause of our Lord! O, it was a season of rejoicing every day and night! For I had to speak day and night, with the exception of five speeches from other brethren, one of whom was brother John Smith, whose business called him off. The very last meeting we had 12 confessed and 22 were immersed. But my voice was shattered and I wanted to see my family; so I returned home.

Within less than three months the accounts stand thus:—Nicholasville, 110; George Town, 65; Paris, 120; Millersburg, 40; North Middletown, 184; and May's Lick, (meeting on hand,) 44 the last account. Much tall timber was fallen at North Middletown, and fathers, mothers, sons, daughters, and servants were made to rejoice together with exceeding joy. J. T. JOHNSON.

[The Lord be exalted for these glorious fruits of the gospel! What thanks are due to him from all his saints for these trophies of his grace! How honorable to be the instrument of such a work! How inferior the glory of the Hon. Richard M. Johnson, Vice-President of this great nation, compared with his brother the humble servant of Jesus Christ, the most successful proclaimer of the gospel in the great valley of the Mississippi.]

A. C.

☞ We are happy to learn that the good cause we plead is steadily advancing. It is gaining a little in the cities of New York, Philadelphia, Baltimore, and Richmond, and the Western cities generally; but in the country it advances much more rapidly. We flatter ourselves that it is about to spread more extensively in the South. Still the brethren have it in their power instrumentally to send it throughout the land much more speedily and successfully. If they were only as wise as the children of this world in conducting their affairs, and as wholly absorbed in the politics of Christ's kingdom as the American politicians in the affairs of our ephemeral statistics—if they were as warm partizans of Jesus Christ as the multitude were and are of Gen. Jackson and his measures, how the word of the Lord would run and be glorified throughout the length and breadth of the land! A. C.

THE

MILLENNIAL HARBINGER,

NEW SERIES.

VOLUME II.——NUMBER V.

BETHANY, VA. *MAY*, 1838.

MORALITY OF CHRISTIANS—*No. V.*

ALL that we now call morality is in the New Testament called righteousness. *Righteousness* is indeed a generic term, which sometimes comprehends both religious and moral precepts. But in contrast with holiness it specifically imports morality. To "serve God in holiness and righteousness," or to "live righteously and godly," is, in our present popular style, to live religiously and morally. The terms *moral* and *morality* are not once found in King James' Bible. For them we have always the words *righteous* and *righteousness*. A righteous man is a moral man, and a holy or godly man is a religious man.

Our Lord, in the Sermon on the Mount, uses the word righteousness in this sense; for when commenting on the moral precepts of the second table, he says to his disciples, "Unless your righteousness excel the righteousness of the Scribes and Pharisees, you shall never enter the kingdom of heaven." Some of our modern system-builders have a very convenient way of disposing of such passages by assuming that "the *imputed righteousness* of Christ" is here spoken of under the title of OUR righteousness! This indeed very handsomely blunts the point of all such warnings and admonitions, and turns away the attention of professors from feeling the importance of being righteous as well as holy.

I have said that the word righteous sometimes includes all our duties to God and to man; but that it often, as in Matth. v. 20., chiefly relates to what we call morality; and that all that we now call moral, and morality, is certainly, in the Jewish and Christian style, called righteousness.

Having before distributed this righteousness into three chapters, and having written four essays upon the first, and intending to complete our

series on this subject in twelve essays, we shall now proceed to the second, which has respect to the *character* of man.

And what is the moral character of man? It is not his personal endowments—the height of his stature, the symmetry of his frame, the elegance of his figure, nor the beauty of his countenance. Neither is it his natural or official relations to society. Nothing adventitious, nothing circumstantial, nothing extrinsic forms an element of moral character. No more can any one imagine that talent, tact, or genius, however eminent or extraordinary, are the ingredients of which it is composed.

Nothing conferred upon us by the hand of God or man constitutes our own moral character. It is a creation, and it is the only creation of our own. It is an acquisition, the fruit not of a single effort, but of a series of efforts terminating in fixed habits; lasting as life and commensurate with the reign of reason over our actions from the dawn of mind to the last lingering ray of its sun. It is the habiliments of our souls, spun, woven, and made by our own hands out of our intellectual and moral nature, and worn as the regular and standing costume of our lives. It is the combined result or compound product of the understanding, conscience, and affections as displayed in all the actions of our lives towards God and man, things temporal and eternal—celestial and terrestrial.

Being then the manufacture of our spiritual and moral nature in reference to the whole universe of which we are a part, and with especial reference to our relations to society, time, place, and circumstance, it is of all our possessions the most valuable, and to be guarded and preserved at all risks and hazards, even at the sacrifice of life itself. It is the only property acquired on earth, within the confines of time, that can be transported beyond the Jordan to the shores of eternity. It is all we gain on earth though we lived all the years of Methuselah; and, therefore, its formation and preservation merit the supreme regard of every responsible agent. Even in this life "a good name is better than great riches," as said the wisest of kings; and therefore, as sung the greatest master of the drama and of the human heart—

> "He that steals my purse steals trash:
> 'Twas mine, 'tis his, and has been slave to thousands;
> But he that filches from me my good name
> Takes that from me which not enriches him,
> And leaves me poor indeed!"

Is it not then most evident that a just regard to the reputation of our fellows must always be an essential element of Christian righteousness. Hence it is that slanderers, revilers, calumniators, or, as they are sometimes called, "backbiters, whisperers, and revilers," stand blotted out of the kingdom of heaven.

But that we may speak intelligibly on this subject, it is expedient that we should mark distinctly two or three leading species of sins against the reputation of our brother. There is the active and bold, as well as the silent and timid slanderer and detractor: for slander and detraction are not specifically the same. The active and bold slanderer is one that unjustly imputes erroneous opinions, false doctrines, and irreligious and immoral actions to his brother; whereas the active and resolute detractor only filches away the virtues and excellencies of his neighbor; while the silent and dastardly calumniator or detractor is the person who hears these malicious allegations and unfriendly subtractions, and knowing them to be unjust refuses to open his lips in defence of oppressed innocence and injured virtue.

Now the golden rule which all the world admires, as well as every principle of the new dispensation and the broad precepts of both Testaments absolutely condemn and reprobate the man who doeth these things. Such characters are the vermin of society. Their tongues are set on fire of hell, a world of iniquity, which corrupt and torment all within their venom. The poison of asps is under their lips, while their throats are open sepulchres, from which issue the putrid exhalations of a corrupt and desperately wicked heart. But besides those who devote their lives to this demoniacal profession, there are others who only occasionally indulge in it, and as these are the persons in our view, for the others are hopeless, we shall speak with a single eye to their correction and reformation.

But in attempting to take a correct and comprehensive view of this species of injustice, we must not only consider its more striking varieties, but the wide range of its operations as respects the objects affected by it; for unlike every other sin, this may be committed against the dead as against the living. It is indeed the only sin against the dead which we can commit. They have neither person nor property among mankind; but they have still in the keeping of posterity through many generations a name and a character, for which some of them sacrificed their dearest interests while they lived on earth.

Many and grievous sins have been filed in heaven against the pulpits and the pews of our modern synagogues for their violent assaults upon the reputation of the religious dead. No class of the dead can be sinned against with less hope of impunity than the righteous dead; for even their ashes are precious to their God and Father, and are safely guarded to the resurrection of the just. Can any one think that he who permitted Michael to wrestle with Satan about the dead body of Moses will suffer any one to violate with impunity the reputation of his beloved children! No, he cannot. "He that toucheth them toucheth the apple of his eye."

Now who can listen to the doctrinal opinions and religious views ascribed to Calvin by some Arminians, and to Arminius by some Calvinists; or to the faults and errors ascribed to Luther by the Romanists, or to the allegations preferred against the Waldenses, the Zuinglians, the Wickliffites, by their opponents, and not feel the spirit of slander and detraction breathing in his face? Could the spirits of these mighty dead appear among us, and confront face to face their traducers and perverters, with what shame and confusion of face would these reckless declaimers retire from their presence! And if it be criminal to misrepresent the present, is it not more criminal to misrepresent the absent living; is it not most of all criminal to pervert and misrepresent the views or actions of the dead?

Some may excuse themselves, alleging that to impute to these leaders of religious parties opinions abstract views which they may not have entertained, is a very venal offence compared with the imputation of unworthy actions affecting their moral character. This, to some, may perhaps be an intricate question in casuistry; but who can doubt that to impute to any man an opinion which he did not entertain, for the sake of impairing his influence in society, when it is known that the alleged opinion is as obnoxious to public condemnation in the quarter from which we wish to exclude him, as an immoral action, and more likely to destroy his influence, is, to say the least, as criminal as to impute to him that moral impropriety which would fully blast his reputation. And he that ascribes obnoxious sentiments or opinions to the dead, without knowing them to have been their identical sentiments, and not his own glosses nor those of other men, differs but little from him who knowingly misrepresents their views. The opinions of religious men in an age of opinionism are likely to be quite as important as their moral actions; and to deal in these without an accurate knowledge of them is a very hazardous business.

No person who is supremely in love with truth, can presume to speak of the sentiments, views, or practices of other men, but from the most exact knowledge of them. Now if none were to quote Calvin, Wesley, Luther, Knox, Baxter, Sandeman, Glas, Pelagius, Arminius, Austin, Athanasius, &c. &c., but those who have read their works and carefully ascertained their sentiments, we would not hear those names from the pulpit nor the press once for at least a hundred times. The love of party is so great, and the spirit of detraction and slander so rife in the land, that perhaps a majority of even the public speakers, writers, and lecturers of the age, without waiting to examine the words of those whom they desire to oppose, are in the habit of quoting them from the seventh hand, or from some confused and indistinct remembrance of them, or out of their true and proper contextual meaning.

I do not know that I have ever heard an Arminian fairly meet the doctrines of Calvin, or a Calvinist the doctrines of Arminius. In the warmth of controversy and the zeal for party a man must be a true Christian indeed that will quote the words of his opponent as his opponent has expressed them, and in the full, precise, and definite meaning which he has attached to them.

I have chosen the Pulpit and the Press, not as if they were more crowded with such frailties than the other walks of life, but because they are supposed to be the most circumspect and veracious, and thence to caution all against a species of injustice so awfully prevalent even in the sacred places of the earth: for if it can be fairly alleged that this vice has seized the most elevated posts in society, what shall we think of the more common casts and thoroughfares of life! But some may say that I am better acquainted with religious and moral instructors than with other men. Be it so, if any one pleases: and sorry I am to acknowledge that my acquaintance with a great many of that class will not warrant me to form or express a more favorable opinion of their high regard for the intellectual and moral reputation of those whom they feel themselves called upon to assail. There are a few reform preachers whom I suspect to have lived so long in such associations, who, I am sorry to say, seem not to have entirely reformed from this loose and unguarded way of quoting and applying the words of those who oppose them. A. C.

NOTES BY THE WAY.

Brother Campbell,

I HAVE found it useful to enter upon my common-place book such thoughts and reflections as occurred to me upon various subjects, and which seemed either forcible or just. If the following fragments be worthy of a place upon your pages, they are at your service.

When weak arguments are adduced to sustain a good cause, and are refuted, it is a common error for men to suppose that the contrary side of the question is established. The point at issue is yet untouched. To show the inconclusiveness of an argument is not to adduce one upon the opposite side of the question. * * * It is very important in debate to introduce but few arguments and sustain them well. In war, Philip of Macedon and Alexander owed their success to the introduction of the *phalanx*. Napoleon gained his victories by concentrating his forces upon a single point.

The existence of an efficient eldership is absolutely necessary to the prosperity of a congregation. It is a vain thing for the Evangelist to attempt to make the whole church proficient in Christianity by weekly discourses. His labor would be more productive if he were to select a few of the more faithful and zealous members, and devote himself for some time to their improvement by giving them lectures daily upon the gospel, church history, chronology, sacred times and places, order, discipline, &c. &c. so that they might after his departure teach the congregation. "The things which thou hast heard of me," says Paul to Timothy, "commit thou to faithful men who will be able to teach others." These men, having given sufficient evidence of their proficiency and fitness, should be appointed to the elder's office, and should visit the members of the congregation often from house to house to instruct and watch over the flock. The church should be subject to them. Without proper subordination, there can be no proper rule—no union—no strength.

Anger.—The feeling of anger or displeasure may be useful if it be properly governed and directed. To be *insensible* is to be in perhaps as vicious an extreme as to be *irascible*. True meekness consists in a medium. Christ once looked round upon the wicked with *anger*.—God is angry with the wicked every day. This feeling is properly directed against sin. Strong passions are like strong winds—not so dangerous if the vessel be in good trim, and the pilot at the helm. They are certainly better than a dead calm. It is not said of the elder, who is an example to the flock, that he is not to be angry—but that he is not to be "*soon* angry." It is not said that the Christian may not be angry with his brother, but that he must not be "angry with his brother *without a cause*." But when anger gains the ascendancy and produces works of the flesh, it is a most dangerous passion. The Christian, indeed, should carefully watch all strong emotions, nor should he permit himself to be long under their influence. If he do, he gives an opportunity to the devil. The stormy wind may continue so long that the vessel, however prudently guided, may be driven from her course into an unknown and dangerous sea. Hence the Christian precept, "Let not the sun go down upon your wrath." In the kingdom of heaven every one must be in a good humor at sun-set. As the angry heats and fervors of noon subside, so should the brief excitements of the Christian give place to calmness and serenity; and while a few tears may be shed, like evening dews, for the frailties of humanity, he will lay his head upon his pillow in peace and charity with all the world.

It is an evidence of the divine origin of Christianity that it proposes a state of society not only in advance of the present age, but of any thing the world has ever seen. Society in its present improved condition is far behind it. * *

It is a happy condition to be under the influence of good principles. These give a noble triumph to the soul. But when a man is conquered by passion he feels himself enslaved and humbled. He becomes mean in his own eyes and contemptible in the estimation of others. "Of that by which a man is overcome, of the same is he brought into bondage."

People are wont to admire a speaker who uses high flowing words above their comprehension. They think the stream is deep because they cannot see the bottom, and do not consider that it is owing to its *muddiness*.

The popular sects affect to disparage the forms and institutions by which the gospel is received. The reason is that they are all unpossessed of them, and unable to receive them without changing their entire religious polity. This they are predetermined not to do, and consequently, like the fox and the grapes in the fable, pretend to despise as useless and "non-essential" what their circumstances prevent them from adopting. R. R.

For the Millennial Harbinger.

THE CLAIMS OF EVANGELISTS.—No. I.

Brother Campbell,

I LEARN from the first number of the Harbinger for this year, that you intend the current volume to advocate more the practical part of Christianity than that which is merely theoretical. I am glad of this. Men are wont to theorize more than to practise. A man who is too indolent to labor for the support of his family, will sit in his arm-chair or lie upon his broad back, and, putting his wits to work, will invent a thousand ways to become rich without manual labor. He will put his mind to the *rack* before he will put his big hands to the *axe helve*.

The notion that men will be saved by grace alone, without obeying all things commanded by Jesus Christ, is admirably suited to the taste of such professing Christians as are too lazy

to work, and too penurious to give a portion of their worldly substance to enjoy it. Others again contribute liberally for every purpose but for the salvation of their souls. They are more desirous of obtaining a reputation for liberality, for mere worldly objects, than they are of securing their eternal well-being Such, some of them—for the purpose of easing their conscience, and silencing its loud complainings, deny that the gospel makes any call upon their liberality. If they are called on to aid in sustaining Evangelists, they say there is no necessity for such an office, and assert that the Scriptures no where authorize it. When it is shown that such an office is, in the nature of things, indispensable, and that the Scriptures *do* authorize it, they contend that there is no law in the word of God requiring the churches of Jesus Christ to sustain Evangelists, and that it is unreasonable there should be; that it requires no longer time for an Evangelist to preach than it does for them to hear; and that if they are so stupid as to be under the necessity of studying their discourses, they can do it through the week while following their daily avocations. Such are the avowed sentiments of many *ycleped* Reformers.

Though but little interested in this matter myself, it is my intention in this essay to prove the following propositions:—*First*, That there is an indispensable scripture necessity for the office and work of Evangelists at the present day, and that there should be at least one Evangelist constantly employed in every congregation. *Secondly*, That such Evangelists should give themselves wholly to the labors of their office. *Thirdly*, That they have scripture legal claims on the congregations for pecuniary support.

I intend that my remarks in support of the above positions shall be "*short, pithy, and pungent.*"

1. There is an indispensable necessity for Evangelists.

Evangelist, from *Euangelistes*, signifies a publisher of good news—one who brings glad tidings. Preaching is the first part of an Evangelist's duty—his first work; but it is by no means the whole of his duty. The work of Evangelists may be learned from the Epistles of Paul to Timothy and Titus, who were Evangelists. They were, besides preaching the gospel, to organize churches; to set in order, and ordain officers in the congregations, &c. The offices of Bishop and Evangelist are not incompatible; so far from it, they were, in the days of the Apostles, often united in the same person, as is apparent from 1 Tim. v. 17., as well as other places.

I should not, however, omit to state that some very *knowing* folks gravely tell us that the office of Evangelist has, since the close of the first century, been extinct—(1.) Because it is unne-

cessary; (2.) Because there have been no Apostles since that time to send them forth. This is truly a wonderful discovery; and if it were not for one thing the first argument would have great weight, I confess—and that is, *it is not true*; it is as insubstantial as the baseless fabric of a vision. Is there not as much necessity for Evangelists now as there ever was? Is the world christianized? Do all men believe in Jesus Christ? Are his enemies all subdued? Are there not vain talkers whose mouths must be stopped? Are there no churches that need to be set in order? Are there no officers to ordain? The assertion that Evangelists are unnecessary, is too preposterous to require farther refutation and exposure.

The second objection against now-a-days Evangelists would be conclusive and irrefutable, if it could only be proved that none but the Apostles in person have scripture authority to select, ordain, and send them forth. I assert that no man can prove that the Apostles alone in person had the right to send out Evangelists. Will any try it? If the position is untenable, the argument based upon it is worth nothing.

Again: It is said that the office of Evangelist was only to continue until the saints should "come to the unity of the faith," *etc.* Has that time yet arrived? Is the church of Christ one? Is it not rather scattered in fragments all over the world—in Babylon, the wilderness, and all? Has the church yet "come to the unity of the faith—to the measure of the stature of the fulness of Christ?" Surely no one will say so. Then the labors of Evangelists are needed, and the office will continue until this desirable and glorious period shall have arrived.

"But," says the objector, "an Evangelist was a preacher of the gospel—*to preach* is to publish;—*to publish* is to make known something which has, previously to its publication, been concealed. The gospel has been published, and is contained in the scriptures of truth. No farther publication of it is necessary. It is as plain as it can be made—so plain that all can understand it, and it is unnecessary that any one should try to make it plainer." So far the objector.

While I admit—(and I do it with joy)—that there are "shoals in the Bible where a lamb can wade," I am at the same time compelled to believe that "there are depths where an elephant must swim:" and if there was not another evidence to be found on earth of the groundlessness of the above objection to Evangelists, there is evidence in the objection sufficient to confute itself. Look at it. First: It asserts that the scriptures are so plain that all can understand them. One of the plainest things in the Book is, that it is the will of God that the gospel shall be preached till the conclusion of this state. This palpable and

important fact our objector seems not to understand. He needs to be taught one of the plainest things in the book. Is it not then necessary that the *ignorant* be instructed by preaching when the *age* requires it?

I admit that to preach is to publish—to make known that which was not known before by the party taught. Have all mankind been taught even the first principles of the doctrine of Christ? Do all who have heard understand? Do all men believe and obey the gospel? If not, then Evangelists are necessary to impart instruction. They are to preach the gospel of Christ, which is (1.) the great instrument of salvation: *vide* Ps. xix. 7, 8.; cxix. 25, 50, 130.; Jer. xxiii. 29.; Rom. i. 16.—(2.) The gospel is the means of faith and regeneration: Rom. x. 17.; Eph. i. 13.; Acts ii. 41.; viii. 14.; xi. i.; Heb. iv. 12.; James i. 18.; 1 Pet. i. 22.; John viii. 32.; xvii 22. (3.) Preaching is the principle means by which the gospel becomes the means of faith and salvation. Rom. x. 13—15.

My argument, then, is as follows: Evangelists are necessary to preach the gospel. Preaching is necessary now-a-days—

1. Because all men—nay, all nations have not heard the gospel. "And how can they believe in him of whom they have not heard? and how can they hear without a preacher?" Rom. x. 14. Then Evangelists are necessary to take the gospel to such as have never heard it.

2. Many, very many cannot read in our country where we have the gospel; and it is necessary that it be preached to them that they may believe it and be saved—for "how can *they* hear without a preacher?"

3. Thousands of those who hear the gospel and can read it, do not understand it. "How can I [understand the gospel] unless some man should guide me?" Acts viii. 31. Some do not understand the gospel on account of the traditions they have been taught. Evangelists are necessary to separate the truth from those traditions, and dissipate the clouds of error that have settled upon their heads and hover about their hearts. Others again cannot by searching find the truth, and distinguish it from the spurious errors which have been incorporated with it by the craftiness of men: but when it is separated from human traditions and held up to them in its original purity, they can perceive and embrace it. Evangelists are necessary to do this for the people which they cannot do for themselves.

4. Many who have the scriptures, who can read and understand them, nevertheless do not read them. Evangelists are necessary to preach to such. Am I told that it is the duty of such to read and obey the scriptures; and that they are culpable for not doing it, even if they should never hear a preacher? Very

true. So it was the duty of our first parents to refuse to eat the forbidden fruit; but they did not. It is the duty of all men to avoid every species of sin; but they will not. It is your duty, Mr. Objector, to cease your opposition to Evangelists; but I much fear you will not. Had mankind never sinned, there would have been no necessity for the preaching of the gospel to them. Men have sinned, and the gospel is addressed to them as such. The gospel hunts up enemies where they are, it seeks them where they are in their lurking places, and addresses them as they are—not as they should be. For were they as they should be, there could be no necessity for the gospel's being addressed to them.

5. Preaching is calculated to attract the attention of sinners—to awake them up from their sinful slumbers, and to bring them back to God, against whom they have sinned. There is something peculiarly fascinating and persuasive in truth when thus presented. The human voice, countenance, etc. give it an energy and a power that it would not otherwise have. The gospel is the sword of the Spirit; and when wielded by a dexterous hand and a strong arm, it does much execution. Look at the mighty conquests which truth has gained within a few years past. Has it not all been accomplished by the agency of Evangelists? More than *five hundred* persons, I perceive from the periodicals, have been conquered by this mighty two-edged sword in Kentucky within a few months past; yet we are not told of one rebel whom the Sword has conquered of itself. But when wielded by the Evangelists Johnson, Burnet, Hall, Gano, Raines, and others, it has done wonders. Hence,

6. God has ordained preaching as the great means of making his truth effectual to the salvation of all who believe it. Rom. i. 16.; 1 Cor. i. 21.

It were as reasonable to expect the lever of Archimides to uplift the world without an application of its power to the earth, as to expect the gospel to convert mankind without its being preached.

I have no time to polish. In fact truth is "adorned the most when unadorned." I am mainly for facts at present. I will give you arguments when necessary. If any one should in his heart be opposed to the sentiments I may advance in this essay, I do hope he will have the candor to speak it out like an honest man. I am for truth.

I will take up my second proposition in my next.

JUSTUS.

EDUCATION.

We have been waiting with a good deal of impatience for room to call the attention of our readers to the subject of education. Next to the gospel, this is the most important of human concerns and interests. We hope soon to have room for something on this subject interesting to our readers. Meanwhile we extract from the "Religious Herald" the following judicious remarks on a very useful question, viz:—

A. C.

WHAT IS USEFUL EDUCATION?

We put the question in reference to the great body of American youth who are to earn their bread by the sweat of their brows, and, under Providence, to wield the future destinies of our country. Two principles should be aimed at—*To provide for themselves honorably*, under any ordinary contingencies—*and qualify them to become useful to society*. The times, as well as universal experience, abundantly admonish us that, however the children of wealth may indulge in indolence and dissipation, while their means last—the great mass of American youth must, and ought, to depend upon their labor for their fortunes and their usefulness. Fortune is at best precarious—patrimonial dependence is uncertain, and reliance upon the friendship or charity of the world, or upon office, is frail and often debasing. Self-dependence is the only sure stay. *We are ever most willing to help those who help themselves.* Productive labor is the legitimate source of all the wealth, individual and national—and this labor is profitable to the individual and to the nation *in proportion to the measure of intelligence and scientific knowledge which guides and directs its operations.* Hence it is of primary importance that our youth should be efficiently taught to labor, and that their minds should be early imbued with that kind of knowledge which will instruct them in the principles of their business, render it honorable, and make them independent in conduct and in fortune.

We have, to be sure, colleges and academies, more than can be well supported, or that can be made economical and useful. But these are in a measure consecrated to the learned professions—to the privileged few—for they are privileged, inasmuch as they are the exclusive recipients of public bounty in the higher branches of learning. Productive labor derives little or no advantage from their teaching. Few of the youth who enter their halls, ever seek for a livelihood in the laboring arts. They learn to look upon labor as servile and demeaning, and to seek their living in what they consider the higher classes of society. They do not go to these schools to learn to work or to learn to live by work—in the common meaning of these terms—but to learn to live without work or above work. They are virtually withdrawn from the producing classes. These young aspirants flock to the learned professions, and the genteel employments, as the avenues to honors and office; and notwithstanding the laborer is taxed heavily, in one way or another, to supply their real or imaginary wants, yet the genteel professions have become overstocked, and the threshold of power so thronged with applicants, that hundreds and thousands are thrown back, as parasites

upon society, exhibiting the melancholy spectacles of men, born to be useful, but unable or unwilling, from the bias of a wrong education, to become so. Had these men been taught to look upon labor as it truly is, a necessary, healthful, independent, and honorable employment, and been instructed in its principle and its practice, while young, they would have cherished its interests, respected its virtues, and cheerfully shared in its toils and its pleasures. We seek not, by these remarks, to pull down that which is, but to build that which is not. It is not that we have a part less, but the whole more. We would raise the standard of labor, without depressing that of literature.

We have common schools too, munificently endowed, where all may acquire the elements of knowledge, but the rudiments only. They teach nothing of the sciences which are necessary to the success in prosecution of the arts—and give no instruction for the best models of practice. They neither learn the boy how to provide for himself, nor fit him for extensive usefulness. They lay the foundation, but they do little to build up and beautify the temple.

Who will tell us why it is, that classic schools, available only to those who design to live without labor, are made the special and exclusive objects of legislative bounty, in regard to the higher branches of instruction? Why is it, that six or seven thousand youth, which is about the number in our colleges and academies, should receive gratuities from the public treasury, till the aggregate exceed three millions of dollars, to enable them to live without work, while half a million of other youth, with like capacities and like claims, destined to labor, and to augment the resources, the wealth, and the happiness of their country, are denied a miserable pittance, in the higher branches of knowledge, to qualify them for their more important duties in society? Is not knowledge as beneficial to the arts of labor as it is to the learned profession? Is it not as efficiently and beneficially applied in developing the riches of the earth, in perfecting the mechanic and manufacturing arts, and in augmenting the products and profits of labor generally, as it is in the warfare of party politics, in the chicanery of the law, and in prolonging unprofitable debate in legislative halls? May not natural science be as profitably studied and applied on the farm, where nature is constantly presenting new subjects of illustration and application, as in the town or in the closet? Is not chemistry, which instructs in the nature and properties of all bodies, as useful to farmers, in ascertaining the qualities of his soils, and their adaptation to particular crops, and in regulating the multifarious operations of husbandry—and to the artizan, in managing his various processes, as it is to the lawyer, the statesman, or the divine? There is probably no employment in life that embraces so wide a scope of useful study, as that of cultivating the soil. The great use and end of science, is to improve art, to impress us with a sense of our obligations to God, and our duty to man. In truth, science belongs to, and continues an integral portion of the arts, and cannot be divorced from them without throwing us back into a state of semi-barbarianism, such as now debases a great portion of the population of the old continent. Why then teach science exclusively to the few, who have comparatively so little use for it, and withhold it from the many, to whom it would be a help and a guide.

We look to Europe for precedents, and blindly adopt those that are prejudicial, as well as many that are good. We forget that we are a new people in government, manners, and law, and that there is no country which will serve, as ours, a model in all cases. The education bestowed upon the working classes in Europe, is designed to qualify them for the subordinate stations in society—for labor and obedience, as subjects. Their governments recognize a privileged class—who are the owners of the soil, and live upon the labors of the many. The working classes have very little to do with the affairs of government, Here all are professedly upon a footing of equality. All enjoy political rights, and have political duties to perform—and all should be equally favored, so far as the public bounty is dispensed in the means of obtaining useful knowledge, and of acquiring wealth, and honors. We should take care to have good farmers and good mechanics, as well as good lawyers and good doctors. We want not only good subjects, but intelligent *freemen*—high-minded, independent freemen, who know their rights, and knowing, dare maintain them. We wish to keep the fountain pure, that the stream of power may not become defiled. We wish to base our political and social fabrick upon a rock, steadfast and sure—upon the intelligence, industry, and moral rectitude of the great working community. When this class shall cease to exert a healthful and controlling influence in political affairs, our boasted freedom will be at an end. A privileged class, whom the bounty of government has assisted to arm with exclusive power, will control and direct the political machine, as may best subserve their aggrandizing views, with regard to the common weal. Ambition is the same in all ages and countries. Man loves power, and is corrupted by it—and in its prolonged exercise the servant will ever swell into the master. Our freedom can only be securely guarded by the vigilance of an enlightened, independent, prosperous yeomanry.

Men have tried all sorts of expedients, for thousands of years, to obtain wealth and happiness; and after all it has become pretty evident, that there is no course that wears so well, that is so self-approving, that is so certain in its success, that gives so much health, contentment, and independence—the substantial elements of happiness—as habitual industry, tempered and directed by a cultivated mind, be it in the learned or laboring professing. The consciousness that we are not only providing for ourselves, and those naturally dependant upon us, but that we are doing good to society, and thereby fulfilling one of our highest mortal obligations, is a rich source of enjoyment, in which the indolent and dissipated must ever remain utter strangers.

We say, therefore, that we want schools of moral, industrious, and scientific instruction, for the working classes of society, and that their establishment would conduce alike to the prosperity of the country, and to the perpetuity of our political and religious freedom.

Kingdom of Satan---No. 5.

THE POLICY OF THE WAR.

SATAN and his angels, of which there are countless legions, are now in possession of the field. The whole human race, in

the persons of Adam and Eve, are his captives. Having taken part with him, they are involved in his fortunes, unless they are rescued from his dominion. But such is the nature of rebellion, that the sinner colleagues with his worst enemies rather than his best friends, and prefers the slavery of the worst of tyrants to the voluntary service of the best of benefactors. Conscious of his own ingratitude and demerit, he attributes to his Maker every indication of hostility he feels in himself, and concludes that God is his worst enemy because he has forfeited his favor and provoked his indignation. Duped by Satan, he prefers his livery to that of Heaven, and fears and trembles in the ratio of his persuasion that God is just, and able to return his evil into his own bosom. It should not then confound us to see how cheerfully human kind are led captive by the Devil at his bidding, and with what reluctance they even lend an ear to any voice coming from another quarter.

In the marvellous philanthropy of God our Father a remedial system is set up, and gradually developed as the circumstances of mankind required. The root of all future promises and blessings is found in the early intimation of a man-child descending from a woman, to become an avenger of our wrongs and the destroyer of our great adversary. But this intimation is preceded by what may with propriety be called *a Declaration of War*. It is brief, clear, and comprehensive. "I will," says the Creator, "put enmity between thee and the woman, and between thy seed and her seed." To which declaration of war he adds a very cheering intimation of its triumphant termination—"He shall bruise thy head, and thou shalt bruise his heel." God himself, then, has put this enmity between the woman and her destroyer, and between the two races—hers and the Devils, and it must continue until the power of the adversary is forever crushed.

The *policy* of the belligerents in conducting this most eventful struggle is first of all worthy of our most profound consideration. Of all minds in this universe, save one, it is highly presumable that the Rebel Chief is the most politic and powerful. The supreme intelligence is to be displayed in a conflict and contrast with the most splendid created intellect, that the difference between the Self-Existent and a derivative nature, however exalted, may appear; for it is only by comparison we can acquire a distinct view or conclusion upon any object within or without us. The rebellion of Satan is now to be managed to the illumination and sanctification of an incomprehensibly vast and infinitely varied universe, by him whose sovereign policy it is to rise forever in the estimation, love, and adoration of all loyal minds, by a continuous and ever-varient display of the useful, the beautiful, the sublime, the glorious, and the blissful, in all his creations and administrations.

"To educe from evil good, and better still in infinite progression," is a godlike scheme; and the policy which accomplishes this is supremely grand and interesting. Creation, vast and diversified though it be, is too short a page on which to transcribe all the perfections of the godhead. The volumes of Universal Providence, Human Redemption, and Eternal Judgment, are indispensable to the full manifestation, and consequently to the full and perfect enjoyment of the infinite fountain and source of all being and of all bliss.

Light and shade are both necessary to illumination, and the dark lines are often the most luminous. Black though this ink be which flows from my pen, still it will illuminate some minds; and though there may appear black, and dark, and awful lines in the great series of divine administrations, nevertheless the blackest and the darkest of them may perhaps throw the greatest light and lustre over the face of the divine government, and make the Deity stand out before the universe infinitely more pure, and holy, and lovely in our eyes than had there been no darkness at all.

The whole Divinity must be revealed before he can be known, as certainly as he must be known before he can be enjoyed; and this is a revelation which creation and providence without redemption never could have perfected; for how, let me ask, could mercy, compassion, condescension, forbearance, justice, vengeance, wrath have been revealed had sin and Satan never appeared in the dominions of God! If the justice, mercy, and truth—if the vengeance and wrath of the godhead ought to be known to perfect in our minds the divine character, then was it necessary that neither Sin nor Satan be crushed, or blotted out the instant they appeared—

> *"Nor yet could sin-forgiving Grace*
> *'Mid all the creatures find a place;*
> *While all were good, no room could be*
> *For Mercy's aid to misery."*

Some weak or corrupted minds object to the whole scheme of divine justice, mercy, and wrath, because they cannot or will not see how sin and Satan can be necessary to any scheme of divine government, and yet in and of themselves wholly evil and eternally to be reprobated; nor can they distinguish between the simple permission of their admission on the part of the Supreme Governor, and his positive and direct volition of their being and existence. Yet certainly these are different things. To create evil, and to bring good out of evil—to permit sin and overrule it, are not the same thing. Though attributes of the same mind, they are as diverse as mercy and wrath. But the fact of the existence of evil and good, both natural and moral, is indestructible

proof of their compatibility with an all-wise, all-powerful, and supremely benevolent First Cause.

But this is not the place to vindicate, but to unfold the policies of this long protracted and superlatively interesting war. Since, however, we have mentioned the mercy and wrath of God, to prevent any one stumbling at the threshold, we would observe—that as no one can show how the above enumerated perfections of the Deity could have been revealed had not Satan fallen into rebellion, or sin appeared amongst the armies of heaven and the inhabitants of this earth, we must either argue that these are not necessary perfections of God; or that the revelation of them, and consequently the knowledge of them, is unnecessary to any of his creatures; and therefore that God has perfections which need never to be known, never to be admired, adored, or loved by his own beloved children. This is more irreconcileable to every principle of reason and human knowledge than the fall of Satan and the apostacy of man.

But some will say, 'Is wrath or anger a perfection or an attribute of God? Is he the subject of passions or affections? Can he pity, commiserate, have compassion, and be angry as we do?' That we may miscall pity, compassion, mercy, anger, wrath, and misinterpret them, will not be disputed. But that "God is angry with the wicked every day;" that his only begotten Son "was moved with both pity and indignation," cannot be doubted or denied. These, indeed, become with us passions, or fits of feeling; but with God they are *perfections*. It is his glory always to be opposed to sin—to hate it, and to be angry with sinners. To show mercy and to manifest indignation are also worthy of the Governor of the universe. Nay, indeed, as the black and dark robes of night sometimes in the midst of day veil the heavens and seal up the sun from our eyes, that the gathering fire and tempest may burst upon mortal senses with more awful sublimity and grandeur—that men may fear, and wonder, and adore Him who makes the clouds his chariot, and who walks upon the wings of the wind; so God, whose name is LOVE, sometimes "willing to *show his wrath* and to make his power known," awfully executes vengeance upon transgressors—makes them drink the vials of his fiercest anger, and pours forth his wrath and fury upon them from the overflowing cups of his indignation.

While it is a sin for Christians to "be angry without cause," it is a sin to them not to be angry at sin, at themselves when they transgress, and at those who dishonor God's holy institutions. We must not, then, think lightly of that perfection of God, call it anger, wrath, indignation, vengeance, or simple hatred of sin, which gives that stern and awful majesty to his character, which,

to all pure and holy beings, renders him "fearful in praises," amiable and venerable in their sight.

To return: Had Satan been annihilated or crushed by a single exertion of the omnipotent hand, doubtless it would have been, to the eye of Omniscience, a most impolitic measure; for in the administration of the sovereign government of a universe every act must be considered, not in relation to a part, but in relation to the whole. To have annihilated the rebel and his host, had it been possible, would indeed have stayed the contagion; but it would have been absolute loss without any gain—a blank without any prize—a loss of society in heaven—a breach in the armies of the skies without any advantage to universal being, except the demonstration of the consequence of sin, which, by the remedial system, is gained more fully and with much better effect, and also with the filling up of the empty seats vacated by the overthrow of the confederated rebels.

But, as before intimated, we have for our present task the unfolding rather than the vindication of the policy of this long-prosecuted war. To put down sin in the universe, to prevent its recurrence, and to save sinners from its desolating reign, constitute the three-fold end of the remedial system. Not any one of these, but all of them are prominent in this splendid scheme, characterized by so many displays of the deep and manifold wisdom of God. To prevent this consummation is of course the aim of the opposition; and from these points are we to view the policy of the belligerents. This policy is not to be learned in an hour, nor by the consideration of a few incidents, but from a very close survey of the rich and various facts and documents furnished in the faithful record.

In order to expose in our feeble measure, the grand traits of this admirable policy, we shall have to survey in the first place the remedial system so far as it was unfolded in the antediluvian age of the world. To deny its truth, corrupt its meaning, and obliterate the memory of it, have ever been conspicuous traits in the policies of the Prince of darkness. But on this we must reflect for another month. A. C.

Discussion of Universalism.

MR. SKINNER TO MR. CAMPBELL.

No. XXI.

RICHMOND, Va., March 21, 1838.

Dear Sir,

YOURS of the 9th inst. reached me last evening after a ten or eleven days' journey. It is related of a certain kind of fish, that it emits after it a dark substance, filling the surrounding waters with

blackness, thereby to elude its pursuers. But I am in hopes the superincumbent darkness proceeding from the emissions of your pen will yield to the light which a few plain facts in the case will be able to produce. I shall not, however, follow the example of my illustrious opponent by seeming "to sport with his frailties," and by charging him with "sheer imbecility," "singular impotency," "assumed stupidity," "truthless assertions," "wayward fancies," "total destitution of even an elementary knowledge of language," &c. &c. These and similar charges are all, no doubt, vastly polite, especially in a MAGNUS APOLLO of theologians and critics, and will serve greatly to enhance his honor and glory in having entered the lists with such an opponent! But as I aspire at no such high honors, you must pardon me for not bandying such phraseology nor returning such compliments.

2. I have no doubt our readers, as well as myself, are desirous that we should "ascend from words to things," and leave, as soon as possible, a logomachy in the discussion of which the great literary opulence of my opponent compels him to assume *la grande hauteaur du mepris* exhibited in your last. I should scarcely have returned to say any thing further on the second and third propositions, had not your last exhibited uncommon ardor and assurance in defence of positions I deem wholly untenable. A few passing remarks on some of your statements and the exhibition of two or three important facts bearing on those two propositions, I think, will soon set the matter at rest.

3. You say, par. 3, I "confound chastisements and punishments." I think these are scripturally synonymous. But if not, it is certain, if Paul speaks truly, that "all are partakers of chastisements," and if the Deity is not wofully disappointed in the results proposed, they shall finally cause all to be "partakers of his holiness" and "yield the peaceable fruits of righteousness." See Heb. xii. 6—11.

4. In saying you had attempted to prove endless punishment merely by the force of *aionios*, and that you had no other reason to give, I meant to be understood relative to the second proposition, i. e. the discussion about *aionios*, on which we were then engaged. And I can now think of no argument you adduced in favor of endless punishment but the very word in dispute. You made no attempt to show from the *nature of punishment*, that it must be endless. What other argument did you adduce?

5. The mode you adopt, par. 7, to sustain former evasions and denials relative to *apthársia* and *athanasia*, is singular enough. You assume that *immortality* is not an *attribute* of God, essentially and necessarily pertaining to his being and person, but is a sort of commodity which he has laid up as a possession, to which he can have access, and make such use, as occasion may require! Verily, my learned opponent is growing wiser in the *mysteries* of his *mysterious theology* every day he lives!

6. It is amusing to witness your efforts to evade the force of your own concessions, par. 8, relative to *akatalutos*, *apthartos*, *aptharsia*, *athanasia*, *aperantos*, and *aidios*. After admitting "that *five* of them embrace the idea of *duration*," you wish to neutralize that concession by adding, of the six, "One of them excepted, they never but by *implication*, import duration." Very well, if they import it by *implication*, it is sufficient to sustain my proposition, inasmuch as you have not

shown, and cannot show, that the *duration they imply* is even a *limited* duration. Yet for availing myself of the concession, you indignantly charge me with *perverting* your words! Strange *perversion* this, of a concession which, in attempting to evade, you do but confirm! You attempt to ridicule the idea of *duration* being attached to those words which you confess *imply duration!!*

7. But to put a veto on all further evasion of your concession, or denial of my position, I now inform you that there is something more than an *implication* of duration in several of those words, and shall give my authority. Robinson, one of your own favorite lexicographers, and in all conscience orthodox enough for any one, unless he be a thorough Catholic, gives *perpetuity* as one of the definitions of *aptharsia*. He also says of *apthartos*, it is "spoken of things *imperishable, enduring*. 1 Cor. ix. 25.; 1 Pet. i. 4, 23, and iii. 4."

8. So far from being convinced by looking into dictionaries that *aperantos* refers to space only and not to time, a much fuller conviction of the opposite is the result. Jones in his Lexicon, (London ed. 1825,) which comprises the substance of Damm. Sturze, Schleusner, and Schweighaluser, gives "*endless, boundless*," as the definitions of *aperantos*. It is here derived from *a*, priv., and *peraino*, to carry to an end, terminate, finish, execute, accomplish. *Perasmos*, the corresponding substantive, signifies *conclusion, end*. Eccl. iv. 8. Robinson defines *aperantos*, "unlimited;" Loveland, "endless, boundless, excessive." I might multiply authorities, but it is useless.

9. With all these facts staring us in the face, how strange the obstinacy that can still persist in denying the propriety of connecting any of these words with *duration*, or with *punishment*, if the Scripture writers had intended to represent the latter as endless! Would it be absurd, sir, to talk of *akatalutos, aperantos*, &c. *punishment*, when you translate the former, and the best lexicographers define the latter, *endless?* The only absurdity in the case would be the monstrous idea that punishment itself could by any possibility *be* endless. And I am fully satisfied that the grand reason why none of the inspired writers ever applied either of them to, or connected them with punishment, was that they did not choose to represent the latter as endless.

10. I now proceed to a further notice of *aidios*. I did not, as you say, derive it from *hades;* but merely said some respectable critics so derive it. I made the remark because you so confidently affirmed that *all* the learned world were agreed that it was derived from *aei*. You now say I cannot name an exception. I mention the name of Nathaniel Scarlett, of London, who in conjunction with Mr. Creighton, a learned clergyman of the Church of England, gave a new translation of the New Testament in 1798, which was highly commended both by the Critical Review and the Monthly Review cotemporary therewith. See a Note on *aidios* in that version; also a note of similar import in Kneeland's Translation, published in Philadelphia, 1822. I, however, concede that a majority of critics are with you as to the derivation of *aidios*, and I have no disposition for a controversy about that, when we are agreed as to the *meaning* of the word—that it signifies *endless*.

11. But while I concede that *aidios* is derived in part from *aei*, I shall be obliged to cross your path in another very important point, where you say, "it is incontrovertibly certain that *aidios* derives all its

endless duration from *aei.*" For it has another and very important root, which I must thank you for putting me in the way of examining a little more critically. It is *dios*, which Jones' Lexicon defines thus: "*Dios*, divine, (fr. *Zeus*,) divine *in nature*, incorruptible *as salt is said to be*, Il. i. 214, pure, serene, Od. t. 540, divine *in power*, vast, immense, mighty, formidable, *m.* 104.—venerable, noble, *dia gunaikon*, divine of women. *Zeus*, gen. *dios*, accus. *dia* and *zena*, Jupiter, a poetic name for the high and pure air, from a Hebrew word signifying to command—in Arabic to shine—and is pronounced *theia*, and in Persian *zee*, of the same origin as *theos* [God] or the principle of light."

12. Thus, sir, we see that quite as important a root as *aidios* has, is the very name of God. It is this that gives it a much stronger import of endless than *aion* has: for while the second root of *aion* simply denotes *being*, the second root of *aidios* denotes the *divine being*. It signifies not only *endless*, but *divine in nature*. This also beautifully confirms the explanation I before gave of Jude 6., that the *chains* there spoken of were the *divine counsels*, or the endless and changeless purpose of God But you think this explanation only "helps the truth." I think so too: but it is a truth very different from the theory you attempt to sustain Recollect these wicked beings were to be held in these endless and divine chains only *until* "the judgment of the great day." Do you imagine, sir, that because it was God's *eternal purpose* that his Son should die for sinners at the time he was crucified, that therefore his Son must *eternally die?*

13. In no passage of Scripture is *aidios* applied to *punishment*, though I think it would have been, had the Divine Spirit intended to teach endless misery. Hence by your own admission that it unequivocally signifies *endless*, and my more ample proof, my third proposition is triumphantly sustained in both of its alternatives. In proof of the second alternative contained in it, viz. a word that could "certify us that God, angels, or saints shall have duration without end," I will now add to the six words already adduced, the four following, *athanatos*, immortal, not subject to death, and *akeratos*, *akerasios*, and *akerios*, pure, imperishable, not subject to decay, undecaying; thus making ten in all. Do you wish more?

14. Like a drowning man catching at straws, you still feebly but vainly attempt to sustain your second proposition. No matter if revelation itself is overthrown, if you can successfully oppose Universalism, the truth of which yourself are constrained to pray for! How reckless! Are you not aware, sir, that the position you assume in paragraph 24. makes as much against the Bible itself as it does against Universalism? If the Bible declare in one place that God will punish or cast off *for ever*, and in another that he will *not* cast off *for ever*, what must we conclude? Why, certainly, one of two things, either that the Bible contradicts itself, or that the phrase, *for ever*, is used in different senses, or extent of meaning, in the two passages. I take the latter ground: inasmuch as we know that God *does* reject, or cast off sinners for a season, denominated *for ever*, or for an *age;* and when in other and different connexions, he says he will *not* cast off *for ever*, this phrase being sometimes used to express *endless duration*, I understand it in these cases in the latter sense. But you seem to take the opposite ground, and, as a Christian, turn suicide and would destroy the Bible

itself, the fountain of your faith, for the sake of destroying Universalism!!

15. One thing more respecting *aion* and *aionios*. In my first letter I showed that Paul (2 Cor. iv. 17.) spoke of a glory "EXCEEDING AIONION BY AN EXCESS—A FAR MORE (OR EXCESSIVELY) EXCEEDING AIONIAN WEIGHT OF GLORY." I asked if *aionios* naturally and necessarily signified *endless*, how it could be *exceeded*, and that by an *extraordinary excess*. The question you have never attempted to answer. I now add to this the three following cases from the Septuagint, Exod. xv. 18. "The Lord shall reign" *tou aiona kai ep' aiona, kai eti, from aion to aion, and* FARTHER. Dan. xii. 3. "And they that turn many to righteousness as the stars," *eis tous aionas kai eti, through the aions,* AND FARTHER. Micah iv. 5. "And we will walk in the name of Jehovah our God," EIS TON AIONA KAI EPEKEINA, THROUGH THE AION, AND BEYOND IT. These facts, with what has before been said, ought to settle FINALLY the second proposition in the negative, unless you can offer something in favor of the affirmative from the NATURE OR DESIGN OF PUNISHMENT ITSELF.

16. In reference to your 14th paragraph I will only remark, that I wrote KOLASIS in the form that it bears in the ACCUSATIVE case instead of the NOMINATIVE, for no other reason than because it occurred in that case in the passage whereon we were disputing, Matt. xxv. 46. and some of our readers who are not Greek scholars, have the Greek and English on the same page of their Testament, side by side; and to speak of the word in the very form in which it occurred would be more satisfactory to them. And in carefully reading through the Greek Testament in course, somewhat of the Septuagint, and such few other Greek works as have fallen under my notice, I have never found any law of language or etiquette that forbid such a course. Will my *very learned* opponent direct me to one?

17. I now come to notice your pretended reply to my ten arguments against endless punishment. On reading it I confess I could not avoid thinking of THE MOUNTAIN IN LABOR. I will not imitate your illustrious example by calling it "the superlative of the weak, beggarly," &c. &c. But really I am astonished that a man of your acknowledged talents and acumen could not see that no part of it touches, or even approximates within hailing distance of my arguments. The whole of it, from your 17th to your 23d paragraph inclusive, is based on the false assumption that temporal sufferings and disciplinary punishments are of the same character, and to be regarded in the same light, as endless sufferings and endless punishment.

18. The amount of the whole is this, If TEMPORAL sufferings and LIMITED punishment for sin are not incompatible with the happiness of saints, angels, and holy beings that witness them, and with the HONOR, BENEVOLENCE, MERCY, WISDOM, POWER, and JUSTICE of God, how can ENDLESS sufferings and punishments be incompatible therewith? I answer, the one is but a means, the other an end; the one finite, the other infinite; the one limited, the other unlimited; the one merciful, the other unmerciful; the one a painful journey to a happy and glorious termination, the other an interminable journey of pain and wo, never ceasing, ever increasing, without the least possible good to any being in the universe. Here are radical and infinite differences between the two.

You might as well ask, if it is compatible with the character of a good earthly father, and the happiness of himself and family, to punish a disobedient son to reclaim and make him happy, why is it not equally so for him to lacerate, bruise, and mangle his body, and make him as miserable as lies in his power, as long as he lives, and to protract his life merely to torment him?

19. The case you cite from the 19th chapter of the Apocalypse is nothing to your purpose. For the language of thanksgiving and exultation is not used with reference to the sufferers of endless misery, that subject not being named, nor to the individual sufferers of even temporary misery, but with reference to the downfall of Babylon, the overthrow of a corrupt, overgrown, and wicked power. But *should* such language ever occur in scripture relative to individual sufferings, I should regard it as evidence that the holy beings using it saw the end of the miseries and the good resulting prospectively therefrom, whether there were any thing said concerning that end or not, in such passage, knowing that other texts do speak of the good resulting from such punishments.

20. In reference to your parable of the brute creation, I remark, that much as the thousands of animals of all species may suffer from man, or from each other, or from any and all causes, they still love life, cling to it, and doubtless, on the whole, enjoy much more than they suffer. The notes of joy among them are more numerous than the notes of pain, and this proves a benevolent God gave them being. We must all suffer death sooner or later, and doubtless endure quite as much in its agonies as the generality of brutes, whether they die of sickness, old age, or are devoured by each other; and yet we esteem life a blessing, and cling to it, maugre all its troubles; and for one, I bless God for its gift: and if brutes were not dumb, so would they. But did I believe endless misery my doom, I could not bless God for life—it would be a curse instead of a blessing. I have never, like yourself, discovered that the rebellion of wicked men and spirits had any thing to do with the miseries or condition of the brute creation, either in changing the TEETH and STOMACHS of lions and tigers from HERBIVOROUS to CARNIVOROUS, their HOOFS to CLAWS, or any other similar disastrous change. Will you afford me a little light on the subject?

21. In answer to the "compassionate" queries in your 23d paragraph, I will say, that, though I probably should not have anticipated, beforehand, precisely such a system as this, in all respects, for want of wisdom to see clearly all its bearings and results, yet I should much sooner have anticipated such an one as the present than one of infinite and endless sin and misery. Nay, I should have anticipated any and every other system sooner than the latter. And so I think would God and every other benevolent being. When God had finished the creation he pronounced all he had made "very good." And I believe all he ever created was, and is, and eternally will be, "very good," as it respects the final ultimatum, in reference to which the declaration was doubtless made.

22. You will pardon me for not replying to your rigmarole commencing your 22d and filling your 25th paragraph. I shall now, *sans ceremonie*, proceed to the proof of the fourth proposition, viz. "Shall eternal life (meaning thereby endless holiness and happiness) be, according to the scriptures, the ultimate destiny of all mankind?"

23. Before producing the direct scripture proofs of this proposition, I shall adduce some arguments in its favor A PRIORI, drawn from the acknowledged attributes of God, which attributes the Bible clearly ascribes to him. And as you have made some objections to A PRIORI arguments on the ground of human ignorance of what will, or may be, from what God acknowledgedly is, I shall preface these arguments with a few remarks.

24. We all do, and are obliged, whether we will own it or not, to reason A PRIORI concerning God and what he does or will do. We appeal to the infidel in behalf of Christianity, on the ground that he perceives, even in nature, evidence of natural and moral perfections in God exactly harmonizing with the voice of revelation—that the scriptures accord with the best and noblest conceptions of God, and must therefore be true, divine, and have originated with him. We all reason, A PRIORI, against Mahomedanism and Heathenism, that they cannot be true, for they are incompatible with the divine perfections. There are ideas of God too, that are common and universal among all enlightened people of every sect and clime.—All acknowledge him to be infinite in wisdom, power, goodness, &c., and all attach the same ideas to these individual words. It is impossible for any one to understand wisdom to mean folly, power to mean weakness, or goodness to mean badness, or any thing equivalent therewith.

25. Moreover, all attach the very same ideas to these words when applied to God that they do when applied to man, with this difference only, that in the latter they are finite, in the former infinite—they are the same in kind, differing only in degree. If it were not so, we could have no just ideas of God, and the Bible must have been given to deceive, instead of to enlighten man.

26. Now it is conceded by all that God is the BEST of all possible beings, and will DO THE BEST of all possible things. But what is the best of all possible things? I contend it is the greatest good of his whole creation, and that this must consist of the greatest amount of ultimate happiness to all the parts thereof. Well, now suppose he were the *worst* of all possible beings, and would *do the worst* of all possible things—what would he be likely to do? Why, we suppose he would produce the greatest possible amount of wo and misery eternally, throughout his whole creation, by making every part thereof as sinful and wretched as possible. If we suppose him to be a medium *between* the best and worst possible being, we might either suppose he would place all his creatures in a medium condition, neither very happy nor very miserable, or else make a part of them endlessly holy and happy, (if that were possible,) and the other part endlessly sinful and miserable. The last is the result of your theory; the first (or the result of the greatest possible good) is mine. Which is true? One question more: Was "Old Cloot" himself, as Burns calls him, bad as he is supposed to be, ever accused of doing any thing AS BAD as creating sentient beings on purpose to render them endlessly miserable? What WORSE thing could the WORST POSSIBLE BEING POSSIBLY DO?

Yours in all benevolence,

D. SKINNER.

Mr. Campbell to Mr. Skinner.

No. XXII.

BETHANY, Va. April 6th, 1838

Sir—ON my return from Pittsburg, I found to-day your epistle of the 21st ult. on my table, received here on the 5th inst. You begin with the cuttle-fish, the best type in nature of your present politics. When pursued by a fish of prey, this cunning little fellow hides himself in his own black ichor, and, by darkening the water, escapes the eye of his pursuer. You, however, cannot so easily conceal yourself at this crisis, having solicited so much attention to your Greek erudition. The eyes of all our readers are now upon you to see how you will get out of the unenviable posture in which you were placed in my last review.

2—They saw you, the mighty champion of Universalism, who had undertaken a discussion of all the Greek and Hebrew words that come within speaking distance of the future state—who had undertaken to show that neither *olem* nor *aei*, nor any word derived from them, could signify endless duration—who had undertaken to adduce some word that does necessarily import *endless*, which had it been employed by the Holy Spirit in reference to punishment, would certainly have made it absolutely endless: I say, they saw you by one fell swoop pull down your own edifice, the work of so many letters, affirming that *aidios* does mean absolute eternity; and then, to save yourself from the reprobation of all men, your own party included, when you were told that this word was another form of *aei*, you pretend that by some respectable critics it was derived from *hades*. This outrage upon language and etymology compelled me to adopt measures which I had hoped to have avoided. In order to fix the eyes of your friends more immoveably upon you, I unequivocally put both your *veracity* and your *literary pretensions* on the same pillory that they might see your resources—that you might be roused to defend yourself from considerations that would stir up every man of sensibily to his best efforts. For one entire month you have stood there, an object of solicitude—all eyes gazing upon you to see how you would descend. Although I think you have as hard a face and as stout a heart as any person I have met with, still I must confess I felt some curiosity myself to see how you would escape from that proud eminence on which you were stationed. Your apparent carelessness and complaisant tameness now displayed, fully intimate your own convictions of the strength of the battlements that environ you, while your dexterity in manœuvring shows how deeply and successfully you have studied the arts of evasion.

3—Your friends now see how much confidence is due to your criticisms and assertions. You said that "there are some respectable critics who suppose it to be derived from *ades* (*hades*,) which is derived from *a*, negative, and *idien*, to see; and hence among other definitions, they give *hidden*, *invisible*, *unseen*, *unknown*." These are your words, par. 2., letter xix. I asked you, letter xx. par. 12., "why you did not give the name of some lexicographer who had so derived and explained *aidios*." I called for chapter and verse. I also said, "I am sure, sir, you cannot name one." Thus did I put myself in your power, that every one might see what is the literary and moral worth of your argu-

ments. Now what is your defence? Who are the lexicographers? Where are the "respectable critics"? Where the page, chapter, and verse on which they have thus derived and explained *aidios?* You have not given one. You have named an obscure Universalist and an Atheist, and yet you have not quoted their words. Now, sir, are these your respectable critics! I have their criticism lying before me, and I positively affirm it is not as you represent it. It is just as true as your assertion that Scarlett and Kneeland are of similar import—that neither of them derives *aidios* from *hades!!* They go no farther than to say, "it *may have* the same etymology as *ades.*" They do not say it has!!! And if they did, they are no better authority than yourself. These are your respectable critics! There is not a *Dictionary* nor a *scholar* under the broad heavens that *does derive* AIDIOS *from* ADES, Mr. Skinner himself being deponent in the case! I do not wonder that you "have no disposition for a controversy about this word." And yet your veracity and literary pretensions are suspended upon it in the presence of the whole community!

4—But you now *concede!* (what a timous concession!) that *aidios* is derived in part from *aei*, and proceed to derive the *tail* of it from *dios*, divine!! This is a splendid demonstration of Solomon's proverb, that "the way of transgressors is hard." This is still more fatal to your literature than your asking me for a rule for quoting words in the nominative case. My rule is all the Dictionaries and Grammars in the wide world! But you have turned critic upon *dios*, and quote Jones' definition of *dios.* But, sir, does Mr. Jones—does any critic—any Dictionary derive *aidios* from *aei* and *dios*, or from *dios*, divine. No, sir! No learned man could do such a thing. *Dios*, sir, is the root of no word in the Greek language. It is an adjective derived from *Zeus*, *dios*, Jupiter. As *Jove* comes from Jupiter, so *dios* itself comes from *Zeus.* A schoolboy might derive *dios* from the obsolete DIO, which sometimes signifies *to run swiftly;* and hence *aidios* would be *forever running!!!* This might be in boyhood a pardonable blunder, infinitely more plausible than your derivation. Your pretending to find a root for the adjective termination of *aidios*, is like finding a root for *orum* in the word *puerorum*, the genitive plural of *puer;* or for finding a meaning for *ternus* in the word *sempiternus*, the mere adjective form of *semper*, always. So is *ios*, or *causa euphoniæ dios* in the word *aidios.* If you understand all this, you will learn that there is but one idea, one root in *aidios*, and that is the simple adjective form of it. But, sir, you know your readers cannot generally understand these and your other assertions about words. But there is one thing I intend they shall understand; and that is, that you can produce no authority for these assertions; and that they are unsound in philosophy, untaught in language, and untrue in fact; that you are positively coining at your own mint, without any license on earth, words to suit your own purpose. Have you, sir, been so long practised in works of this kind as to cast off all fear of detection and exposure!

5—The new batch of words which you introduce to mend your position, are as *ex post facto* since your late intimation about going on to the fourth proposition, as they are irrelevant to the subject in debate. You might as well summon a thousand as ten such words from the Greek Dictionaries. Like the braggart who boasts of his thousands when he

cannot show a pistareen, you talk of ten words when you cannot show one in proof of your third proposition that does not sustain the affirmative of the second. *Aei* indeed signifies endless whether in *aioon* or *aidios;* for whatever force it has in the one it has in the other: yet because of *oon, being*, in the former, (for it is a real compound,) *aioon* is positively more indicative of absolute eternity than *aidios*

6—Your escape from the second fatal leap on "casting off forever." Paragraph 14 is equally halt and blind. You prove that punishment cannot be *endless* because God says he will not contend *endlessly*, or without end; showing that *aci*, *endlessly*, means *without end* when you please. The wit of your 14th paragraph is disposed of by a single remark—that God is not said to cast off forever; and not to cast off forever the same persons. You assume that the objects are the same, and that the difference is in *forever:* but this, like all your assumptions, is one-sided; for some he will cast off forever, and others he will not cast off forever; as we shall abundantly show under your fourth proposition.

7—There are some things so exceedingly puerile in your present communication as to preclude the merit of exposition. Such are your remarks upon immortality, par. 5., and on implication, par. 6., on perpetuity, par. 7., and on *aperantos*, par. 8. This last word, derived from *a*, negative, and *peras*, boundary, signifies, in respect of place, without limit; and is therefore but figuratively used for duration. *Pera*, *peras*, and *peran* are used by the best Greek writers almost exclusively with regard to place. Let any one who doubts, examine Stokius on these words. Your assertions upon Greek words, you must now perceive, can have no credit with your friends or the community, and therefore you had better try *things* awhile, as you say you are now "desirous to rise from words to things." If you had taken my advice at the beginning, you would never have been in such a miserable plight as that in which you now stand. But the school of experience is the cheapest school that certain gentlemen can find.

8—Pardon me for omitting to notice some of the beauties of your interpretations; such as that on Jude 6., which represents the everlasting chains of darkness which confine the fallen angels, to be "the divine counsels," such as those which confine the elect angels, the choicest spirits in the universe. "Everlasting chains of darkness" and "everlasting love" are thus beautifully identified so far as the divine counsels are concerned.

9—I say, pardon me for passing by all these beauties, and for not answering such wise questions as that you ask on 2 Cor. iv. 17., about something that exceeds eternal—"a far more exceeding and eternal weight of glory"—as if this Hebrew superlative, "*a far more exceeding*," applied to "eternal" as an epithet of an epithet: for to expose these beauties, and to answer these questions, would only be a new exposure of the same errors and blunders already noted: for let me assure you that while *eternal* here applies to *weight*, the phrase "a far more exceeding" cannot syntactically apply to *aionion*. No person that understands the structure of the sentence could possibly ask such a question.

10—I regret the pedantic appearance which you have compelled me to assume. Our readers are all witnesses that it has been forced upon me. They cannot forget that from the beginning I alleged that there was no

necessity for such a logomachy—that any English scholar could decide this matter as well as the most learned. Your party, sir, like yourself, are constantly dabbling in Greek and Hebrew, as if they were adepts in those languages, or as if they could furnish better arguments from dead languages than from a living tongue, or from the common translation. This I have now shown to be unequivocal pedantry, and that it is the want, rather than the possession, of a thorough acquaintance with those languages that impels you to this foolish course.

11—Modern Universalism is quite quadrupedantic. Its four classic legs are philology, theology, philosophy, and prophecy. The philological leg has, to say the least, been broken, and the creature limps. The theological is already severely wounded. This limb is chiefly occupied with the perfections of Deity, called benevolence and mercy. The philosophical stands upon the position, that *all punishment is remedial, curative, and salutary for the subject—that it must cease from the very nature of the case*—for it is of right and of necessity designed for the reformation of the transgressor. The prophetic leg moves through all that is foretold of the future destinies of mankind in the declarations, promises, and threatenings of the Bible. It is remarkable that you have "*ten words*" for the toes of your philological foot, and that you have also ten arguments for the theological extremity.

12—Your ten theological arguments have been reviewed, and now it becomes our duty to examine how far my exposition of them has been disposed of. This will not be a very serious affair. After your elegant allusion to the mountain in labor, and my immense distance from your "hailing" point, and my "false assumption," &c. &c. in par. 18 you proceed to rebuild what I then called your philosophy, or your philosophic theology.* Your defence now is—that temporal suffering, or limited punishment, differs from eternal as means differ from the end. To use your own figure, "the one is a painful journey to a happy and glorious termination—the other an interminable journey of pain and woe, never ceasing, ever increasing, without the least possible good to any being in the universe." This is all easily said, and this is your defence. The two points in this part of the debate are here unequivocally assumed. The first, that all limited punishments end in perfect holiness and happiness, because so designed; the second, that eternal punishment must be without the least possible good to any being in the universe. Neither of these assumptions can be proved by any living man, and therefore you wisely never attempt it; but after a reinforcement of five assertions, you hobble off on the *a priori* toes of your prophetic leg. What a shrewd and logical and sagacious opponent I have found in you, sir, the Goliah of Universalianism! Your scheme is now fully developed. I understand it perfectly. You put the philological leg foremost, then the theological, then the philosophic, and finally you stand upon the prophetic. You prove your philology by your theology, and then you prove your theology by your philosophy, and then your philosophy is to be proved by your scriptural declarations, and these are again to be proved by your philology. This is your everlasting circle. Like the fabled Sisyphus, grandfather of Ulysses, you have to roll this immense stone up hill forever.

* *I now see you rely more upon a new leg purely philosophic: and therefore for distinction I will henceforth regard your ten arguments before me as theological.*

The lad who said the heavens rested upon the earth, and the earth rested upon the back of a large tortoise, and the tortoise rested upon nothing, was certainly the *beau ideal* of your dialectics! Your plan being now fully developed, I can anticipate you to the end of the chapter.

13—My exposition of your ten arguments is met by the single assertion that all punishment is for the reformation of the subject of it, and that all temporal sufferings are means to the end holiness and happiness. The elements of this assumption shall be arranged and labelled in due season. But I wish our readers to survey your defence of your ten speculative theological arguments. Your whole defence is found from par. 18 to 22 inclusive.

14—The 18th contains your five naked assertions. Your 19th assumes that the angels rejoice in heaven on seeing God take vengeance on his enemies and those of his people, because these judgments end in their reformation; for which you have not one word to offer from Genesis to the final *Amen*. Your 20th justifies all the nameless and countless miseries of the unoffending brutal creation, on the ground that still they cling to life *as a choice of evils!* Glorious vindication of Eternal Providence! Yours is the theology of Mr. Compromise, who proposed settling his accounts with the Deity on striking a balance between his good and evil actions! Your 21st concedes that from your *a priori* reasonings on the divine perfections, you could not have anticipated the present mixed system, and affirms that still less could you have anticipated an eternally mixed system. You never seem to have read these words—'He that is unjust in the least is also unjust in the much,' and so of every perfection of the Deity. He that causes one unnecessary pang, and he that causes a million, differ not in kind, but in degrees; as he that steals a farthing, and he that steals ten thousand talents, are dishonest only in different ratios. Not having observed this principle, you think that it is all just, merciful, and benevolent to punish a defaulter for ten thousand moons or years, (for you believe in indefinite *post mortem* punishment)—but unjust, unmerciful, &c. to punish him forever! And to perfect your sytem of contradictions, you will have it, that, without any anticipation of sin, God planned a system of suffering in the brutal creation by furnishing lions, tigers, vultures, eagles, &c. &c. with instruments of torture. Read again, benevolent sir, your paragraphs 20 and 21, and ponder upon the character which you have drawn for the Creator, as arranging a suffering creation without any justifiable cause.

15—Your last effort is an *a priori* preface to your lifting your fourth limb—your direct scriptural proof. This *a priori* or *hypothetical* philosophy is generally consummate nonsense. It is peculiarly so in theological inquiries. A person would as soon make a cable of sand as prove even the being of God from *a priori* reasonings. From what cause could any one descend to the being, the nature, or the character of God! The very proposition, sir, to approach the scriptures by *a priori* reasonings, is begging the whole question. It is sending the Bible a-begging to the school of Plato or Aristotle, or infinitely more humiliating, to the school of every sectarian scrap-Doctor.

16—Wise men, like Bacon, Newton, Locke, and all the authors of

true science, reason *a posteriori*, not *a priori*, in eliciting truth, fact, and law. I am a pupil in their school, and therefore look from and through nature up to its Author—you, a pupil in the school of Aristotle, look from the Author down to nature. You start from hypothesis—I from fact. You begin with *what ought to be*—I with *what is*. I reason from the things *that are*, to those that shall be—you, from the things that ought to be (as you think,) to the things that must hereafter be. How different, then, must be our conclusions. You have put this label upon your own philosophy by your own fingers. Re-consider, sir, your four last paragraphs.

17—Your *a priori* system of the universe, or your *beau ideal* of a godlike universe, is, that it must ultimately be without sin and sorrow. If I had drunk as deeply as you at the Castalian fount, I would have built an *a priori* system better than yours; for I would have had a universe in which sin and suffering had never been known. Not a leaf would have ever withered; no wasting breath would have ever blown; not a murmur nor a sigh would have ever been heard; but everlasting verdure, bloom, and beauty—unfading youth, undecaying vigor, eternal peace, serenity, and love; unspeakable joy and bliss would, without palling or satiety, have pervaded all. But you assume the best of all possible things to be a universe that after many thousand years will come to such a perfection as to reform itself and be ultimately and eternally (*aei*) happy.

18—But I must omit your fine allusion to *Burns* and your pious strictures upon it, and request our readers to examine your reply to my pars. 19, 20, and 21, and see how handsomely you have dodged the whole matter, and evaded a discussion upon the very pith of your ten arguments. My 20th and 21st paragraphs you practically acknowledge to be unanswerable. Your failure there is complete, and shows the foundation on which you rest.

19—Your *philosophy* now rises full-orbed. It is that *punishment cures sin*—that punishment is the means and holiness the end. Christ has then died in vain; the Devil is getting better; the Jews are more holy now than they were 2000 years ago; Penitentiaries, if they have punishment severe enough and long enough, cannot fail to sanctify all the murderers and miscreants within their walls; for Nature's laws are universal. A few years in your *post mortem* Purgatory will save more than the sacrifice of Christ. If the Creator, then, would occasionally rain fire and brimstone on all the cities, as on Sodom and Gomorrah, instead of giving them rain from heaven and fruitful seasons—instead of filling their hearts with food and gladness, he would have acted more wisely than by showing forth his goodness and love; for, according to your reason, the wrath of God, rather than his love, leadeth men to reformation; for "all punishments are chastisements," and "all chastisements are punishments;" and *all* men and demons are partakers of these reforming institutions, &c. &c.

20—This single cluster from your vine I present as a pledge of what may be the vintage when your philosophy is ripe, and the time for gathering the grapes has fully arrived.

Sympathetically and controversially yours,

A. CAMPBELL.

THE CONTRAST BETWEEN PAUL IN A MODERN, AND PAUL IN AN ANCIENT AREOPAGUS.

Philosophers of Athens,

LET me ask your attention for a while to the discussion of a question which has occupied the heads and employed the pens of many of your noble ancestors. I presume that no disciple of Plato will be opposed to an examination of his master's theory; for Plato taught the necessity of searching rigidly for truth upon all subjects. Suffer not your prejudices to be too easily excited against me, because I stand in opposition to all the philosophy of Greece and Rome. The question I propose to discuss is this: "Is the soul of man mortal or immortal?" Now, sage Philosophers, let me here remark, that I am a member of the sect of the Nazarenes; and I am going to show this day, that you all are in the deepest darkness on this important subject. You believe that the soul of man is a delegated portion of the Deity—that it is immortal and immaterial—and that at death it shakes off its cold clay tenement—becomes a thin, airy, shadowy ghost—which can appear, and in a low tone, or echo, hold converse with this world's inhabitants. Thus you have given to "airy nothing, a local habitation and a name." You have all been indoctrinated with that old idea of the soul's immortality. This notion had its rise in ignorance of human nature. Plato himself was mistaken in thinking that the mind was an intangible substance. The true philosophy of man is, that his corporosity is divisible into three parts—body, soul, and spirit. Body is composed of flesh, blood, and bones; and these are again divisible into their original elements. Soul is that which gives life, or is the life given, which lives, when we wake, in the blood, and when we sleep, in the brain. To illustrate: Man, notwithstanding all his pride, is only a locomotive cabbage! The soul of a cabbage is that leaf-expanding, fibre-strengthening fluid which passes through its roots from the soil. Man's roots and fibres are in his stomach, whence they minister to the teeth and toe-nails that which we call life. Some say the blood is the life of the animal: but, my friends, all men are not anatomists: if blood were the soul or life, it would be as active in the bowl as in the arm. The blood is that which carries the life from the heart to the extremi-

ties, and every time it returns to the heart it has lost much of the life which it carried away; so that it becomes necessary for it to replenish itself by drawing upon those roots and fibres which furnish it with chyle from the stomach. I see you are quite astonished at this learning, and no wonder. Epicurus and Zeno were school-boys in comparison with this age. Indeed, my friends, I could say that the body receives its life through the blood; the blood through the chyle; the chyle through the gastric juice; and all from the stomach; and finally the stomach receives all its supplies from the soil. We may conclude, then, that the soul is in the earth!!

Spirit signifies the wind in motion, breath, energy, &c. &c. It generally means the effect of an impression on the brain, or a vibration of the thinking organs. It is a word which relates to the intellect of man. For instance, the cabbage, as I have told you, opens its avenues to the sun, rain, and dew, by an instinct or law of its nature. This I call the spirit of the cabbage; and the nourishment thus received I call its soul. So man has his five grand avenues to his stomach and brain—the five senses. That which opens these avenues and makes the hand minister to them, is the spirit of man. My friends, I suppose when you first saw this needle projecting out of my waistcoat pocket, you thought the "tent-maker" knew nothing about these things; but I tell you, learning is not alone in heads with wigs on. Your ideas of matter have caused you to make mistakes about spirit: you have believed that matter has been eternally what it is—that "nothing can spring from, or be decomposed into nothing." By this error you have looked upon matter as an immutable principle of evil, running coeval with the immutable principle of good. Hence all your speculations about the incapacity of matter to think! Yes, walking masses of matter have strutted forth and feigned to despise the stuff they are made of!

Some preachers of the gospel would persuade you that it is only necessary for you to believe in the coming of the Messiah, and in the efficacy of his blood for the remission of sins. But I conceive it all-important to enlighten the understandings of men; to eradicate from their minds these old poisonous errors before I can expect an intelligent confession of the name of Jesus Christ. And

let me here say, that I think some of the Apostles have been rather remiss in this matter; for I confess to you that even Peter on the day of Pentecost said nothing about the "immortality of the soul." I think I can give a reason why Peter did not speak on this subject. It was either because, being a "fisherman," he had not learning enough; or it was because he did not wish to be unpopular with the people. For, my friends, directly you tell the people they have no immortal souls, they will kick your natural souls out of you if they can. My authority is as good as Peter's; and as you Athenians are known to be a curious and speculative people, and as this my discourse will be a model discourse for after times; and further, as you are known to hold peculiarly erroneous views on this subject, I have this day addressed you on it, with the hope of making you all confess what simpletons you have been.

Farther on this subject at another time.

DIOTREPHES.

The Philosophers became enraged; called Peter a babbler and requested that at a convenient season they might hear him again on these topics, remarking that he was the first Nazarene they had heard of who reasoned in a philosophical manner.—This commendation was gratifying to Paul, but mortifying to Peter.

LUKE.

May 1838.

THE RICHMOND LETTER AND DR. THOMAS.

The Elders of the church in Richmond have addressed a circular letter to the brethren disavowing the speculations of the Doctor as well as inculpating his moral standing. A door is opened in it for investigation, and therefore the imputations are not given as absolutely established and confirmed. This letter we will not now publish. We have some other documents and communications against this dogmatist which we cannot spread upon our pages. When we published the Philadelphia letter we did not anticipate that the Doctor was so lost to all sense of decency as to abuse those brethren even to the detailing of private conversations, for the sake of detracting from their well merited and timous rebuke. I cannot, therefore, think of subjecting the Richmond brethren to similar abuse; for I have long since learned that the character of no individual is safe in the hands of him who has no regard for his own reputation; and they could not expect to fare any better than their brethren in Philadelphia. I will not abuse my pages with such details as would have to be given to our readers were we to give the *pro* and the *con*.

The "Apostolic Advocate" has now no merit except it be its abuse of myself, my brethren, and the reformation. It is as I feared for some time it would be with the Dr.—when he would fail in making a party to his opinions, he would sketch out a new mode of worship and oppose and calumniate the cause of reformation itself. He is now doing it with all his might. I expect in a few months to see him the most bitter opponent in the

country. He has tried to flatter "The Primitive Christian" and "The Voice" of brother Emmons, and other periodicals, into a partizan co-operation. Failing in this, he will doubtless oppose us all, as he has done the Philadelphia church.

I was once asked if there was any thing personal between the Doctor and myself. I answer, Nothing. I received him on recommendation from the brethren in Cincinnati, and treated him as a brother—recommended him to others—and when I last saw him we parted, as I supposed, most cordially. I exceedingly regretted to see him turn aside into foolish speculations—thought it my duty to call his attention to practical matters; but his pride would not suffer him to listen or take a hint, though suggested with the kindest personal and Christian regards. To have written to him in private, I suspected, from some circumstances, would have been misinterpreted; and therefore all communications are and have been as public as our periodicals.

Having myself brought him forward, and introduced him to the brethren in full confidence, I could have no desire but his reputation and success. But from the first effort to keep him in the track, his pages have displayed a singular compound of self-sufficiency, cunning, folly, pride, and obstinacy—superadded to an ardent desire to distinguish himself by some new opinion or speculation. I now discover my fears and anticipations are being more than realized. I expect nothing henceforth but opposition and abuse. All those who will henceforth doubt or dissent from his speculations will become reprobate silver. I am therefore resolved that his name shall never again appear on our pages, until he reforms.

But as to those brethren in Philadelphia, or those in Richmond, should they be assailed in a similar way, who may wish to defend themselves from his calumnies; should they desire to publish or substantiate any thing by certificates or any sort of documents, I hereby inform them we will publish in pamphlet form the *pro* and the *con*, and send them free of cost to all our readers. But on the pages of the "Harbinger" the "Apostolic Advocate" and its Editor are henceforth not to be named. We have better names and more useful themes for the edification of our readers. A. C.

REFORM MUST BE GRADUAL.

MANKIND are more frequently swayed by prejudice than by reason. Reason has a clear eye; but prejudice is blind, and either clings tenaciously to old doctrines and time-worn systems, or gropes forward in imminent danger of stumbling upon the dark mountains of error. Hence new systems* generally meet with more opposers than advocates; and hence, too, bad systems and false doctrines, on their first promulgation, gain as many proselytes as those that are genuine and useful. We need not wonder, then, that philosophers have been imprisoned, statesmen banished, poets starved, apostles beheaded, and that the Saviour of men was crucified; while dupes and impostors have been countenanced, honored, and even deified. Nor need we be astonished that every successful improvement in science and the arts has gained its popularity only by slow degrees. That reformer, therefore, who would *succeed*, must not attempt, at once, any great innovation. ——They who have long groped in the darkness of a dungeon, cannot bear to be suddenly ushered into the full glare of a noon-day's sun.—*S. Kirkham.* J. R. H.

* An *old* system *revived* is *new* to strangers to it.— H.

LETTERS TO ENGLAND—*No. IX.*

MR. WALLIS:

Dear brother—AT the request of brother Campbell I take the pen to address you, during his absence Every thing in this new world involving in any way the prosperity of the Redeemer's kingdom, will be interesting to you. There has indeed been a great excitement produced in these United States within the last ten years, by an attempt to restore the apostolic gospel. The attempt has been regarded with a jealous eye by the different religious denominations: nor are there *wanting* the most *unceasing* exertions to prejudice the public mind against us, as *heretics*, disturbers of the peace of the church; "troublers of Israel;" disorganizers, pulling down every thing, and building up nothing; as delighting in controversy, as despising heart religion, and substituting instead thereof a few external observances; in fine, as seeking to destroy the very vitals of Christianity. The charge that we make religion to consist in external observances, has perhaps some *show* of truth. The brethren in the commencement of the reformation with us, deeming that the *moral* and devotional precepts of the Christian religion were better *understood* and *observed* than the positive ordinances, turned their attention more to the latter; regarding that branch of Christianity (in the language of the Apostle) as "the present truth." But the circumstances which first prompted to this course have ceased to exist; and the brethren are now laboring to convince the public that their chief objection against the religious systems of the day is, not that they do not exhibit correct views of baptism, but because they leave the great mass of their adherents in a carnal state, a prey to the same wild passions, the same worldly ambition, and desires for the same personal and family aggrandizement, as are the men of the world.

The love of money is the ruling passion of the day. Covetousness is the crying sin of this nation; and, we think, of yours also. We labor under many evils at this time which had their origin in covetousness, and owe their perpetuity entirely to that hidden idolatry. Extortion, wild speculations, cruel abuses of the relations of society, and oppressions and exactions of the most unjust and demoralizing nature may be traced to this inordinate passion. And these things are the sin, not of the world, but of the *church*, in your country and ours. If the church, however, would set her face unitedly against these sins, they would die in a day. Under all these circumstances, the brethren who led the way in our reformation conceived the idea of the necessity of a reformation, more deep, thorough, and heartfelt than any which has ever been attempted since the midnight of Papal darkness.

Beloved brethren, we consider the Christian religion as *wholly practical.* All the truth, the commandments, the ordinances, contained in the Holy Book, from Genesis to Revelation, have for their object the purification of the heart and the perfection of the character. If all the zeal and talents which have been exhausted in fruitless controversy and the dissemination of vain opinions, had been employed for *practical* purposes—to make men hate sin and love holiness—to bring men under the influence of the moral and devotional precepts of the gospel, how widely different would have been the condition of the Christian church at this time. Milnor says of Calvin and his coadjutors at Geneva, that

"it took them so much time to make men *think right*, that they found very little time to attend to the conduct of their church members." [I quote from memory.] This has been the fatal error of sectarians—they have preferred *right thinking* to *right living*. But as one of your country authors says, "Scripture was not given to make work for interpreters, nor to teach men how to doubt, but how to *live*." Sectarians have attended to the head and neglected the heart; but as the poet says, "If wrong our hearts, our heads are right in vain." They have substituted knowledge for wisdom and confounded them together—than which no two things are more distinct. As says the poet—

> "Knowledge and wisdom, far from being one,
> Have oftimes no connexion—knowledge dwells
> In heads replete with thoughts of other men;
> Wisdom, in minds attentive to their own.
> Knowledge is proud that he has learn'd so much;
> Wisdom is humble that he knows no more:"

And as to their relative value, "knowledge puffeth up," says Paul; and again, "If any man thinketh that he knoweth any thing, he knoweth nothing yet as he ought to know." But of wisdom it is said, "Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding:" and again, "The wisdom which is from above is first indeed pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

Thus, dear brethren, instead of seeking to destroy the vitals of religion and set aside its spirituality, the strongest objection we feel against the systems of the day is, that they have not enough of *spirituality* in them—they do not make men heavenly-minded, or watchful, or prayerful; they are not filled as were the ancient Christians, "with joy *unspeakable* and full of glory." It is only with reference to these blissful objects that we value the positive ordinances of the gospel—it is in these that "our sense assists our *faith*."

The observances of the Lord's day are designed to have the effect spoken of by Paul to Timothy, conveyed by the word ANASOPUREIN—"to stir up," or bring to life again, a fire which has been buried and partially gone out. So the cares and business of life during six days would smother and partially extinguish the flames of devotion and spirituality enkindled by the exercises of the Lord's day; and unless we could often have our memories refreshed with the recollection of what the Lord has done for us, we might soon forget that we were at all indebted to his grace. In the institution of the Lord's supper we have *virtually* before us the *mangled, bleeding* body of our Divine Lord and Master. And *how* ought we to approach this institution? With what gratitude should we call to mind that *love* which prompted Jehovah, Jesus "to give himself a ransom and a sacrifice for us"! With what abhorrence ought we to view our sins which brought down such unspeakable sufferings upon the spotless "Lamb of God"! With what profound veneration and awe should we view that Divine Justice which said, "Awake, O Sword, against the Shepherd, and against the Man that is my fellow, saith the Lord." But the design of these institutions is not merely to awaken these emotions for the time, but to make impressions which shall be fixed indelibly in our minds during the week ensuing. We wish on this day to throw off entirely all worldly care,

and so to renew our spiritual strength, that through the week we may "run *and not* be weary, and walk and not faint." The design of these ordinances is to strengthen our faith; confirm our hope, and fortify our minds, so that we go forth and again mingle with the busy world without being polluted by its defilements, or overcome by its temptations, or ensnared by its seductions. The institution of prayer, to which we attend every day, is of the same nature: regarded as an *end*, it is unmeaning, and destitute of value; but as a *means*, it is a blissful institution. When our morning prayers prompt us to watchfulness through the day, and keep alive in us the flowers of devotion, and increase our confidence in the divine goodness and protection, then the benign object of the institution is realized. But how many thousands, to whom the retort of the profane man, when reproved by his praying neighbor, might be justly applied: "My swearing," said he, "like your praying, is soon forgotten." How many attend to all the positive institutions of the gospel, as Chrysostom describes, "They hear, they pray; but their souls, their thoughts, and minds are abroad. It is not their business to have fellowship with God in duties, to get their lusts mortified, their hearts tried, and their souls conformed to the image of God in holiness." Or as Flavel speaks, "When their outward man is engaged in the duties of religion, yet their heart is not in it. They pray as if they prayed not, and hear as if they heard not; and if they feel no power in ordinances, no quickening in duties, it is no disappointment at all to them; for these were not their designs in drawing nigh to God in those appointments."

The great visible defect, seen every where, is, the want of personal and family religion. How few *devoutly* read the Scriptures in their families! How few bring up their children in "the nurture and admonition of the Lord"! Children are growing up in infidelity, the living monuments of the formality and hypocrisy of their professing parents. O, that we under the "new and better covenant," would hearken to the command of Moses—"And these words which I command thee this day shall be in thine heart, and thou shalt teach them them *diligently to thy children*, and thou shalt talk of them whom thou sittest in thine house and when thou walkest by the way, when thou liest down and when thou risest up: and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes: and thou shalt write them upon the posts of thy house, and on thy gates." In the meantime, dear brethren, farewell.

Your brother in the hope of immortality,

M. S. CLAPP.

THE PROPHECIES—*NO. X.*

Mr. Editor—WHILE quoting from Mr. Keith, that truly intelligent, and, in general, very accurate interpreter of fulfilled prophecy, I beg the liberty of laying before your readers two extracts more, concerning Tyre and Egypt. They are better than any thing I could write upon the subject.

A REFORMED CLERGYMAN.

Tyre was the most celebrated city of Phœnicia, and the ancient emporium of the world. Its colonies were numerous and extensive. "It was the theatre of an immense commerce and navigation—the nursery of arts and science, and the city of perhaps the most industrious and active people ever known."* The kingdom of Carthage, the rival of Rome, was one of the colonies of Tyre. While this mart of nations was in the height of its opulence and power, and at least one hundred and twenty-five years before the destruction of old Tyre, Isaiah pronounced its irrevocable fall. Tyre on the island succeeded to the more ancient city on the continent; and—being inhabited by the same people, retaining the same name, being removed but a little space, and, perhaps, occupying in part the same ground—the fate of both is included in the prophecy. The pride and the wickedness of the Tyrians, their exultation over the calamities of the Israelites, and their cruelty in selling them to slavery are assigned as the reasons of the judgments that were to overtake them, or as the causes of the revelation of the destiny of their city. And the whole fate of Tyre was foretold.

Bishop Newton shows, at length, how the following prophecies were all exactly fulfilled, as well as clearly foretold, viz. that Tyre was to be taken and destroyed by the Chaldeans, who were, at the time of the delivery of the prophecy, an inconsiderable people, and particularly by Nebuchadnezzar, king of Babylon;—that the inhabitants should fly over the Mediterranean into the islands and countries adjoining, and even then should not find a quiet settlement;—that the city should be restored after seventy years, and return to her gain and merchandise;—that the people should in time forsake their idolatry, and become converts to the true religion and worship of God;—and, finally, that the city should be totally destroyed, and become a place only for fishers to spread their nets upon.

But, instead of reviewing the whole of these, a few of the most striking predictions which were accomplished after the era of the last of the Old Testament prophets, and the fulfilment of which rests on most unexceptionable testimony, shall be selected.

One of the most singular events in history was the manner in which the siege of Tyre was conducted by Alexander the Great. Irritated that a single city should alone oppose his victorious march, enraged at the murder of some of his soldiers, and fearful for his fame,—even his army's despairing of success could not deter him from the siege. And Tyre was taken in a manner the success of which was more wonderful than the design was daring; for it was surrounded by a wall one hundred and fifty feet in height, and situated on an island half a mile distant from the shore. A mound was formed from the continent to the island; and the ruins of old Tyre,† two hundred and forty years after its demolition, afforded ready materials for the purpose. Such was the work, that the attempts at first defeated the power of an Alexander. The enemy consumed and the storm destroyed it. But its remains, buried beneath the water, formed a barrier which rendered successful his renewed efforts. A vast mass of additional matter was requisite. The soil and the very rubbish were gathered and heaped. And the mighty conqueror,

* Volney's Travels, vol. ii. p. 210. Steph. Dic. p. 2039. Mars. Can. Ch. p. 304, &c.—Strabo.

† Magna vis saxorum ad manum erat, Tyro vetere præbente.—Quint. Cur. lib. iv. ch 9.

who afterward failed in raising again any of the ruins of Babylon, cast those of Tyre into the sea, and took her very DUST* from off her. He left not the remnant of a ruin—and the site of *ancient* Tyre is now unknown.† Who then taught the prophets to say of Tyre,—"They shall lay thy stones, and thy timber, and thy dust in the midst of the water—I will also *scrape her dust* from her. I will make thee a terror, and thou shalt be no more. Thou shalt be sought for, yet thou shalt never be found again?"‡

After the capture of Tyre, the conqueror ordered it to be set on fire. Fifteen thousand of the Tyrians escaped in ships. And, exclusive of multitudes that were cruelly slain, thirty thousand were sold into slavery. Each of these facts had been announced for centuries:—"Behold the Lord will cast her out—he will smite her power in the sea, and she shall be devoured with fire—I will bring forth a fire from the midst of thee—I will bring thee to ashes upon the earth. Pass ye over to Tarshish—pass over to Chittim. The isles that are in the sea shall be troubled at thy departure.—Thou shalt die the death of them that are slain in the midst of the sea. The children of Israel also, and the children of Judah, have ye sold. I will return the recompense upon your own head."

But it was also prophesied of the greatest commercial city of the world, whose merchants were princes,—whose traffickers were the honorable of the earth,—"I will make thee like the top of a rock. Thou shalt be a place to spread nets upon."§ The same prediction is repeated with an assurance of its truth:—"I will make her like the top of a rock; it shall be a place for the spreading of nets in the midst of the sea, for I have spoken it."

Tyre, though deprived of its former inhabitants, soon revived as a city, and greatly regained its commerce. It was populous and flourishing at the beginning of the Christian era. It contained many disciples of Jesus in the days of the apostles. An elegant temple and many churches were afterward built there. It was the see of the first archbishop under the patriarch of Jerusalem. Her merchandise and her hire, according to the prophecy, were holiness to the Lord. In the seventh century Tyre was taken by the Saracens. In the twelfth, by the Crusaders—at which period it was a great commercial city. The Mamelukes succeeded as its masters; and it has now remained for three hundred years in the possession of the Turks. But it was not excluded from among the multitude of cities and of countries whose ruin and devastation, as accomplished by the cruelties and ravages of Turkish barbarity and despotism, were foretold nearly two thousand years before the existence of that nation of plunderers. And although it has more lately, by a brief respite from the greatest oppression, risen somewhat from its ruins, the last of the predictions respecting it has been literally fulfilled, according to the testimony of many witnesses. But that of Maundrell, Shaw, Volney, and Bruce may suffice:—

"You find here no similitude of that glory for which it was so renowned in ancient times. You see nothing here but a mere Babel of

* HUMUS aggerabatur.—Quint. Cur. cap 11. Arrian. de. Ex. Al. lib. ii. c. 21—24. Quint. Cur. lib. iv. c. 7—19.

† Volney's Travels, vol. ii. Pococke's Description of the East, b. i. c. 20. Buckingham's Travels, p 46.

‡ Ezek. xxiv. 4, 12, 21. § Ezek. xxvi. 14, 15.

broken walls, pillars, vaults, &c. Its present inhabitants are only a few poor wretches, harboring themselves in the vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by Divine Providence, as a visible argument how God hath fulfilled his word concerning Tyre."* "The port of Tyre, small as it is at present, is choked up to that degree with sand and rubbish, that the boats of those fishermen who now and then visit this once renowned emporium, and dry their nets upon its rocks and ruins, can with great difficulty only be admitted."† And even Volney, after quoting the description of the greatness of Tyre, and the general description of the destruction of the city, and the annihilation of its commerce, acknowledges that "the vicissitudes of time, or rather the barbarism of the Greeks of the Lower Empire and the Mahometans, have accomplished this prediction.—Instead of that ancient commerce, so active and so extensive, Sour (Tyre,) reduced to a miserable village, has no other trade than the exportation of a few sacks of corn and raw cotton; nor any merchant but a single Greek factor, in the service of the French of Saide, who scarcely makes sufficient profit to maintain his family." But though he overlooks the fulfilment of minuter prophecies, he relates facts more valuable than any opinion, and more corroborative of their truth:—"The whole village of Tyre contains only fifty or sixty poor families, who live obscurely on the produce of their little ground and a *trifling fishery*. The houses they occupy are no longer, as in the time of Strabo, edifices of three or four stories high—but wretched huts, ready to crumble into ruins."‡ Bruce describes Tyre as "a rock whereon fishers dry their nets."

It matters not by what means these prophecies have been verified; for the means were as inscrutable, and as impossible to have been foreseen by man, as the event. The fact is beyond a doubt that they have been literally fulfilled—and therefore *the prophecies are true.* They may be overlooked—but no ingenuity can pervert them. No facts could have been more unlikely or striking—and no predictions respecting them could have been more clear.

Egypt was one of the most ancient and one of the mightiest of kingdoms, and the researches of the traveller are still directed to explore the unparalleled memorials of its power. No nation, whether of ancient or of modern times, has ever erected such great and durable monuments. While the vestiges of other ancient monarchies can hardly be found amid the mouldered ruins of their cities, those artificial mountains, visible at the distance of thirty miles, the pyramids of Egypt, without a record of their date, have withstood, unimpaired, all the ravages of time. The dynasty of Egypt takes precedence, in antiquity, of every other. No country ever produced so long a catalogue of kings. The learning of the Egyptians was proverbial. The number of their cities,§ and the population of their country, as recorded by ancient historians, almost surpass credibility. Nature and art united in rendering it a most fertile region. It was called the granary of the world. It was divided into several kingdoms, and their power often extended over many of the surrounding countries.‖ Yet the knowledge of all its greatness and glory deterred not the Jewish prophets from de-

* Maundrell's *Journey from Aleppo to Jerusalem*, page 82.
† Shaw's Travels, vol. ii. p. 31. ‡ Volney's Travels, vol. ii. p. 212.
§ Twenty thousand—Herod. lib. ii. c. 177. ‖ Marsham Can. Chron. p. 229, 456.

claring that Egypt would become *a base kingdom, and never exalt itself any more among the nations.* And the *literal* fulfilment of every prophecy affords as clear a demonstration as can possibly be given, that each and all of them are the dictates of inspiration.

Egypt was the theme of many prophecies, which were fulfilled in ancient times: and it bears to the present day, as it has borne throughout many ages, every mark with which prophecy had stamped its destiny:—

"They shall be a base kingdom. It shall be the basest of kingdoms. Neither shall it exalt itself any more among the nations: for I will diminish them that they shall no more rule over the nations. The pride of her power shall come down. And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. I will make the land of Egypt desolate, and the country shall be desolate of that whereof it was full. I will sell the land into the hand of the wicked. I will make the land waste and all that is therein, by the hand of strangers. I the Lord have spoken it. And there shall be no more a prince of the land of Egypt—The sceptre of Egypt shall depart away."*

Egypt became entirely subject to the Persians about three hundred and fifty years previous to the Christian era. It was afterward subdued by the Macedonians, and was governed by the Ptolemies for the space of two hundred and ninety-four years; until about thirty years before Christ, it became a province of the Roman empire. It continued long in subjection to the Romans—tributary first to Rome, and afterward to Constantinople. It was transferred, A. D. 641, to the dominion of the Saracens. In 1250 the Mamelukes deposed their rulers, and usurped the command of Egypt. A mode of government the most singular and surprising that ever existed on earth was established and maintained. Each successive ruler was raised to supreme authority, from being a *stranger* and a slave. No son of the former ruler—no native of Egypt succeeded to the sovereignty; but a chief was chosen from among a new race of imported slaves. When Egypt became tributary to the Turks in 1517, the Mamelukes retained much of their power, and every pasha was an oppressor and a stranger. During all these ages, every attempt to emancipate the country, or to create a prince of the land of Egypt, has proved abortive, and has often been fatal to the aspirant. Though the facts relative to Egypt form too prominent a feature in the history of the world to admit of contradiction or doubt, yet the description of the fate of that country, and of the form of its government, shall be left to the testimony of those whose authority no infidel will question, and whom no man can accuse of adapting their descriptions to the predictions of the event. Gibbon and Volney are again our witnesses of the facts:—

"Such is the state of Egypt. Deprived twenty-three centuries ago of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and, at length, the race of Tartars distinguished by the name of Ottoman Turks. The Mamelukes, purchased as slaves, and introduced as soldiers, soon usurped the power and elected a leader. If their first establishment was a singular event, their continuance is

* Ezek. xxx. 6, 7, 12, 13; xxxii. 15. Zech. x. 11.

not less extraordinary. They are replaced by slaves *brought from their original country*. The system of oppression is methodical. Every thing the traveller sees or hears reminds him he is in the country of slavery and tyranny."* "A more unjust and absurd constitution cannot be devised than that which condemns the natives of a country to perpetual servitude, under the arbitrary dominion of *strangers* and slaves. Yet such has been the state of Egypt above five hundred years. The most illustrious sultans of the Baharite and Borgite dynasties were themselves promoted from the Tartar and Circassian bands; and the four-and-twenty beys, or military chiefs, have ever been succeeded, not by their sons, but by their servants."† These are the words of Volney and Gibbon: and what did the ancient prophets foretell? "I will lay the land waste and all that is therein by the hand of strangers. I the Lord have spoken it. And there shall be no more a prince of the land of Egypt. The sceptre of Egypt shall depart away." The prophecy adds, "They shall be a base kingdom—it shall be the basest of kingdoms." After the lapse of two thousand and four hundred years from the date of this prophecy, a scoffer at religion, but an eyewitness of the facts, thus describes the selfsame spot: "In Egypt there is no middle class, neither nobility, clergy, merchants, landholders. A universal air of misery, manifest in all the traveller meets, points out to him the rapacity of oppression and the distrust attendant upon slavery. The profound ignorance of the inhabitants equally prevents them from perceiving the causes of their evils, or applying the necessary remedies. Ignorance, diffused through every class, extends its effects to every species of moral and physical knowledge. Nothing is talked of but intestine troubles, the public misery, pecuniary extortions, bastinadoes, and murders. Justice herself puts to death without formality."‡ Other travellers describe the most execrable vices as common, and represent the moral character of the people as corrupted to the core. As a token of the desolation of the country, mud-walled cottages are now the only habitations where the ruins of temples and palaces abound. Egypt is surrounded by the dominions of the Turks and of the Arabs; and the prophecy is literally true which marked it in the midst of desolation: "They shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted." The systematic oppression, extortion, and plunder which have so long prevailed, and the price paid for his authority and power by every Turkish pasha, have rendered the country *desolate of that whereof it was full*, and still show, both how *it has been wasted by the hands of strangers*, and how *it has been sold into the hand of the wicked*.

Can any words be more free from ambiguity, or could any events be more wonderful in their nature, or more unlikely or impossible to have been foreseen by man, than these prophecies concerning Egypt? The long line of its kings commenced with the first ages of the world, and, while it was yet unbroken, its final termination was revealed. The very attempt once made by infidels to show, from the recorded number of its monarchs and the duration of their reign, that Egypt was a kingdom previous to the Mosaic era of the deluge, places the wonderful nature of these

* Volney's Travels, vol. i. page 74, 103, 110, 198.
† Gibbon's History, vol. vi. page 109, 110. Dublin ed. 1789.
‡ Volney's Travels, vol. i. page 190, 198.

predictions respecting it in the most striking view. And the previous experience of two thousand years, during which period Egypt had never been without a prince of its own, seemed to preclude the possibility of those predicted events which the experience of the last two thousand years has amply verified. Though it often tyrannized over Judea and the neighboring nations, the Jewish prophets foretold that its own sceptre would depart away; and that that country of kings (for the number of its contemporary as well as successive monarchs may warrant the appellation) would never have a prince of its own: and that it would be laid waste by the hands of strangers. They foretold that it should be a base kingdom—the basest of kingdoms—that it should be desolate itself and surrounded by desolation---and that it should never exalt itself any more among the nations. They described its ignominious subjection and unparalleled baseness, notwithstanding that its past and present degeneracy bears not a more remote resemblance to the former greatness and pride of its power, than the frailty of its mud-walled fabrics now bears to the stability of its imperishable pyramids. Such prophecies, accomplished in such a manner, prove, without a comment, that they must be the revelation of the Omniscient Ruler of the universe.*

THE SPIRIT AND BODY OF CHRIST.

A new and forcible illustration of the Operation of the Holy Spirit.

THAT the Holy Spirit is the Spirit of Christ, is plain from many places in the New Testament. He is said to be "*Lord* OF *the Spirit*," implying that the Spirit is under his dominion; and of the Holy Spirit it said, "Where the *Spirit* OF *the Lord* is, there is liberty." The Holy Spirit was to be sent in the name of Jesus; and it was necessary after the spirit came to have faith in Jesus, to reform towards him, and to be baptized in his name, in order to receive the Holy Spirit.

That the church is the body of Christ, is also equally plain. "For his *body's* sake, which is the *church*—we being many, are one body in Christ, and every one members one of another—the

* Egypt has, indeed, lately risen, under its present spirited but despotic pasha, to a degree of political importance and power unknown to it for many past centuries. Yet this fact, instead of militating against the truth of prophecy, may, possibly at no distant period, serve to illustrate another prediction, which implies that, however base and degraded it might continue to be throughout many generations, it would, notwithstanding, have strength sufficient to be looked to for aid or protection, even at the time of the restoration of the Jews to Judea, who will seek "to strengthen themselves in the strength of Pharaoh, and trust in the shadow of Egypt." Other prophecies respecting it await their fulfilment. Yet, whatever its present apparent strength may be, it is still but "the shadow of Egypt." Isaiah xxx. 2; xxxi. 1 The whole earth shall yet rejoice; and Egypt shall not be for ever BASE. The Lord shall smite Egypt; he shall smite and heal it; and they shall return to the Lord, and he shall be entreated of them, and shall heal them. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land," &c. Isaiah xix. 19—25.

bread [loaf] which we break, is it not the communion of the *body* of Christ? For we being many are one bread [loaf] and one *body* —the husband is the head of the wife, even as Christ is the *head* of the *church*, and he is the Saviour of the *body*—we are members of his body, of his flesh, and of his bones—ye are the body of Christ, and members in particular—gave him to be *head* over all things to the *church*, which is his *body*—he is the *head* of his *body*, the *church*," &c.

It is as equally plain, then, that Christ is the *head* of the church, as that it is his body, or the Holy Spirit his Spirit. But as there is a consistency preserved in all the figures used in the Bible, Christ is never spoken of as a *head*, only in reference to the church as a *body*. The figure is drawn from the human constitution or body, and is a remarkably appropriate and striking one. It is in the head of man, in his brain, that his spirit or mind sits enthroned, and from which it animates his body. This is the most appropriate place for it in his whole physical constitution, as it is here that the nervous system has its origin or beginning, by which impressions are conveyed to and from the brain, and which branches out from it into the whole body. Here the mind sits, and directs by means of the nerves and muscles, the motions and movements of all the body. But it is not by merely thinking that the mind can perform any thing. Although it may conceive a superstructure, or a piece of work of any kind, yet the simple act of conception will not cause the one to rise, or the other to be performed. This is the office of the members of the body, animated and directed by the Spirit, and kept in life and motion.

The figure is in excellent keeping. Christ, the *head* of his *body* the church, has the *Spirit*, and with him is its source or origin. It is from him as the head, that his body the church is animated, directed, and kept alive and in operation by the Spirit. The Holy Spirit thus operates through the church as a body and members, collectively and individually. Hence the important office of the church in the conversion of the world!—and in keeping itself pure and sound and vigorous!—To be animated by the Spirit we must become united to the body, and with it to the Head. Separate a finger, or hand, or arm, from the body, and it dies, withers, and decays. Separate a member from the body of Christ, and spiritual life is extinguished, and spiritual death ensues! When a member becomes diseased it must be healed if possible: but if found to be incurable, must be amputated, or the rest of the body will suffer or die.

JNO. R. HOWARD.

PARIS, *Ten.* Feb. 26th, 1838.

News from the Churches.

BOONE COUNTY, Mo., February 16, 1838.

On the second Lord's day in October last, and Saturday before, I met several teaching brethren in Rockport. We had an interesting meeting; and on Lord's day, organized or planted a church of Christ upon the foundation of the Apostles and Prophets, of thirty-four members. This church has a great deal of intellectual and moral worth, and will, I have no doubt, *live* and *walk* as the New Testament directs; still they have no one highly gifted as a speaker, and as they are abundantly *able*, will contribute liberally to a *worthy* able teacher of Christianity.

On the fourth Lord's day, brothers Wills and I, with other *Elders*, were in Paris. Our meeting lasted four days. Seven were added to the church—one was reclaimed—the others confessed Jesus, and were immersed forthwith.

As room is *precious* in your paper, and details are not important, I will just observe that the additions at the meetings I have attended, at Fulton, Lebanon, Columbia, &c. *since* my last, and besides those at Paris, are twenty-two. We are greatly in want of able teachers in this state: there is not one-fourth as many as are needed. The brethren are now awaking to a sense of duty on this subject, and will contribute freely to aid those who labor in the good cause. Cannot you persuade some efficient proclaimers to come to the help of the Lord in this distant region? We indulge the pleasing hope that your brother Campbell, will visit us in Missouri, at no very distant day. Do not forget us; but come as soon as you can.

THOMAS M ALLEN.

BRUCEVILLE, Ind., March 16, 1838.

Our little congregation at Bruceville, about forty five, moves on in the greatest harmony. Every first day that the weather will permit, we meet to break bread, sing, pray, and exhort one another to love and good works. Brother Trimble attends with us on the second Sunday in each month: he devotes the most of his time in proclaiming the gospel: he is a worthy and talented brother. We have had to cut the ice to bury some in baptism this winter.

WM. BRUCE.

MAY'S LICK, Ky., March 27, 1838.

The brethren here request that I should write to you and give you an account of the progress of the gospel of our blessed Lord in this vicinity. In February last we held a meeting here for about seven days with brother R. C. Rickets as our speaker, and forty-one persons confessed the faith in Jesus Christ as the Messiah and Saviour of sinners, and were immersed into his name. Towards the close of this meeting brother John Cullerman and others commenced a meeting at Poplar Run, (in Fleming county, about eight miles to the south of this place.) which continued some five days, and twenty seven persons made the good confession and were immersed. The congregation at Poplar Run then moved their meeting to Elizaville, some two miles off, (the Baptist brethren having an appointment at Poplar Run meeting-house,) brother Rickets proclaimed the gospel, some four or five days more, (the other brethren having left or become exhausted in body,) and thirty-four others were immersed by him, making sixty-one persons in all, at Poplar Run and Elizaville, who obeyed the gospel. We continued our meeting here the second time, some six or seven days. Brother John A. Gano and brother J. Irvine proclaimed; but brother Gano being very unwell, had to go away before the meeting was over, as also did bro. Irvine. Bro. Rickets having returned, kept up the meeting to the close. Twenty-two persons obeyed the gospel by putting on the Lord Jesus. We also received three persons from other churches, making the whole number at the two meetings at this place sixty-five persons. Brother Rickets labored hard and much to the purpose by exhibiting the truth as taught in the Scriptures. He has improved much as a proclaimer, and will now rank amongst the strongest we have in Kentucky. May the good Lord preserve him many

years for the benefit of the people! The brethren here are zealously engaged for the support and spread of the good cause of the restoration of the gospel of Christ.

JAMES MORRIS.

M'NARY COUNTY, February 17, 1838.

I feel very much pleased with the brethren in this section of country. There is a congregation of about forty disciples who meet every first day, and spend three or four hours in singing, reading the Word of God, prayer, and breaking the loaf. Bro. Dunn, who is a very acceptable proclaimer of the ancient gospel, attends us once-a-month, and I think the prospect of doing good in this country is far greater than in the cotton region about Lagrange where I last lived.

WILLIAM USSERY.

LEXINGTON, Ky., March 23, 1838.

I have just returned from Winchester, 18 miles from this place, where I went Monday last to the assistance of brethren Raines and Moore, who had been there from the Friday or Saturday before. During the meeting *forty-five* precious souls were received into the kingdom of Prince Messiah and rallied around the blood-stained banner of the cross, radient with the Star of Bethlehem. Brethren J. T. Johnson and J. Smith have just closed a protracted meeting at Mount Sterling. *One hundred and thirty-nine* obeyed the Lord during the meeting. I expect the brethren at Mount Sterling will hereafter see the necessity of Evangelists. They had advanced so far as to learn that they were useless and troublesome articles. And while they were gaining this piece of useful information (to their purses?) they had well nigh died out. This country is ripe for the harvest—O that we had laborers to reap it down!

B. F. HALL.

SOMERSET COUNTY, December 21, 1838.

The congregation which goes by the name of the Milford Church, about 8 miles west of Somerset, was organized in the year 1834 upon the principles of the ancient gospel, and was gathered together principally by the labors of brothers Forward and Young. It numbers at this time 23; 7 or 8 of the number formerly belonged to the Methodist church, being among the most respectable of their members here, and one of them their class-leader. The mother and the mother-in-law of the abovementioned persons and the Methodist preacher made a powerful effort to prevent them from obeying the gospel.—Several weeks since, upon Lord's day, brother Younkin spoke for us, and at the close of the meeting the old lady requested to be baptized, stating at the same time that she had been a praying woman for upwards of 40 years and a member of the Methodist church—but as the Lord required her to be baptized for the remission of her sins, she was resolved to obey him.

GEORGE SCOTT.

THE WHEAT AND THE DARNEL.

OUR Saviour's parable of the wheat and the darnel (Math. xiii.) is often misunderstood and misapplied. This is done whenever it is used to justify fellowship with one who has dishonored the Christian profession. And the chief reason of it is, that the phrase "*kingdom of heaven*" and the term "*church*," are supposed to express the same idea

This, however, is an error. The compound term "*kingdom*" always presents at least three cardinal ideas—KING, SUBJECTS, and TERRITORY, without which we cannot conceive of the existence of a kingdom. The word *church* or *congregation* in its widest sense can give the idea only of the *subjects* of the kingdom. In the attempt to explain this parable, this is to be particularly noted in the first place.

In the next place it should be remembered that each parable has some special point of application, and is not to be applied in so bungling a manner to the whole subject. A parable or *comparison* is like a lamp which can enlighten but one side of an object at a time.

To what *part* of the kingdom of heaven then does the parable of the wheat and darnel apply? In other words, *in what respect* is the kingdom of heaven like a field in which wheat and darnel grow together and are to remain undisturbed till harvest? It is plain there can be no comparison between such a field and the *king*—the Lord Jesus. It is, or at least ought to be, equally plain to the least acquainted with the scriptures, that such a comparison cannot be instituted with regard to the *subjects* of the King, or what may be termed the church. Because, the church of Christ is supposed always to consist of those who are regenerated and have become children of God by faith—who are washed, justified, and sanctified; and amongst whom no iniquity or iniquitous persons will be tolerated at all. For there is a system of laws and discipline furnished to the church by which any wicked persons who come in unawares can be promptly excluded, and the scripture abounds with exhortations to "purge out the old leaven"' to "put away the wicked person," to "turn away from such," &c. Now in the parable, we have both wheat and darnel—the *wheat* designating the church, the subjects—the "children of the kingdom" as they are styled by the Saviour in his exposition of the parable, and the *darnel* representing the "children of the wicked one," both growing together and equally conspicuous, and we are expressly prohibited from rooting out the darnel. "Let them grow together" is the command. In this view consequently no discipline can ever be enforced against any offender however notorious—and to suppose then that the parable relates to the church is manifestly absurd and contrary to the whole tenor of the scriptures.

When, however, the parable is applied to the *territory* of the kingdom, as the Saviour himself applies it, (for he says "the field is the *world*,") all difficulty vanishes. We know that *as it respects its territory*, the kingdom of heaven is just like a field containing both wheat and darnel—that the righteous and the wicked exist together in the *world*, and must of necessity remain together until the harvest of the earth be ripe—until the "end of the world." "I wrote to you," says Paul, 1 Cor. v., "not to company with fornicators; yet not altogether with fornicators of this world, or covetous, or extortioners," &c. "for then ye must needs go out of the world. But now I have written unto you not to keep company *if any called a brother* be a fornicator, or covetous, or a railer, or an extortioner," &c. "with such a one *no not to eat*." It is at the end of the world that the Saviour will give command to the angels, the celestial reapers, who will gather out of the [territory

of the kingdom all that offend, and cast them into the burning lake. In the mean time, however the *church* be kept purged from offenders by the means divinely appointed, and it argues great ignorance of the genius of the Christian religion, and of the scriptures, for any one to attempt to justify corrupt communion by any means, and more especially by the parable of the "wheat and the darnel," which is so differently explained and applied by our Lord himself: see Matth. xiii. R. R.

QUERY.

QUERY 4.—*Did the Lord never use things that had no real existence in his parables—or, in other words, had all the things mentioned in the parables a real existence.*

M. W.—1838.

Illustrations, similitudes, comparisons, and parables must be drawn from facts, or things real, otherwise they are worse than useless—they are deceptious. To explain, illustrate, or set forth a hypothesis by a hypothesis, would not be more unsatisfactory and powerless, than to explain a fact, a doctrine, an institution, an event by an imaginative creation.

There are the points in a parable or comparison which are to be illustrated or set forth, and these are to be compared with the fact, or the reality, or the thing introduced for illustration. All the rest is but the ornament or drapery of the allegory or similitude. Our Lord's parables are all taken from nature, real life, or acknowledged fact, without a single exception, so far as I can understand them. For example—the parable of the Sower. Have we not the sower, the seed, the different sorts of ground, the different products, &c. in nature and fact. The parable of the Tares—Have we not a field, wheat, darnel, harvest, reapers, &c. and is there not a resemblance between the wheat and darnel at first, and a danger of rooting up the wheat in pulling out the darnel! The parable of the Sweep-net—Have we not such an instrument, fishermen, good and bad fish, and vessels, and dragging the net to the shore? In the parable of the Rich Man and Lazarus—Have we not rich Sadducees and poor Christians, high living, sudden death, angels, Abraham's bosom, hades, and future torment? The parable of the Prodigal Son—Have we not fathers, good and prodigal sons, repentance, amendment, forgiveness, &c.

Those who presume to except one out of all the parables of Christ, because it thwarts their views as an exception to a universal rule, had need to have infallible evidence that they are not grievously mistaken, and wresting his words to get rid of their force against their wild and unlicensed imaginations. A. C.

TO CORRESPONDENTS.

R. L.'s last communication has been *accidentally mislaid and cannot be found.*—Whatever he may now be pleased to furnish upon the whole premises will be laid before our readers. A. C.

☞ Every number of the Harbinger containing any thing concerning Mr. Lynd's communication, has been regularly mailed at Bethany to him by me.

W. F. M. ARNY.

THE

MILLENNIAL HARBINGER,

NEW SERIES.

VOLUME II.——NUMBER VI.

BETHANY, VA. *JUNE*, 1838.

MORALITY OF CHRISTIANS—*No. VI.*

Among the unwritten traditions of the Arabian Christians it is told that while Paul tarried in the village of Ichabo he found the remains of an ancient synagogue, then reduced to about ten families, to whom he preached Jesus and the Resurrection. At first he was attentively and candidly heard by most of them, and by many of the villagers who occasionally frequented their solemnities. Seven of the Jewish families were converted to Christ, with the households of the two chief proselytes of the gate, which greatly incensed the ruler of the synagogue and one of the deacons. Unable to refute the preaching of the Apostle by the Law or the Prophets, the director of the synagogue sought to defame his character and thus to turn away the ears of the people from his ministrations. This, however, he dared not to attempt openly; but in his private walks he took every occasion to impute licentious and irreligious tenets to the Apostle, and even to impeach his veracity and integrity as a man. He was quite successful in a few instances in preventing his friends from hearing the ambassador of Christ. Esdras, one of his sons-in-law, had been amongst the first who were immersed into Christ before his father had returned from Jerusalem; but neither of the other two would listen to the gospel after they had heard the defamations of Bezaleel their father-in-law. The consequence was, as tradition runs, that all the descendants of Esdras, even to the fourth generation, were Christians; while, during the same period, all the posterity of Hermas and Lucius, his two other sons-in-law, lived and died unbelievers. Now if the demerit of human actions is to be estimated by the injuries done to others consequential upon them, and if their punishment be in the ratio of the evils following, what must be the

doom of such false religionists as the president of Ichabo? But the mischief ended not here: for through his imputations and misrepresentations Paul was beaten with rods and driven from the village.

A similar story is found amongst the oral traditions of Lucerne, one of the Catholic cantons of Switzerland. In the days of Luther and Calvin almost half of the cantons turned Protestant. The magistrates of Lucerne were about declaring in favor of the reformers, when a cunning and plausible Priest, under the guise of a Protestant exile from one of the German states, obtained an interview with the principal magistrates friendly to the Calvinistic views, and under the pretence of defending Protestantism, so caricatured it in its most vulnerable points as to prejudice the magistrates against it and to secure their adhesion to the Pope, with the banishment of all Protestant preachers from its territory. Lucerne, with its one hundred and fifty thousand inhabitants, has continued Roman Catholic for the last three centuries, while many of the neighboring states are wholly Protestant and enjoy vastly superior privileges both civil and religious.

If, then, in the strong connectives and nice dependencies of society under the general government of the world, the fate of nations and of successive generations is often in the hands of a single individual and hanging upon one or two acts of his life, of what grave import and awful bearing are those actions that affect human character and human destiny, and with what reflection and circumspection ought Christians to speak of themselves, of one another, and of all men in their varied intercourse with the world!

Character is the product of a life, and is therefore the most expensive of all human acquisitions. It is not any definite number or class of actions, but it is the scope and meaning of all the actions of one's whole existence. A fortune is only sometimes made or lost by it, but invariably our influence on all our associates depends exclusively upon it; and the best and richest favors received from mortals are its procurements. It is, then, viewed from every point in the compass of social life, the richest of all human acquisitions—and the most precious deposite which can be placed in the hands of society. A high sense and estimate of its value are essential to the obtainment of a good character; but even then it must be purchased at a higher expense than that of gold or rubies. Every thing but conscience may be lawfully sacrificed for it; and when gained it is not to be parted with at even the cost of life itself. This being but a mere glance of the eye at its intrinsic value and transcendant importance as sketched in the Bible, as handed down by all oral and written tradition, as taught in all the schools of philosophy, and as inculcated in all the maxims of the sages—follows it not, as

before said, that of all the deposites placed in the hands of the public, this deserves to be most faithfully and religiously guarded?

We say, *placed in the hands of the public*, for the whole public have it in keeping. The reputation of Newton, Bacon, Locke, Wesley, or any less renowned name, is not in the keeping of kings, princes, priests, or a few nobles. It is in the keeping of all ranks and degrees of men: consequently the duties and obligations of preserving the character of the living and the dead are equally diffused throughout all society. All have a vote on this question, though all votes may not be of equal weight in the sum of all the suffrages of society; yet every individual is responsible to God, his neighbor, and posterity, how he votes on this subject.

Hence the charge, "Speak not evil one of another, brethren;" and *al things whatsoever you would that men should say of you, say you of them*—so far, of course, as truth will warrant. But, above all things, take not up an evil report hastily against any man; for he that would dwell for ever in the tabernacle of the Most High, must not "take up an evil report against his neighbor," if King David rightly judged in answering the question, Who should enter the abodes of the blessed.

Every individual Christian must then regard himself as the keeper of his brother's reputation, and he must feel that he is under the most solemn obligations to do it faithfully; that he is not at liberty to equivocate, suppress, or exaggerate, but to speak the truth, if he speak at all, upon this most delicate subject. It has been said by them of old time, "If you can say no good, say no evil of any man." This, as a worldly and a general maxim, is a safe one, unless it be understood to extend to those cases where we are called to testify or to warn others. In such cases it is as much our duty to censure as to commend, and to tell the whole truth, whether it may be favorable or unfavorable. This, indeed, benevolence would dictate; for the good of society requires it. To warn others of a deep ditch is as much our duty as it is to relieve those who have fallen into it.

To withhold praise when it is due, or to refuse to acknowledge moral worth when it is called for by any exigency of society, is as unjust as to retain in our hands without their consent the property of others when it is demanded. Envy and jealousy, besides all the other mischiefs which they work, are peculiarly culpable in this, that they forbid their subjects to pay their just debts to those whom they regard as standing in their way. The envious man is grieved at the superexcellence of those whom he would rival; and therefore he cannot acknowledge the existence of that worth which throws himself into the shade; while the man of candor and of genuine excellence, of the two would rather exag-

gerate the virtues than detract from the worth of a neighbor, a friend, or a brother.

Most of the troubles and disturbances in churches and religious society spring from the unguarded use of speech, and from the freedom with which religious and moral character is assailed, impugned, and defended. Aggressions upon property in Christian communities are rare compared with assaults upon reputation; and until Christians are more awakened to a proper estimate of their obligations to "honor all men" and to reproach no person, but to "render to all their dues," family, neighborhood, and church feuds and heartburnings will continue to be a pest to society and a reproach to religion, as they have ever been since the ladies in their evening amusements learned to sing, "Saul has slain his thousands and David his ten thousands," and "Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?"

A. C.

For the Millennial Harbinger.

CLAIMS OF EVANGELISTS—*No. II.*

In my *first* number I think I clearly evinced and fully sustained my first position; viz. that the office of Evangelist is necessary and will be perpetuated, and must, from the organization of the Christian kingdom, and the nature and design of the whole remedial system, be continued until the conclusion of this dispensation. Evangelists are needed to edify and build up the congregations. The Apostle Paul told the Thessalonians, iii. 2., that Timothy, who was an Evangelist, had been sent to them to establish and comfort them concerning the faith. But I am rather performing a work of supererogation in the eviction of this point. I will, however, here assert that Evangelists will be needed as long as there is a sinner on earth unreconciled to God, or a saint out of glory. I throw down the gauntlet; who will take it up?

The position which I propose to establish in this number, is, that Evangelists should give themselves wholly to the work of their office. Such were the instructions of Paul to his son Timothy; 1 Tim. iv. 15, 16. An Evangelist has much to do. He has to make preaching his calling, and to be useful it is necessary that he be learned in the scriptures. Such a one was Timothy. He had been a student of the Living Oracles from a child; 2 Tim. iii. 15. Indeed, no man can discharge the high responsibilities of his station as an Evangelist without becoming thoroughly acquainted with the scriptures. His relation to God, to the church, and to the world require it. If it is requisite that a man

discharging the functions of any office merely human, should be well versed in the principles and duties thereof, is it not greatly more important that one who proposes to instruct dying men in the way of life eternal should be well acquainted with the divine will. Colleges are established to qualify men for the practice of law and medicine. A man's life is too precious to be sacrificed to empiricism. His property, bought by labor and sweat, is too valuable to be squandered by a pettifogger. And, O God! are not the souls of men, which cost the precious blood of thy Son, too valuable to be committed to mere ignoramuses—to men who have little brains and less heart? No man can practise law or medicine successfully without extensive reading, deep reflection, and long study. And is the cause of salvation of such little importance that a man of hardly common judgment, of but little reading, and less reflection, can be qualified to discharge functions that might fill an angel's hands? Who can believe it?

I am told that the science of religion is plain, and of such easy comprehension that the illiterate can understand it, and the ignorant in worldly matters can teach it. I allow that there are some things in the scriptures which are of such easy comprehension that any responsible person can perceive them when shown to them; but many persons could no more learn them direct from the Bible itself without some one to guide them, than a Hindoo could learn direct from the starry concave the existence and unity of God, and the right mode of worshipping him. How many of those very brethren who laugh at their ignorant neighbors for not being able to see that the doctrine of baptism for remission of sins is taught in the scriptures, and are exceedingly provoked when it is shown to them and they cannot see it—I say how many of these brethren were in the practice of reading their Bible daily, yet were never able to see this most conspicuous and important truth until it was shown to them again and again? The same might be said of any other things equally plain and equally important. The great and fundamental principles of Christianity are plainly taught in the scriptures; but no man is qualified to teach them without attentive reading and close study.

No man can do more than one thing at a time successfully. This is too obvious to require proof. "No man who warreth entangleth himself with the business of this life, that he may please him who hath called him to be a soldier." Soldiers among the Romans were not allowed to engage in agricultural, mercantile, or mechanical pursuits, or any kind of employment that would call away their attention from their duties as soldiers. This the Apostle Paul applies to Timothy the Evangelist. He told him to give himself 'wholly to the work.' How can a man preach to profit on Lord's day when he has, through the past week, been

constantly employed with his patients, his clients, his customers, his farm, and the like? His mind has been entirely occupied with other subjects; his physical strength is quite exhausted with his labors. He has mingled with the world in traffic; and because he would not labor for half wages, or let them have his property at a lower price than any body else would do, they are offended with the preacher, and call him a hypocrite, a lover of the world, a money-lover, and such like hard names. He has heard of it, and he sees these men in the congregation. How difficult to preach under such circumstances, even allowing he has fallen into no indiscretions. Besides, he has not had time to study his discourse, and arrange its different parts. He makes a bungling out of it. His precious brethren are mortified and offended. They threaten him with their frowns if he does not do better next time. They will not come to hear him any more if he makes such a bad out of it again. Thus it goes. The poor man becomes disheartened and quits preaching. The church languishes in his neighborhood. The church is squandered, and the cause comes into disgrace and sinks. Sectarianism succeeds it, and flourishes, and here is an end of the matter.

Preaching is but a small part of the duty of an Evangelist. He should visit from house to house; confute such as oppose themselves to the truth; establish the wavering; comfort the mourners and afflicted; pray with the sick, and for them; labor with the disaffected; exhort the lukewarm and careless, and worldly-minded professors; reprove and rebuke with all long-suffering and perseverance; and give to all their meat in due season.

A man who labors in this office will be constantly employed; he will eat no idle bread. He will have no time to make pills, and write declarations and pleas, and measure tape, and trade in fine stock, and cultivate cotton farms, or to engage in any other secular pursuit. The duties of his calling will constantly employ his head, and heart, and hands, and his whole soul, body, and spirit. One who is qualified for this blessed employment and gives himself entirely to it, will, beyond all doubt, do much good, and be the means of saving many from the pit of fire eternal. He will occasion many a shout in heaven at the return of sinners to God, and be the means of bringing many souls to glory.

I have barely sketched a small portion of the evidence in favor of my second position. Let it be attacked, and showers of proof will be seen to fall around it.

Confidently believing that I have amply sustained my first two propositions, I will ask whether the churches are not under obligations to sustain Evangelists? Think of it, brethren, until you hear from me again. In my next I shall commence my examination of the *claims of Evangelists*.

JUSTUS.

ORDER OF WORSHIP.

Our excellent and much esteemed brother Emmons, in his tract called "*The Voice*," (1 or 2 numbers of which only ever reached my eye,) and also in some other publication, perhaps in this also, has based an outline of the order of Christian worship in the public congregation on the arrangement of the words in Acts ii. 42. "And they continued steadfastly in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." Luke, he endeavors to prove, set down these things in the order in which they were observed, and distributed all the worship of the congregation on the first day of the week into these several parts and order. Our beloved brother Emmons is a great lover of good order, and is precise in all points to a scruple; and therefore an effort for a perfect system of order comes as naturally from him as light from the sun. It may be our misfortune, but so it is, and we may as well acknowledge it candidly, never to have had a single prepossession or conviction in favor of this arrangement. And yet I do not like to differ—nay, I am scrupulous of myself when I do differ much from the good sense of my good brother Emmons. But in this, notwithstanding all my leanings, partialities, &c. &c. I must dissent from him. I have no evidence whatever of the truth, reason, or authority of such an arrangement, and regard all that I have read from him on Acts ii. 42. as wholly illogical, inconclusive, and unsatisfactory. But I must give my reasons.—

1. Brother Emmons takes for granted that Luke is describing the worship of the Jerusalem church on the first day of the week in full assembly met. *This is a pure assumption*, and incapable of proof. It is much more likely that it had respect to their "being daily in the temple praising God," as stated vs. 46, 47, or a general description of the way and manner in which they religigiously employed their time when together.

2. It would give to the Christian worship a liturgy, a ritual form like the Jewish, wholly incompatible with the genius of Christ's religion, and would make its meaning and utility to depend essentially upon arrangement. This, to my mind, would be an intolerable idea, and hostile to the spirit and scope of the evangelical economy.

3. It would, with the stamp of divine authority, condemn the worship of every Christian community among us, as fully as the temple "divine service" reprobated on the pain of the divine displeasure any innovation or change. To ascribe to any arrangement of items a divine appointment, is to make every departure from it positively sinful and inacceptable to God. For if all these things be done in the most perfect manner and with all the devo-

tion of the heart, if they are numerically wrong—if the first should be second, and the second first, the whole worship is an innovation upon divine authority, rebellion against the Lord, and not to be tolerated.

But, 4th. It is all founded on the most capricious circumstances—upon premises singular, anomalous, and wholly unprecedented—upon the mere collocation of the four words in verse 42. Has the divine authority for any arrangement of things, ever before been gathered from such a source! I say, never, never from the mere arrangement of words in a sentence, has the arrangement of any religious observance, or its divine authority, been instituted so far as I have read the Bible. Let us have only a parallel case in all Holy Writ, where, without command, the mere numerical order of the words of a historian established the divine authority of any order of divine worship. It cannot be done. I say a second time, it cannot be done—so far from it, that the simple order of words in a sentence proves neither the order of things in time, nature, or importance.

For example, when Paul says even in the way of exhortation, "I exhort, therefore, that first of all supplications, prayers, intercessions, and giving thanks be made for all men;" does any one conclude that in every public address, or in any particular address to the Throne of Grace, that we are numerically to place supplications first; then prayers, or deprecations; then, third, intercessions; and end in the fourth place with giving thanks! And this is a much stronger case than the passage in Acts; for there it is the order of a historian's arrangement of words; but here it is the arrangement of an Apostle in tendering an exhortation concerning public worship, and the most important part of it. I conceive, then, that the order of the words in Paul's exhortation is much more didactic and authoritative than Luke's narrative. And yet who ever thought that Paul commanded us in all public worship to have first supplications, then deprecations, then intercessions, and finally thanksgivings for all men, &c.!

Now in giving commands it is natural enough to do that first which stands first—as, "Repent and be baptized;" "Repent and pray to God," says Peter to the baptized sorcerer; "He that believeth and is baptized shall be saved," &c. But can any one imagine that because this is so, and ought to be so, that in all narratives, exhortations, and descriptions, the things must stand in time, nature, or importance, as the words happen to be arranged?

For example: "Add to your faith, courage; to courage, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly kindness; and to brotherly kindness, love." Must this addition proceed numeri-

cally in this order because of time, nature, necessity, or importance?

Again: "The wisdom that comes from above is first pure, then peaceable, (primarily so,) gentle, easy to be persuaded, full of mercy and good fruits, without partiality and without hypocrisy." Do these attributes, &c. follow in this order by force of time, nature or importance?

Again: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance," &c. Does nature or time make them thus dependant?

Once more: Paul describes the Christian state thus—"You are come to Mount Zion the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first born enrolled in heaven, to God the judge of all, and to the spirits of just men made perfect, to Jesus the mediator," &c. "and to the blood of sprinkling," &c. Is this the order of time, nature, importance, &c.?

So little is to be confided in the mere *arrangement* of words, or even of facts in sacred writings, that uniformity in descriptions and narratives, even amongst the historians, is not to be expected. Moses, in describing the plagues of Egypt, sets them down thus:—1. The conversion of water into blood. 2. Frogs 3. Lice. 4. Flies. 5. Murrain. 6. Biles. 7. Hail. 8. Locusts. 9. Darkness. 10. Destruction of the first born. While David, in the 78th Psalm, puts them down blood, flies, frogs, locusts, hail, &c. and in Psalm cv. he sets them down darkness, blood, frogs, lice, hail, locusts, &c.

The order of events, as connected in the death, burial, and resurrection of Jesus, is not the same in Matthew, Mark, Luke, and John. Why, then, found the order of Christian worship upon the casual notice of Luke, Acts ii. 42, and claim for this order the warrant of a "Thus saith the Lord."—!—?

The Jews and Christians entered God's courts with praise as all ancient tradition saith—an item, by the way, omitted altogether in Acts ii. 42. David says, "Enter his courts with praise!" Surely Christians have as good a reason on the Lord's day morning to enter Christ's house with praise, as the Jews to enter the temple or the synagogue. And as the social prayers are of primary importance, why should they be last in the worship of the Lord's day, and why should our thanksgivings be at the close of our prayers?

Why should we tie up ourselves to formularies of worship when the Lord has left us free as to the time of day or night when, the house or place where, the meeting shall be held? What we ought to do is not left to our own option. We are to continue stedfast in the Apostles' teaching, fellowship, breaking

of the loaf, prayers, and praises; but as the Lord has left it discretionary with us whether we shall meet at sun-rise, noon, or sun-set—under an oak, in a garret, or in a synagogue—whether we shall begin with singing, praying, reading, teaching, &c. —whether we shall stand or sit in singing—whether we shall kneel or stand in praying—whether we shall sit around one table or in our pews while we partake of the loaf—whether we should have a chest fixed in some part of the house called 'the Lord's treasury,' or whether we should have reserved a plate or book, &c. &c.—I say, while it is obviously left without either a single precept or precedent in all the New Testament wholly discretionary with us, why should we seek to impose any form upon all the churches as essential to the acceptability of their worship—as of divine authority?

It is pleasing, indeed, to see the brethren freely unite in one harmonious and general outline of worship in public assemblies, as is now generally practised; such as singing, reading, thanksgiving, teaching, singing, exhorting, praying, blessing, breaking the loaf, contributing to the Lord's treasury, preaching the word, &c. as the occasion may require. But that all things may be done decently and in order, it devolves upon the elders of the congregation and the brethren to have an understanding upon the time and place for every thing; and then to have every thing in its proper time and place. The localities of particular communities, as to country, village, or city residence, &c. must be taken into the account in the arrangements that are most for edification, sanctification, and comfort; which, indeed, together with our usefulness to the world, are the supreme ends and objects of the Christian Institution.

So much we offer in reply to sundry questions upon the subject of order. See again our Extra on Order, vol. vi., page 484. This work is now about being re-issued from the London press.

A. C.

GUIDE TO THE INSTRUCTION OF YOUNG PERSONS IN THE HOLY SCRIPTURES.

TIMOTHY was commended by an Apostle, because, from a child, he had *known* the Holy Scriptures, which are able to make wise unto salvation, through faith in Jesus Christ. And it is surely the indispensable duty of parents and schoolmasters not only to accustom their children or pupils to the reading and hearing of the best of all books, but to train them in the KNOWLEDGE of it. In order to this end, their own faculties must be excited to

action: they must be taught to search the Scriptures *for themselves.*

An individual, much interested in this subject, was engaged, about ten years ago, in visiting a large public school; and although the children daily heard a portion of the Scriptures, he found them, on close examination, very ignorant of their contents. After all of them who could read the Bible had been provided with a copy of it, he left with them the proposition which forms the first part of the present little Tract, and promised to come again to them, after a certain period, in order to examine them on the plan marked out in it. The result was, in a high degree, satisfactory. The children, who understood that they would be rewarded according to their proficiency, (provided their *conduct* should correspond with their knowledge,) set themselves assiduously to work, applying to this purpose parts of their play hours, and much of the Sabbath day. At the end of a year the second examination took place; and it might be truly said that the face of the school was changed. The children had obtained a varied and extensive knowledge of Scripture; and it was the united testimony of their teachers, that their conduct and general demeanor was in consequence much improved. Indeed a blessing seemed to have rested, in connexion with this Christian undertaking, both on the pupils and on their instructors. The same system has been continued in the school alluded to, up to the present period; and, after so long experience, the value of the tree has been amply evinced by the abundance of its fruit.

It ought to be observed, that the efforts of the children are greatly assisted by the tutors, each of whom superintends during an hour or two on the Sabbath day, a class for Scripture instruction; and they are in the almost daily habit, after the Scriptures have been read to the children, of questioning them on that which they have heard.

The same plan has been since introduced into many other schools, with good effect; and it is equally applicable to families of children educated at home. May all who have the care of children be diligent in communicating to them the knowledge of divine truth—and thus sowing the seed of the kingdom. As their dependence is entirely placed on the LORD, and on the work of his Spirit, there is reason to believe that they may safely expect his blessing, and that the harvest will, in due time, be abundant.

Proposition for the Examination of young persons in the Holy Scriptures.

THE PUPILS ARE EXPECTED TO BE ACQUAINTED—

I. *With the Books of the Bible.*—They must be able to state the order of these books; their principal contents; and the names of their authors, if known; and they must be able to repeat some of the most striking passages.

II. *With the History of the Bible.*—They must make themselves acquainted with the most interesting and important circumstances recorded in the Bible, from the history of the Creation to that of the Apostles: they must be able to explain in what respects they display the providence of God, the happiness of the righteous, and the misery of the wicked.

III. *With the Types and Prophecies of the Bible.*—The pupils must be able to point out and explain the most important types, and all the principal prophecies, which relate to our Lord and Saviour Jesus Christ; and they must be conversant with the passages in the New Testament, in which some of the types and prophecies are so applied by our Lord himself, or by his disciples.

IV. *With the Doctrines of the Bible.*—They must be able to point out the most striking passages in Holy Writ, which prove or elucidate the love, power, wisdom, justice, moral government, and omnipresence of the Almighty; the fall, and natural corruption of man, the divine character of Jesus Christ; and redemption which he wrought for us—

1st. In dying for our sins;

2d. In saving us from sin, thus procuring for us eternal life—

the offices and operations of the Holy Spirit; the difference between the Old and New Dispensations—the one, legal, typical, and administered by priests on earth; the other, spiritual, and administered by our great High Priest in heaven; the existence of a future state of happiness or misery; the final judgment of men by Jesus Christ; the fruits of the Spirit—1. Humility and contrition of mind. 2. Faith. 3. Charity or love. 4. Meekness, forbearance, and forgiveness. 5. Purity of heart. 6. Watchfulness. 7. Prayer. 8. Honesty, integrity, and truth. 9. Patience, and willingness to suffer for Christ's sake. 10. Temperance. 11. Subjection to human authorities. 12. The sacrifice of our natural inclinations, the taking up our cross, and the dedication of ourselves to God.

THE LOCK AND KEY.

It appears to be a clear and undeniable position, that the actual knowledge of the future is an attribute peculiar to the Divine Being. No one, who admits the existence of the one God, will refuse to allow that, in point of both knowledge and power, he is placed at an infinite distance above all his creatures—that, while he regulates the course of events according to his own will, none of those creatures are his counsellors, and none of them are capable of penetrating his secret designs and intentions. From these premises it follows, that all prophecies, which, by their exact fulfilment, are proved to have proceeded, not from intellectual sagacity and human conjecture, but from actual foreknowledge, must have been inspired, or dictated by the Almighty himself; and further, that the religion which is attested by such prophecies is a divinely authorized religion.

That Christianity is attested by true prophecies, is a fact capable of easy proof. Our Lord Jesus Christ himself was a prophet, and, during his conversation among men, accurately predicted a variety of events, which were then future; especially his own death and resurrection, and the circumstances by which they were to be attended; the outpouring of the Holy Spirit; and the approaching sufferings of the Jews, with the destruction of their city and temple. But perhaps the most striking prophecies, which attest the truth of Christianity, are those contained in the Old Testament, and relating to our Saviour himself. The wri-

tings of the Hebrew Prophets are replete with the promises of a great spiritual deliverer, denominated the Messiah, who was appointed to appear in the world at a certain period declared by the Prophet Daniel. In various parts of these writings (composed as they were by a number of unconnected persons, living at different periods) it is predicted that this long-expected deliverer should arise, according to the flesh, of the seed of Abraham, Gen. xxii. 18., and from the family of David, Isa. xi. 1.; Jer. xxiii. 5.; that he should be born miraculously of a virgin, Isa vii. 14.; that his birth-place should be Bethlehem, Micah v. 2.; that his outward situation should be of a very humble description, Isa. liii. 2.; that he should be engaged in proclaiming glad tidings, and in relieving the sufferings of mortality, Isa. lxi. 1.; that his character should be distinguished for gentleness, kindness, faithfulness, and all righteousness, Isa. xi. 4, 5, 6.; xliii. 1—3.; that nevertheless the Jews would refuse to believe in him, Isa. liii. 1.; that he should be despised, rejected, and persecuted of men, Isa. liii. 3, 4.; Psalm xxii.; that he should be betrayed by one of his familiar friends, and that his followers should be scattered from him, Psalm xli. 9.; Zech. xiii. 7.; that he should be led as a Lamb to the slaughter, and be as sheep dumb before his shearers, Isaiah liii. 7.; that he should be cut off, yet not for himself, Dan. ix. 26.; that his body should not see corruption, nor his life be left in the grave, Psalm xvi. 10.; finally, that he should ascend into heaven, Psalm lxviii. 18.; and that he should exercise a universal and never-ending government over mankind, Psalm lxxii. 8.; Isa. ix. 7.; Dan. vii. 14. In addition to these leading facts, there are predicted, in the Old Testament, a number of minor particulars respecting the life and death of the Messiah; and, to complete their wonderful statements, the Prophets, whilst they depict the circumstances of his human nature, and especially his many humiliating sufferings, describe him nevertheless *as one possessing the name and character of Jehovah himself*, Psalm xlv. 6.; Isa. vii. 14.; ix. 6.; xxxv. 4.; xl. 3, 10, 11.; Jer. xxiii. 5.; Zech. ii. 10—13.; Mal. iii. 1.

At the time appointed for the appearance of the Messiah, Jesus was born of the seed of Abraham, of the family of David, at Bethlehem, of a virgin. We find him living in an humble outward condition—engaged in preaching the gospel, in healing the sick, and in relieving every species of bodily and mental distress—meek, gentle, kind, faithful, and fulfilling all righteousness—not believed in by the Jews—despised, rejected, and persecuted men—betrayed by his familiar friend—forsaken in the hour of trial by all his followers—led as a lamb to the slaughter—dumb in the presence of his persecutors—cut off, but not for himself—rising from the dead—ascending into heaven, and assuming a

spiritual government over men—fulfilling, in his own character and circumstances, a variety of minor particulars—*and all these things in precise accordance with the predictions of the Old Testament.* More particularly, in the midst of his humiliations and distresses, and notwithstanding the lowliness and piety of his human character, we find him, in agreement with those predictions, receiving the homage, asserting the character, displaying the powers, and described by the titles which appertain to Jehovah himself, Matt. xiv. 33.; John xx. 28, 29.; Matt. ix. 2—6.; xii. 6, 8.; xviii. 20.; John v. 21—23.; x. 28—30.; xiv. 9, 23.; xvi. 7.; Rev. ii. 23.; Matt. viii 3, 8—13.; comp. Acts ix. 34.; Luke viii. 24.; Matt. xii. 25.; John xvi. 19, 30.; comp. Rev. ii. 23.; John xx. 22.; John i. 1; Rom. ix. 5.; Rev. xix. 16.

When a lock and key precisely correspond, though they be of a simple character, a presumption arises that they were intended for one another. When, instead of being formed in a simple manner, they are respectively complex and curiously wrought in different directions, and nevertheless correspond; such a presumption is exceedingly strengthened. But when the lock is not only complex and curiously wrought, but contains such an extraordinary and wonderful combination of parts, as to be absolutely *sui generis*, and without a parallel; when, among all the keys of the world, none present even a slight approach to a correspondent conformation, except one; and by that the lock is easily and exactly fitted—then, surely, is all doubt on the subject discarded; and it becomes a moral certainty that the lock and key proceeded from the same master-hand, and truly appertain to each other. Now this is a familiar, but precise, representation of the evidence afforded, by a comparison between the Old and New Testaments, that the prophecies concerning Jesus Christ were true prophecies; that they were inspired by an omniscient God; and, therefore, that the religion which they attest is a religion of divine right. [*London Tract.*]

Discussion of Universalism.

MR. SKINNER TO MR. CAMPBELL.

No. XXIII.

RICHMOND, Va., April 21, 1838.

Dear Sir—YOURS of the 6th inst. has just reached me. If pedantry, contumely, bombast, and ridicule constitute argument, then is your letter very argumentative; if not, it is decidedly the weakest production I have yet seen from your pen. You are quite mistaken if you suppose by such a course you will be able to drive me from the equilibrium of

my temper and the sober argumentative course I have marked out for myself in this discussion. I began it, and I pray God to enable me to finish it, under a deep sense of its solemn and thrilling importance. Embracing, as it does, the eternal destinies of a world, I am at a loss to conceive how a man like you, professing to believe in the awful doctrine of infinite and endless wo, can adopt the style and exhibit the spirit of your last letter.

2—You say you are a pupil in the school of Bacon, Newton, Locke, &c. What a pity you had not imbibed a little of the true dignity, charity, mildness and meekness of those illustrious men! You have a right, however, to choose your own course. And perhaps, as arguments failed you, you could think of no better substitute than that you have adopted. From this consideration, I freely forgive, and pray God to forgive all the hard and bi ter things you have said against me. But you must excuse me for not following your example in this, and even for not replying at all to much of your fanfaronade. A few paragraphs will dispose of all that is entitled to serious notice in your last.

3—In the first place, I never derived *aidios* from *hades*; nor did I ever give it as *my opinion* it was so derived; nor did I ever state that any *lexicographer* so derived it. I merely stated that "some respectable critics supposed it to be so derived." (It is not necessary a man should be a lexicographer in order to be a respectable critic.) You gave me the lie direct, and said I could not name *one*. I gave the names of *two*, who while they say most lexicon writers derive *ades* (hades) from *a*, negative, and *idein*, *to see*, and therefore it signifies *invisible, unseen*, &c. also say "*aidios* may have the same etymology as *ades:*" and of course they suppose it may be derived from the same: for *etymology* signifies "derivation of words." To discredit them, you call one an obscure Universalist and the other an Atheist. It matters not what the present sentiments of one of those individuals may be. If when their works were given to the public, they maintained a respectable standing in the literary world, and their works were received with commendations from high sources in the republic of letters, they certainly deserved the appellation I gave them, of respectable critics. The public must therefore judge whose *veracity* suffers from your wanton assault.

4—In the next place, I showed *aidios* was derived from, or made up of *aei*, ever, and *dios*, divine. This you deny, and attempt to turn into ridicule, by assuming that *dios* is merely the adjective termination of *aei*, and has no significancy whatever in the word, more than *orum* has in the genitive plural of *puer!* What a clear-sighted critic my learned opponent is! Will he be so good as to inform me of what use the letters *a i* are in *aidios?*—whether there is any meaning in the letters *o n* in *aionios*—if so, whether *a i* are not equally significant in *aidios*—and whether *aios* would not be as complete and have as perfect an adjective termination as *aidios*, if *aei* were the only significant part of the word? Recollect also, that while *aei* is abbreviated and the *e* left out in the composition, *dios*, *divine*, is left entire and unabridged. It was not necessary, therefore, that lexicographers should particularly name it *as a root*, because the *whole word stands unaltered and speaks for itself.*

5—You are quite unfortunate too, in the Latin word *sempiternus*, which you introduce for illustration. That is evidently a compound word

from *semper*, always, and *æternus*, everlasting, and when united in one word there is more intensity and strength of meaning than either word expresses alone. But lexicographers did not deem it necessary to say *æternus* was a *root* or *compound part* of *sempiternus*, for the obvious reason that a mere tyro in language would know it, there being no alteration in it except the change of the dipthong æ into *i*, while *semper*, the first part of the word, suffers the elision of its two last letters. So likewise it appears to me as clearly that *aidios* is compounded of *aei*, always, and *dios*, divine, as that the English words *head-dress* and *sack-cloth* are compounded of the monosyllables with which they are made up: and here I am perfectly willing both the learned and the unlearned world should examine and decide.

6—You say the last four words I introduced are *ex post facto*, viz. *athanatos*, (which Hedericus defines *immortalis*, *sempiternus*, *æternus*, *perpetuus*,) *akeratos*, *akerasios*, and *akerios*, (pure, imperishable, undecaying.) They are not *ex post facto;* for I have not yet written five letters on the third proposition, as I have a right to do. I had indeed supposed enough had been written previous to my last to establish the affirmative incontrovertibly; and I think you have not invalidated my arguments in the least, and cannot: but as you returned to the charge with shouts and redoubled fury, after you supposed the enemy had quit the field, I deemed it proper to give you a little more business to do. Will you be so good as to attend to it?

7—Your 6th paragraph evades rather than meets my argument on God's casting off, and not casting off, *for ever*. For my argument is that God will not cast off *any* of his creatures *for ever*, (*eis ton aiona*,) meaning thereby to all eternity: and the Bible sustains me. Isa. lvii. 16. "For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me and the souls I have made." Thus all "*spirits*" that came from God, and all "*souls that he has made*," are included in the *reason* God assigns for not casting off eternally. Again, Lam. iii. 31, 33. "The Lord will not cast off *for ever:*—for he doth not afflict willingly, nor grieve the children of men." Here too, the promise is equally applicable to all "the children of men." Hence, if any individuals or communities are to be cast off *for ever*, it must be for a period short of eternity, or else the Bible contradicts itself. Which will you relinquish, your Bible, or your opposition to Universalism?

8—On your 7th paragraph I will only remark, that, although Robinson derives *aperantos* from *a*, neg., and *peras*, *limit*, yet Jones, whom I consider far better authority, says it is from "*a*, and *perano*, to carry to an end, finish, terminate," &c. and hence the word *aperantos* is quite as applicable, and even more so, to *duration* than to *space*. Jones gives *endless* as its first definition. But, sir, even *limitless* would apply as well to duration as to space. You ask me to pardon you for not answering my 15th paragraph on 2 Cor. iv. 17. and the three texts from the Septuagint where a weight of glory and a continuance of duration *far exceeding and beyond aionios*, are spoken of. I do, sir, freely pardon you, on the ground that you could not answer that paragraph. No man ought to be required to perform impossibilities. You ought, however, to have confessed the truth, and owned it unanswerable.

9—Where, my dear sir, have I advanced the ideas you charge upon me in your 14th paragraph—that either the human or brute creation cling

to life as *a choice of evils*—or that God is "unjust in little"—that I would compromise with the Deity by striking a balance between the good and evil, &c &c.? You well knew I had never advanced any thing resembling such ideas; that I had on the contrary, advanced the idea that life was a *positive good*, both to man and brute,—that God is just and good in *all* things—and that the very evils of life would all be overruled for, and result in, final good. And yet you demand to know how God's character can be justified on my system. In view of your own system, this demand is as consistent as it would be for Nero, Caligula, or Robespierre, to ask John Howard to justify himself for incidentally stepping on and crushing a few *ants* on the threshold of one of the numerous prisons he visited for the purpose of carrying the balm of health, the light of liberty, and joys of salvation to the dying sons of wretchedness and wo, notwithstanding the ants were getting old, had had their day, a happy day, and must soon have died of old age if they had not been crushed!!

10—You seem to writhe and agonize under the bare prospect of my *a priori* reasoning. But, sir, if it is so very weak and wicked as you pretend, you will have the less trouble in exposing and refuting it. You seem alarmed, and say I "start from hypothesis"—"begin with what ought to be," instead of with what is—and "send the Bible a-begging to the school of Plato, or Aristotle," &c. &c. Is it possible, dear sir, that you are so ignorant of the laws of argument and rules of logic as not to know what *a priori* reasoning is? The best logicians say, "*in* reasoning *a priori*, we begin" [not with "hypothesis," nor with "what ought to be," but] "with the cause, and infer from it the reality, or the species of the effect."—"Argument *a priori* proves or disproves the fact from the law, or the effect from the cause." Now, sir, God is the cause from which I argue to the effect I go to no doubtful "hypothesis," but to the *law* as it *is*—to cause as it *confessedly exists. I take the* BIBLE *as the basis and foundation of all I advance.* I take God and his attributes exactly as laid down *in the Bible;* and obey that divine authority which says, "*Come now, let us reason together;*" and "*Why even of yourselves judge ye not what is right?*" I trust to show both you and our readers that Bible authority will not be wanting for all I advance.

11—The rest of your letter now before me is either made up of the grossest misrepresentations, or else partakes of the characteristics mentioned in my first two paragraphs of this communication; and, for reasons there stated, cannot receive any further notice. To satisfy the reader upon this subject, I beg that he will, after perusing yours, again refer back to my last previous letter, especially paragraphs 18--22, and such other parts as you refer to. I shall now proceed to prove the doctrine of universal salvation from the attributes of God.

12—GOD IS OMNISCIENT. "His understanding is infinite;" "declaring the end from the beginning, and from ancient times the things that are not yet done." "Known unto God are all his works from the beginning of the world." Ps. cxlvii. 5.; Isa. xlvi. 10.; Acts xv. 18.

> *"Did he o'erlook the least of his concerns,*
> *(Since from the least the greatest oft originate,)*
> *Then unforeseen contingence might alarm him,*
> *And disturb the smooth and equal course of his affairs."*

All events, past, present, and to come, must be ever present to the mind of God. With him there can be nothing new, nothing old. His knowledge being absolutely perfect and intuitive, his plan of creating, governing and disposing of the universe must have been from the beginning perfect and infallible. All causes, primary and secondary, together with all possible results, must have been clearly seen and fully understood. With him there could not possibly be any contingency or uncertainty as to the final result

13—Every shade and every grade of moral character through which each and all of his creatures would ever pass, were as perfectly known to him before he created them, as they are now or ever can be. Are any of his creatures sinful and disobedient? He knew it before he gave them being. And if their wickedness be, or ever shall be, cause of his wrath and hatred towards them, it must have been equally so, in his own mind, before he created them. But knowing what they would be, he loved them, (Eph. ii. 4, 4.; 2 Tim. i. 9.) and he can never cease to love them. His wisdom is abundantly competent to devise, and has devised, a plan for the salvation of all. When he had finished the creation, surveyed the whole, seen all its bearings and results, with the glorious end in view he pronounced all that he had made *very good*. Had the all-seeing and intuitive wisdom of God looked through the vast chain of events flowing from the creation, and seen that endless and immortal evil would have flowed therefrom, and that he could not devise a scheme to prevent it, could he have been infinitely wise in contrivance? or could he have pronounced all *very good?* Surely not.

14—GOD IS INFINITELY GOOD. David says, "The Lord is good unto all, and his tender mercies are over all his works." Psa. cxlv. 9. Solomon says, "Thou lovest all the things that are, and abhorrest nothing which thou hast made, for never wouldst thou have made any thing to have hated it." Christ says, "There is none good but one; that is God." Mark x. 18. John says, "God is love." 1 John iv. 8, 16. Thus, the very essence, the whole nature of God, is benevolence, goodness, or love. Dr. A. Clarke has well remarked, "God is never said in the scriptures to be Justice, or Patience, or Holiness; but he is frequently, in one form or another, said to be *Love*." When, therefore, we say God is infinitely wise, powerful, just, merciful, &c. we do but say, *Love* is infinitely wise, powerful, just, merciful, &c. these being but the modifications and attributes of infinite *Love*. When we say all are created, controlled, governed, and disposed by *God*, we do but say, *Love* creates, controls, governs, and disposes of all. The goodness or love of God being coeval and coextensive with his wisdom, and even with his existence, must extend to every being he has ever created, and attend that being through every period of his existence. If there be in the universe of intelligences a solitary being to whom God is not good, then his benevolence, being limited to less than the whole, is not *infinite*. But as all allow that his goodness *is* infinite, no other legitimate conclusion can follow but that his love extends to every being he has ever created.

15—This being indisputable, his infinite benevolence must prompt him to seek, not only the collective good of the whole, but the individual good of each; and that not for time merely, but for eternity. The greatest amount of good for the whole, must consist in the consumma-

tion of the perfect and eternal beatitude of each individual intelligence. To illustrate: Suppose a thousand persons to be susceptible of the enjoyment each of one thousand degrees of happiness, and no more. A million degrees of happiness is then the maximum of good of which they are susceptible. Suppose then the author of their being makes *one* of the number perfectly and endlessly miserable, and the other 999 perfectly happy. In this case he would not produce the greatest possible amount of good to the whole; for there would be a loss of 1000 degrees of happiness to the whole, and the introduction of an infinite and endless evil into the bargain; so that he could not have been infinitely good to them all.

16—Had the Deity foreseen that any individual of the human family would be an endless sufferer by his existence, or would fail of enjoying more good than he suffered of evil,—more happiness than he endured of misery—his benevolence never would have created, nay, it must have withholden existence from such being. No principle but that of infinite *hatred* could have produced a single being knowing that being would be endlessly miserable. If God were infinitely benevolent in the creation of each individual of the human family, he can never do otherwise than seek to promote the ultimate and the final happiness of each. He can no more cease to love or be good to each being than he can cease to be God: for *God is love.* The moment he ceases to be *love* to any being, that moment he ceases to be *God* to that being: for God *is* love; and he cannot exist aside from his *nature.* Will you say God was good to all in their creation, designed the happiness of all, and continued to love all till they rebelled against him, and then he ceases to love, or to be good to them, and for ever after hates them. If so, one of two things must be true; either he did not know beforehand what they would be, or how they would act, or he experiences an entire and infinite change both in his affections and designs. The admission of his infinite wisdom forbids the former, and of his immutability the latter idea. Therefore he cannot but love all mankind to all eternity. And, sir, can infinite love torment the objects of its affections to all eternity? What could infinite malevolence do worse?

17—GOD IS OMNIPOTENT. "The Lord God omnipotent reigneth." Rev. xix. 5. The title "God Almighty," so frequently applied to him in scripture, fully expresses his omnipotence. All enlightened theists admit it in the premises, though too many deny it in their conclusions relative to the destiny of man. They will admit God is physically omnipotent, but they say "man is a *moral* being—as such he has rebelled, become a hardened, stubborn, impenitent sinner—God cannot violate man's moral freedom, and therefore cannot bring man into conformity to his will and the terms of salvation." Thus they virtually deny his *moral omnipotence.* But I ask—whatever view may be taken of the extent of man's moral powers and freedom of volition—from whence *is* this moral power—this freedom of volition, derived? Is it not from God? Is there, or can there be, any moral power but that which comes from him? And has he imparted a moral power to his creatures which he cannot control? Has he given to man a will beyond the power of his own moral omnipotence? Has there a power *emanated and passed from himself which is above himself?*

18—It is an axiom that no stream can rise higher than its fountain—that no effect can exceed its cause; and it is utterly impossible for God to impart to others what he does not himself possess, or even a power which is beyond his control. He is not merely the physical governor of the world, but likewise the moral. He reigns not only *in heaven*, but over the *armies* of heaven; not only *on earth*, but among the *inhabitants* of the earth, doing all his pleasure, and none can stay his hand; and he "worketh all things after the counsel of his own will." Dan. iv. 35.; Eph. i. 11. Hence as his wisdom is adequate to contrive the plan, and his unbounded goodness prompts him to desire and seek the ultimate, universal, and eternal happiness of man, his moral omnipotence will ultimately secure the object desired. In his own time and way he will "turn the hearts of the children of men as the rivers of water are turned." *In the day of his power his people shall surely be made willing*—(as the persecuting Saul of Tarsus was, when God's truth, and power, and grace were exhibited before him—he espoused and promulgated with all his zeal and power what he had once sought to destroy)—their wills shall become subject to his will, and "God shall be all in all."

19—Now one of the three following propositions, I think, must be true—either, 1. God *could* save all mankind, but *would not;* or, 2. He *would* save all, but *could not;* or, 3. He *can* save all mankind and *will* save all. If you adopt the first, you grant him omnipotence, but deny his benevolence. If you adopt the second, you grant his benevolence, but deny either his wisdom or power, or both. But if you adopt the third, (Universalism,) it, and *it alone*, allows all these attributes to belong to God in infinite fulness and perfection. Which will you choose?

20—GOD IS OMNIPRESENT. See Ps. cxxxix. 1--12. Throughout all space, all worlds, all beings, all time, God exists, and his wisdom sees, and his power and goodness operate. God being *love* and *omnipresent*, we "cannot go where universal love not smiles around." No being can get beyond, or out of the reach of almighty love—nothing can separate us from it: neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall ever be able to separate us from the love of God. Rom. viii. 35, 38, 39.—All mankind, not excepting sinners, are for ever surrounded, encircled, upheld, below, above, around, in life, in death, in this or any other world, by omnipresent all-pervading love. Though sinners find it "a fearful thing to fall into the hands of the living God," yet they shall ultimately find them to be the hands of love, and not of hatred; as sinful David did, when he said, (1 Chron. xxi. 13.) "Let me fall now into the hand of the Lord; for very great are his mercies; but let me not fall into the hand of man." And again, Psalm cxix. 67. "Before I was afflicted I went astray; but now have I kept thy word."

Yours with all due respect,

D. SKINNER.

Mr. Campbell to Mr. Skinner.

No. XXIV.

BETHANY, Va. April 30th, 1838

Sir—THE ninth day has brought me your last defence of Universalism. If an array of gratuitous epithets and abusive sentences can sustain your cause, it is in safe keeping. Any one with Johnson, Walker, or Webster in his hands, can find reproachful epithets enough to cover the brightest name and to bedaub the fairest reputation in Christendom. To all which, were I able to reply, I need not. Our readers will doubtless understand it. As your cause becomes desperate, we expect desperation on your part; and the first paragraph of your epistle assures us we shall not be disappointed.

2. Your Greek and your Greek authorities, it must now be obvious to all, have assumed the garb of sackcloth and ashes and gone into mourning. You now say you did not derive *aidios* from *ades*. Why did you then throw dust in the eyes of your readers? Why introduce that hypothesis when you say you did not believe it! You now place your respectable critics in the past tense, and vow that they were respectable critics *when* they were Universalists; and only allege that Kneeland's turning Atheist cannot nullify his Universalian erudition! You talk of ridicule—and yet you ridicule yourself! Call the Devil a saint when you call Kneeland a scholar or a critic. I said you could not name a respectable critic or a lexicographer that sustained your assertion. You have now twice proved that you cannot.

3. I called for your authority for deriving *aidios* from *aei* and *dios*, and you now give me yourself for authority! And yet you talk of my ridiculing you! Why, sir, you ridicule yourself. It was not necessary, you say, that lexicographers should so derive it, because it is so plain!! And you talk of pedantry!! And to cap your splendid climax, you proceed to find in *aeternus* a root and reason for *ternus* in *sempiternus*. This is as fatal to your reputation as your other *learned* criticisms; for *ae* in *aeternus* is the Latinized *aei*, with the termination *ternus*. So that *ternus* is no more a root of *sempiternus* than *simus* is of *grandissimus*, or *rimus* of *pulcherrimus*.

4. And, as if you had not sufficiently exposed yourself, you call in M. Jones as authority against Robinson, to derive *aperantos* from *aperaino*. The hardest task that I could have assigned me, next to striking fire out of lead, would be to discuss any question in language with a person who is wholly uneducated in its construction. Positively, sir, Messrs. Jones and Robinson derive *aperantos* from the same root, for *peraino* is itself only a form of *peras*, the genuine root of *aperantos* and *aperaino* You talk of pedantry! You compelled the discussion of Greek and Hebrew words, and yet you talk of pedantry!! And when I refuse to expose all your folly, as on 2 Cor iv. 7. "a far more exceeding and eternal," you intimate that it is because I could not do it. What a magnanimous opponent I have found in you, sir! If I expose your ignorance, I am pedantic; if I do not, I am a coward!

5. After you had commenced your last proposition, you return to the third, and offer a new batch of words as absolutely declarative of duration without end, which might have been applied to punishment had it

been endless. This is your design in introducing them, if other design than to blindfold your readers you had. Now, sir, these *ex-post facto* words—(for when you go on to a new proposition it is *ex-post facto* to go back and offer *new arguments* on the preceding, as indicated in our rules)—I say these *ex-post facto* words are wholly out of the record: for in the whole New Testament they are not applied to heaven or happiness, to God, angels, or men—indeed they are not to be found in the whole Testament even once!! And when found in profane authors, they are ten times applied to things that have an end for once they are found applied to any thing endless in duration—just as their representatives are in our language: for example, how often have we the words *deathless* and *immortal* applied to fame and infamy—to glory, honor, and disgrace. So in Latin, Greek, and every other language dead or alive.

6. I take no advantage of your having mispelled the words you quote; for *akeratos* means without horns: but I presumed you intended *akeeratos*, pure, &c. &c. So dies the reinforcement, and so end your three propositions, and the edifying defence of Universalism in its Latin, Greek, and Hebrew arguments for an English community!! As you beg to be excused for not answering the major part of my last letter, for reasons which all our readers can easily understand, I beg leave now to address the candid and inquisitive part of our readers, while I leave you for a few moments to reflect upon the posture of your affairs as the campaign now stands.

7. Courteous and inquisitive readers, I think an apology and an explanation are justly due to you for both the matter of this controversy and the manner in which it has been hitherto conducted. I am not censurable for introducing such a logomachy as we have just now finished: for, from the beginning to the last letter, I have objected to it as inexpedient, unnecessary, and unedifying to the nine-tenths of our readers. But I am censurable, you will say, for having consented to it. Well, perhaps, I am. Strike, then, but hear my explanation.

8.—1st. Universalists are incessantly preaching and writing about those words, and by their bold assertions and supercilious denunciations of certain translators and lexicographers, have succeeded in forming a considerable party of refugees, with barely as much moral cement as serves to keep a particular mass together for two or three years in any one place. Baptized into this faith, Deists, Sceptics, Atheists, Mammonites, and all, suddenly become liberal Christians, under the pleasing hope that heaven is capacious enough for them all, without any holiness on this side of the grave: for the system provides for all by making death itself a purgatory for some, or by appending to it a few thousand years punishment in Mr. Skinner's *post mortem* purgatorial fires.

9—2d. Now to have peremptorily and absolutely refused to discuss these words, would have been trumpeted by some dozen of Universalian Telegraphs through all the length and breadth of this land, as an irrefragable proof that we were unable to sustain our cause but through the unfaithfulness of the common translation, or popular ignorance of the true and proper force and meaning of the ancient languages. Learning also that some honorable though uneducated persons, chiefly young men, were inveigled by such representations, we consented to the dry and prosing drudgery of a verbal controversy, especially as we had the guarantee that what we should write upon this subject would be laid

before the whole Universalian community; and I had so much confidence in the liberality of my regular and constant readers, that, however useless such a disquisition might be to them, they would cheerfully allow me a few pages for the benefit of those whom they cannot but regard as wholly deceived on this awfully important subject.

10—3d. And as to *the manner* in which I have prosecuted this investigation, I frankly acknowledge that it has been most repugnant to my feelings. Regarding all religious controversy, however expedient and necessary, as in some degree detrimental to the sanctifying and consolatory power of the gospel on those engaged in it, I never enter upon it with the same feelings and delight, nor do I prosecute and terminate it with those pleasurable emotions and results that accompany any other method of inculcating, illustrating, or propagating truth. On this occasion, too, I undertook it with more reluctance than ever before, because I did not think the question an interesting one to my readers in general; because the subject itself, on the authority of revelation, is so plain and intelligible as, not without unusual violence on one side, to admit of debate at all; and because in all my readings I had never had the good fortune to meet with an able and candid debater in all the ranks of Universalianism. In coming into the arena under such circumstances and with such opponents, one feels as if he trod on forbidden ground; and therefore if I have a right conception of how Michael felt when he contended with Satan about the dead body of Moses, I feel a good deal out of sorts, as I imagine he must have felt on such an encounter!

11.—4th. Besides, the perversity and obliquity of every errorist must always be in the ratio of the plainness and magnitude of the truth which he opposes; and to manage such spirits without exposing their follies and rebuking their hardihood, is as unavoidable as it is necessary to save the uncorrupted from the snare which intentionally or unintentionally they have laid for their feet.

12.—5th. Now as Mr. Skinner is perfectly accomplished in all that species of garniture requisite to his being one of the most popular, artful, and specious of the defenders of that system; and as he had long flourished by dint of his Hebrew, Greek, and Latin lore, so as to be regarded as the Magnus Apollo of his party, and withal reckless, bold, and dogmatical to a proverb, it threw upon my hands the painful task of exposing the nakedness of the land and of denuding the man of his gratuitous and unfounded pretensions to a knowledge of the language of scripture and well-established rules of interpretation.

13.—6th. If, then, I have gone into details—into plain, blunt, and unvarnished expositions of mere pretence, and of false assumption; if I have taken off my gloves and at any time sharpened my pen, I did so because in my judgment no other means were adequate to the occasion. It has indeed been a great trial of my feelings to have to descend to such expositions; but when I think how Prophets and Apostles, and the Great Teacher himself had to stand in the arena with all sorts of spirits, and to answer fools and madmen sometimes according to their folly, and sometimes not according to it, I feel myself, however impinged in my feelings, justified in my conscience in the course which I have just now finished.

14.—7th. Mr. Skinner's Hebrew, Greek, and Latin arguments are

certainly transfixed to the core if they ever had any. He has fully shown, by all his blunders, first and last, that *aei*, whether by itself or in composition with any other word, does signify absolute eternity; and that there is no other word in any language more indicative, indeed none except its own representatives, so indicative of endless duration. He has shown us *aei* by itself, in *aioon*, in *aidios*, in *æternus*, and in every form, as the word which himself argues would have imported the endless woe of the wicked had it been so used. This he has positively and repeatedly, though ignorantly done.

15.—8th. His assertions about authorities have been fully shown to be of no credit. When his reputation has been suspended upon his redeeming his pledges, I need not repeat how it has been left to totter, to its entire prostration. This may have been the consequence of ignorance rather than of perversity; but this is a matter of which every one will think for himself despite of all that he or I may write about it. Should he now introduce the subject of verbal controversy after the ecclaircissement now before the community, I should feel myself acting out of character to spend another paragraph in reply to him. His assertions about the meaning of foreign words must now pass with us as matters of course, which will excite no more attention than the constant and monotonous lashing of the waves against the shore.

16.—9th. It is indeed a subject of awful moment, if, apart from the canting style and insulting diction of the letter before me, we could be permitted to examine and discuss it. I shall endeavor that the sequel be more intelligible and interesting to all my readers: for I think there is much useful matter of reflection which may come in our way in the common sense and scriptural view of the whole subject, which remains to be taken. We shall again, after this apology and explanation, return to Mr. Skinner.

17. In your courteous style, Mr. Skinner, you ask me, par. 9, for my authority for certain conclusions; and politely add, "that I well knew that you had never said any thing resembling such ideas." I well know that in Letter xxi. par 20, you say that notwithstanding all their pains, the brutal creation "still love life and cling to it, and doubtless on the whole enjoy much more than they suffer." "We, too," you add, "esteem life a blessing, and cling to it maugre all its troubles." And what is this but to say with the poet, "It is better to bear the ills we have than fly to others that we know not of"?—virtually making the love of life the choice of evils. "To be, or not to be," that is still the question which reason without the Bible cannot decide. We also argued on your allegata, that God is either just or unjust in inflicting present pain for transgression. If he cannot justly inflict eternal pain for eternal reasons, we argue that he cannot inflict temporal pain for temporal reasons: but he does the latter; therefore he is either unjust in the little or unjust in the much. Your system makes him unjust in little that he may be just in much—mine represents him just in little and in much

18. But you justify this injustice by assuming that temporal sufferings are means to a certain end. Well, be it so, if you please, and I assume, with more reason, that eternal punishment is a means to eternal ends, and that these ends are perfectly compatible with perfect justice and benevolence. If you, sir, will explain the justice of the pains and

sufferings of our stage and waggon-horses in any way that will not justify the eternal pains of him that wickedly and wantonly causes them to suffer, I will answer the hardest question in your Catechism. But you can escape from all difficulties on your present plan of disposing of the three-fourths of my last letter, by reproaching it and begging to be excused for not replying. Our readers, however, know how to interpret this. "They are *sour* grapes," said the *fox*, when he saw he could not reach them.

19. Your parade about *a priori* reasonings is wholly gratuitous and unworthy of any respect. Still, lest you or any one should imagine that it has any sense in it, I observe—that to prove a fact from an established first cause or law of nature, is *a priori* reasoning good and valid. But to *suppose* a law of nature or of the divine perfections—and then farther to *suppose* that law to be an adequate cause for an effect, is *a priori* reasoning false and deceitful in the superlative degree. And this is precisely your case, as I will abundantly prove. You imagine the laws and the causes of your effects by *a priori* reasonings, and, without detecting the sophistry, substitute your hypotheses for facts. Now-a-days we find out the laws of nature and of the divine government, so far as reason is employed, by reasoning *a posteriori* from the facts, effects, and events, up to their causes. You place your interpretation of the divine perfections for the perfections themselves. This is your first hypothesis. Then you imagine what will be consistent with these divine perfections. This is your second hypothesis. And finally you disprove eternal punishment because it is incompatible with both your first and second hypothesis. With half this expense of hypothesis you might fully prove the utter impossibility of the origination or existence of any moral or physical evil in God's creation. Had I supposed you could not have understood this, I should doubtless have fully explained it.

20. That you reason from hypothesis to facts is a truth which must not only be obvious to the uncommitted reader; but this alone fully explains your disquisitions upon the divine perfections. When I read over your preceding speculations upon the divine perfections, believe me I was forcibly reminded of the reasonings of one who first whispered to mankind, 'No danger! Eat:' "you shall be as gods, knowing both good and evil." 'God is too good to punish you:' "You shall not surely die." 'God is love, infinite and immutable love: he cannot punish sin!' How much truth in those hypothetical reasonings? Just as much as there is in yours. You have said many things about the divine perfections which I cordially approve. In the one hand you present a glass of pure water, but before it reaches our lips you infuse into it a few drops of adulterated wine, which discolor and vitiate the whole of it.

21. To illustrate: You say some correct things on four propositions:—God is omniscient; God is infinitely good; God is omnipotent; God is omnipresent. Three of these propositions are scripturally expressed; one of them is not. You introduce mathematical or metaphysical infinity in one proposition, and from your application of that term you poison all the good things you have said. "His understanding is infinite," says the Bible; but no where does it say he is *infinitely* good. This is as apocryphal as your quotation from the book of Wisdom to prove it.

It was homogeneous enough for you to quote the Apocrypha, as you have done, to prove this apocryphal interpolation. If two lines incline to each other at either end they are not parallel, and will when projected form an angle. So your interpolated proposition when extended contradicts the Bible: for God has not been infinitely good to the devil, nor infinitely good to Adam, nor to you, nor ever can be on your own mathematical reasonings: for, sir, if your head only ache once in a million of years, God never can be infinitely good to you!!—your theory being that omnipotence can prevent whatever infinite goodness dictates. He that practically admits your reasonings to be correct, takes a viper into his bosom, poisons his own bliss, and drinks to himself eternal death.

22. Your reasonings on God's perfections are false and most pernicious. Your trilemma is a mere trick in logic. I can make a child see through its folly. 1. "God," you say, "could save all mankind, but would not; or, 2. he would save all, but could not; or, 3d. he can save all mankind, and will save all." This is your trilemma. Here is another constructed after its model: "God could save all men from all temporal evils, but would not; or, 2. he would save all men from all temporal evils, but could not; or, 3. he can save all men and will save all men from temporal evils." Now, Mr. Skinner, choose the first, and you impugn God's benevolence and "infinite goodness;" choose the second, and you impugn his omnipotence; choose the third, and you declare a falsehood. Repair, then, your trilemma, if you can. In the same easy mode we can explode all your reasonings upon mathematical omnipotence, goodness, omnipresence, &c.

23. You reason most sophistically upon the word *possible*. You think of one perfection only when you use this word; namely, the power of God. I think of all his perfections. The word "possible" in my mouth has respect to all the perfections of God viewed together—in yours it has respect to simple power. Many things are impossible to the whole person called Mr. Skinner, which are quite possible to a part of him. It is impossible for the whole Mr. Skinner to be a matricide, a patricide, a fratricide. a filiicide, a suicide; and yet if Mr. Skinner have such relatives it is possible for a part of him to commit any one of these deeds. Singular logic in your ears, sir; but it is true logic. The whole Mr. Skinner cannot do what a part of him can do! 'Neither can the whole Creator do what a part of him could most easily perform. God can only do what is consistent with all his perfections.

24. He is supremely good to the whole universe; but he cannot be infinitely good to any member of it that ever suffered a single pain! Thus we dispose of your little universe of 1000 persons, each one capable of 1000 degrees of bliss, a million of bliss in all; but should only one of them fail of this state, whether annihilated or cursed with eternal woe, then your universe is minus 1000 degrees of possible bliss. Hence you add, "He would not produce the greatest possible amount of good to the whole." We shall now see how much logic is in your mathematically happy universe. Suppose that each one of your 1000 genii has suffered during the first part of his being a thousand earthly agonies, designed you say for his ultimate bliss; but which your Deity of omnipotent power and infinite goodness might have prevented by making and keeping him from the necessity of suffering these 1000 agonies—

then your universe fails by a million of agonies of all possible bliss, through the *infinite* goodness and *almighty* power of its author! On your premises and conclusion God cannot be infinitely good to any man who has suffered on earth only a single agony; for he has been that agony minus infinite bliss. So ends your mathematical universe of mathematical bliss. Our theory is, *that God's government will secure to his own universe the greatest possible good at the least possible expense of evil.* But evil, moral and physical, is an unavoidable attendant on rational agency; and if God had not permitted, controlled, or punished it in some instances, and pardoned it in others, according to its meaning and desert, his justice, holiness, wrath, condescension, mercy, never could have been known at all, and none of his other perfections could have been so fully developed and glorified; consequently God could never have been enjoyed by any creature.

25. You eulogize the proposition *God is love.* A glorious proposition it is. I rejoice with joy unspeakable in the belief of it. But you pervert it the moment you change the subject into the predicate, and say, "Love is God." In this you err, as much as should you change the proposition "*God is light*" into *Light is God*, or *God is spirit* and *Spirit is God.* You say love is almighty, omniscient, omnipresent, &c. and why not say that love is jealous, just, true, indignant, not acquitting the guilty, but visiting the iniquities of fathers upon their children to the third and fourth generation of them that hate God? But this would not suit your purpose.

26. Your theological limb is not yet fully anatomized. As you have in a good measure ceased to reply to my objections, I shall have more time to descant upon the common sense and scriptural view of the question!

27. You believe in after death repentance, conversion, and sanctification in Purgatory. Of what use is the proposition *God is love*, when you teach that the proposition "*God is continually angry with the wicked,*" will in the demonstrations of his wrath in the fires of Purgatory sanctify and save all that die in their sins, which has yet been a majority of mankind? A few texts of scripture and a little light upon your purgatorial punishment and its localities, with the length of its continuance, will be thankfully received at this office.

Benevolently and controversially yours,

A. CAMPBELL.

CO-OPERATION.

How harmless the dew-drops that sparkle like so many gems on the tender blades of grass, or the gentle drops that distill from the bosom of a vernal cloud, compared with the torrent that rushes from the mountain, or the overflowing floods that sweep the vallies along the water-courses! How impotent the hoary frosts of autumn, or the single flakes of snow that fall upon the Alpine hills, compared with the descending avalanche that rolls from its rocky summit, and in its mighty descent overwhelms families and flocks under the ponderous mass of its immense ac-

cumulations! So feeble are the individual efforts of a scattered few, compared with the concentrated power of co-operative hosts in any enterprize of good or ill to human kind!

Does any one doubt the necessity, the power, or the utility of co-operation in all the holy charities of Christian life—in all the benevolent efforts of Christian enterprize—let him devoutly listen to the triune voice of Nature, Providence, and Redemption, on this vital point.

These three infallible witnesses, clear, full, and eloquent in their testimony, harmoniously assert the necessity and the supremacy of co-operation in every great undertaking. Nature's laws and powers, singly and alone, never operate. She completes nothing by single efforts. Atoms come together and mountains rise. Vapors ascend and fill the atmosphere, and all the hosts of heaven are hid from our sight. Drops mingle into floods, and oceans spread over immense channels. Planets circle around their suns, and systems of worlds are formed. Solar systems revolve round a common centre, and a universe is complete. Thus Nature is one grand co-operative system of co-operations, by which, under the providential supervision of a great Author, innumerable series of new creations from her secret chambers and her immense laboratories, are constantly issuing into life and activity.

And under the providential management of the God of Nature what do we contemplate? Individuals form families; families grow into tribes; tribes into nations; nations into empires—and continents are filled with inhabitants. Of these empires each member contributes his mite, and its treasuries are filled with wealth. One class of co-operatives go to work, and the wilderness becomes a fruitful field, the morasses are drained, the pastures are clothed with flocks—the vallies are filled with corn. Other classes combine their energies, and highways, canals, aqueducts spread in every direction—villages, cities, temples, towers rise in all the rich variety of human taste, and fill the earth with all the conveniences, refinements, and elegancies of social life; navies are built and manned; harbors are constructed; arsenals are founded, and immense bulwarks are completed and armed with military hosts.

But does a nation forget God, break his covenants, forsake his worship, corrupt his institutions, and become unworthy of his protection? He them summonses his great armies. The caterpillar, the locusts, the canker and the palmer worms, his feeble soldiers, but his victorious armies, obey his mandate. They go forth. How puny the artillery of their teeth! how imperceptible their individual depredations! But their co operation how appalling! Before them the whole country is as the garden of

Eden—behind them it is a dreary desolate wilderness! Or does he bid the pestilence go forth? The whole atmosphere is pervaded with the elements of death, and all the sources of life are poisoned or dried up. Does he unsheath the sword of war? See what hostile troops overspread the land! The Northern or the Eastern hives swarm with armies. Scythia, or Persia, or Egypt, or some hostile power invades our territories; and famine and pestilence co-operate with war, and the land is swept of its inhabitants.

And what says the remedial system in all its manifestations—its types, figures, precepts, promises, laws, ordinances—its priests, altars, victims, offerings—its holy times, places, persons, events—its law, its gospel, its history, its prophecy—its prayers and songs—its fasts and its feasts—its personal, family, and public worship? What say its angels, apostles, prophets, evangelists, pastors, teachers, bishops, deacons? It is one great moral and evangelical co-operation of Father, Son, and Holy Spirit—of angels, apostles, prophets, martyrs, positive and moral institutions, &c. &c. as necessary to the moral and spiritual renovation of man. With all this evidence before us, we must plead for co-operation among all the citizens of Messiah's kingdom, in whatever pertains to its enlargement, prosperity, and ultimate triumphs.

We want co operation. Some of our brethren are afraid of its power; others complain of its inefficiency. Still we go for co-operation; but it is the co-operation of Christians; not the co-operation of Sceptics, Deists, Jews and Christians, but the co-operation of Christians—practical whole-hearted Christians: not even a co-operation of churches; for in this sense of co-operation Christ has but one church. We go for the co-operation of all the members of that one church in whatever communities they may happen to be dispersed, and for their co-operation in heart and soul, in prayers, in contributions, in efforts, in toils, in struggles for the salvation of their fellow-men at home and abroad.

I have found a large class of men, professors too, who will sit for a year rather than rise up crooked. They are conscientious men; but they do nothing right lest they should do something wrong. They are afraid of their efforts being abused into an example, and that their example of doing something imperfectly might possibly do much more harm than their example of lounging during life. Some think that co-operative meetings are too weak, too languid, too cold-hearted, too slow in their movements to do any good, and advise individuals not to wait on them, but trust to the Lord for help, and go a-head. Well, a few may try this, and I have no doubt it will fare with them as it has fared with those who recommend it. They will sometimes be tired of

their wages, give up the business, and go to something secular—farming, merchandizing, making books, administering lobelia, or manufacturing specifics for men's bodies whose souls they could not save from the cancer of covetousness.

The Lord will neither send ravens nor angels to feed them, so long as he has a people on earth who neglect their duty. The church, the whole church for the conversion of the whole world. This is to be her prayer, her aim, her constant effort: for God has given her this task. No new miracles, no angels, no new revelations, no new Apostles but those sent out by the churches and sustained by the brethren, are to be expected or relied on in this work.

Brother B. W. Stone of Illinois writes me a few days since—that many, if not most of the preachers in that section around him, have left the field of Christ and gone into the field of the world to make a living for their families. Some have gone to the law, and some to land speculation; and some to their farms, and some to their merchandize, &c. &c.; and consequently preaching the word and conversion have ceased in any public or visible way in a large portion of that state. The venerable Elder is almost disconsolate and broken hearted at the scenes which are beginning to appear around him. There is no co-operation; and there are few men who will go at their own charges, and devote learning and talents, neglect their families, forsake their wives and children, wear out their constitution and immolate themselves on the altar of disinterested benevolence, while their converts and brethren at home live at their ease, wax rich and honorable, and enjoy all the comforts of domestic life. Such instances are too few and far between to calculate much on them in the great work of converting society.

We need devoted, spiritual, heavenly-minded, and tender-hearted evangelists—and they are all eloquent men: but we also want the same sort of citizens in all the churches who employ them or who send them forth as their apostles to the world. We want a few learned men; but we want a thousand well-read Bible men, who have read and studied and can repeat the names of all the books in the Old and New Testaments, and say something about the authors, dates, occasions and designs of each and every one of them; who have read the history of the Hebrew, Greek, Roman, and Protestant churches; and who can speak the English language according to Murray's Grammar.

For this we need sometimes the co-operation of six or ten rich brethren to send out a preacher; sometimes the co-operation of a whole church, or of two or three churches, to send out one evangelist. Besides this, we need the co-operation of a whole district in their prayers, meetings for worship, public edification, and in

contributing for the diffusion of religious knowledge, either in books, periodicals, or messengers to distant regions; and in order to all this, we want all the intelligence, piety, moral feeling, liberality, which Christianity inspires, commands, and enforces upon all the household of faith.

But most of all we want the peculiar liberality and arithmetic of the Christian Institution. This is a science that but few, if any of us, have ever understood as far as the Rule of Three. Paul's Rule of Three Direct runs thus: "*As* the Lord has prospered every Christian in his trade or calling, *so* let him cast into the Lord's treasury." Jacob had the honor of proposing to Heaven the tithe system: "If," said the Patriarch, "God will be with me and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and of all that thou shalt give me, I will surely give the tenth unto thee." Gen. xxviii. 22. The more the Lord gave Jacob, the more Jacob returned to the Lord. So began the heavenly science of giving on the principle of the ratios.

If, then, we were only as partially liberal as Jacob, how rich would be the Lord's treasury on earth, and how much stock would we have laid up in the Bank of Heaven. But Christians now-a-days too generally count their gain *loss*, and their loss *gain*, through their ignorance of the Christian Arithmetic; and therefore I shall have to write another essay next moon on this error.

A. C.

THE PROPHECIES—*NO. XI.*

Lest I should weary yourself and readers, I shall hasten to the third and last part of my plan, soon as I shall have made a few remarks upon times in general, and upon prophetic dates in particular, both as respects fulfilled and unfulfilled predictions.

The sacred scriptures give the dates of all important events, historic and prophetic; but not after the manner of the moderns. The book of Genesis begins with the first day of the world, and dates Creation by the most apposite phrase, "*In the beginning.*" The events of the first week of terrestrial time are detailed with singular particularity in the first chapter of Genesis, and the divine benediction is put upon the seventh day, and thus the *week* is second only to the day in the sacred denominations and arrangements of time; the former a natural, the latter a sacred division of time.

Years are first mentioned in the first chapter of Genesis, and

the history of mankind is carried down in the fifth for the period of 1556, till within a single century of the deluge. The eleventh chapter brings us to Abraham's birth in the year of the world 2008, and to the date of his departure from Ur of Chaldea in the 75th year of his age, and of the world 2083.

In the history of the deluge we find a frequent reference to the institution of the week, insomuch that four times it is alluded to as a stated division of time. Before the giving of the Law, even before the nation reached the Mount, the Sabbath is repeatedly mentioned, and various signal regards are paid to the institution of the week in the sixteenth chapter of Exodus. Months, too, are named at the time of the deluge, and time is counted by days, months, and years, before the flood. That records were thus kept is evident from the statements concerning the flood; such as Gen. vii. 11. "In the six hundredth year of Noah, in the second month, and the seventeeth day of the month, were all the fountains of the great deep broke up." And again, chap. viii. 13. "And it came to pass in the six hundred and first year, in the first month, and on the first day of the month, the waters were dried up," &c.

There appears to be a particular and an early preference given to certain numbers, for some reasons not perhaps manifest to all. *Seven* seems to be a favorite period, a sacred number, ever since the end of the first week of the first month of the first year of the world. *Forty* also is singularly marked out. It rained upon the earth forty days and forty nights. Jacob was embalmed forty days after his death. Moses spent forty days in the Mount with God on two different occasions, and neither eat nor drank. The spies spent forty days in exploring the land of Canaan; and Israel spent forty years in travelling through the wilderness. Jesus was tempted forty days, during which he fasted; and after he rose from the dead he spent forty days in conversing with his Apostles on the business of his kingdom.

But the Jewish institution dignifies, consecrates, and makes pre eminently conspicuous and imposing the number *seven*. It is also of all prophetic numbers the chief. The Apocalyptic visions of John make it as prominent as it is in the books of the Law, and give it a symbolic value above all numerals.

The figurative use of time is what now presses upon our attention. The first and most notable occurrence of sketching time figuratively occurred in the country of Laban, and in the use of the term *week*. Jacob proposed to his uncle Laban to serve him seven years for his daughter Rachel. He did so, but was beguiled by Leah. He complained; and Laban said, "Fulfil her *week*, and we will give thee this also. And Jacob did so, and fulfilled her *week*:" and received Rachel. These two weeks

were weeks of years, and not weeks of days: for said Jacob to Laban, "I served thee *fourteen* years for thy two daughters, and six years for thy cattle." Thus a day is put for a year; and we have a figurative week, or a week of years, as well as a literal week of days. This usage came from Syria, or from Padan-aram, and passed into the vocabulary of the Law and the Prophets: for in the Law (Numb. xiv. 34.) it is said, "After the number of the days in which you searched the land, even forty days, *each day for a year*, shall you bear your iniquities, even forty years." And again in the Prophets, (Ezek. iv. 4–6.) "Lie upon thy left side, and lay the iniquity of the house of Israel upon it: and according to the number of the days that thou shalt lie upon it thou shalt bear the iniquity of the house of Israel: for I have laid upon thee the *years* of their iniquity according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished these days, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah *forty days. I have appointed thee each day for a year.*" Thus have we in prophetic imagery 390 days and also 40 days for so many years.

But we have the usage of a day for a year wrought into the very constitution of the Jewish worship and reckonings of time: for they had two figurative weeks, and but one literal week. They had the week of days, with its Sabbath; the week of years, with its sabbatical year; and the week of weeks of years, or a week of seven times seven years, terminating with a jubilee. Israel then was obliged to look upon the week, and the Sabbath, and the seventh number with constant attention; for these were component parts of all their associations of time, place, and worship.

The fiftieth day from the Passover, or the first day of a new series of weeks, after the first seven of the ecclesiastic year, still farther fixed their attention upon it; while the 7th month of the ecclesiastic, or the first month of the civil year, (Tirzi,) was made memorable for three solemnities:—The Feast of Trumpets—the Fast of Atonement—and the Feast of Tabernacles, on the 1st, 10th, and 15th, to the 22d days of it. Thus the seventh day, the seventh week, the seventh month, the seventh year, and the seven times seventh year were all sabbatical and sacred times among the Jews.

The *seventy* years' captivity grew out of these sacred arrangements, and the *seventy weeks* of Daniel are not without allusion to them. So are the seven seals, the seven trumpets, the seven thunders, the seven vials, &c. &c. of the Apocalypse.

With regard to the *seventy* years' captivity, if with Usher we date them from the 27th day of August, the day of the burning

of the Temple in the year of the world 3414, before Christ 590 years, they must have terminated in the year 520 before Christ. Now the land had been, by the avarice and idolatry of its inhabitants, cheated of its sabbatical rests; and as the Lord threatened to give it its full enjoyment of the sabbatical years, (Levit. xxvi. 34.) saying, "The land shall enjoy her Sabbaths as long as it lieth desolate and you be in your enemies' land; even then shall the land rest and enjoy her Sabbaths." And again by Jeremiah it was prophesied that "for seventy years the land should be desolate"—"until it had enjoyed its Sabbaths"—(2 Chron. xxxvi. 21)—it follows that, counting back from the year 520 before Christ, the sum of 490 years, or seventy sabbatical years; (for it was in a sabbatical year that Nebuchadnezzar burned the temple and city, and carried Judah into captivity,) we date the beginning of the apostacy of Israel from the observance of the sabbatical year, immediately subsequent to the defection of Solomon through the idolatry of his wives, from the first sabbatical year after the consecration of the temple. Thus at the height of their glory and prosperity, nations, families, and individuals begin to decline. The land of Judea, it would seem, enjoyed but one sabbatical year after the dedication of the temple until its inhabitants were carried into captivity. But in the year 520 before Christ, God had given it its full tale of Sabbaths; and this is the scriptural reason of the *seventy* years' captivity growing, as we have seen, out of the weeks of years into which the Jewish times were distributed.

The *seventy* weeks of Daniel begin with the decree for the return of the people from captivity and the restoration of their civil institutions and worship. Now as this is the first of the prophecies marked by dates of commencement and termination, we shall bestow upon it a little attention. These weeks, from every circumstance, but especially from the nature of the prophecy in which they are found, and because of the sabbatical years, for the neglect of which the Jews were suffering punishment at the time when the prophecy was spoken—must be understood as weeks of years, a day being given for a year; in all, 490 years.

The seventy years' captivity gave to Canaan seventy sabbatical weeks for the Sabbaths of 490 by-gone years, and seventy weeks of years give 490 years to the restored people and institutions of Moses, at the close of which the Jews' religion was to be consummated in the crucifixion and death of the Messiah. This is in keeping with other incidents in sacred history, apparently accidental. For example: The spies spent forty days in exploring Canaan; and from these forty days God took occasion to give to Israel forty years in the wilderness. So in this place Israel robbed the Lord of seventy sabbatical years, for which he

made them toil under a foreign yoke for seventy years; and then took occasion to say that seventy years of sabbatical time, or seventy sabbatical weeks of years, should finish their institution and put an end to their religion.

Now in fixing the commencement of these weeks, we would expect to begin with the date of their emancipation from a foreign yoke; but we are not left to conjecture a point so important. Their date is fixed from the passing of the decree of restoration in the seventh year of Artaxerxes Longimanus, as detailed in Ezra, chap. vii.; the 25th and 26th verses of which chapter authorize the very thing mentioned in the 25th verse of the 7th chapter of Daniel's prophecy—viz. the restoration of Jerusalem and its institutions. The words of Daniel are, "Know, therefore, and understand that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks and threescore and two weeks"—in all, sixty-nine weeks, till he should begin to confirm the covenant with many, which was to occupy one week; in the end or second half of which week, he should cause the sacrifice to cease, and thus finish and consummate the Jewish institution within the seventy weeks determined. To these correspond the words of the decree: "Then Ezra set magistrates and judges which shall judge all the people that are beyond the river, all such as shall know the laws of thy God, and teach you them that know them not," &c.

The period of *seventy* weeks is divided into three periods of seven weeks, sixty-two weeks, and one week—49 years, 434 years, and 7 years—in all, 490 years. These three periods are farther defined—seven weeks, or 49 years, and the streets and walls shall be rebuilt; then from the rebuilding to the preaching of the new covenant by John, sixty-two weeks, or 434 years; and from the ministry of John to the sacrifice of Christ, one week, or 7 years. Thus according to the Newtonian chronology and the Jewish counting of time, the seventh year of Artaxerxes was 49 years before the rebuilding of the city of Jerusalem was completed, 483 years before the preaching of John the Harbinger, and just 490 years before the crucifixion. Thus all these dates harmonize in giving seventy weeks of years from the decree to the crucifixion or cutting off of the Messiah.

This is our data from which to compute the unfulfilled prophecies; and here we may as well sketch the times unfulfilled, and this will be our surest key of knowledge in our attempts to know and understand the events coming upon the world.

A REFORMED CLERGYMAN.

[I am sorry to be again compelled to break another number of our Reformed Clergyman into two, especially at this important crisis of his speculations; but we have many communications on hand.—A. C.]

REV. J. C. STILES, OF KENTUCKY.

The person named at the head of this article has addressed to me a letter of 56 pages 8mo., growing out of the notice I took of an interview with him in Kentucky in October last. That notice appeared in the December number of 1837, the first printed after my return from Cincinnati, and was drawn up with the utmost respect for the feelings of one whom I verily thought to be mortified beyond expression at his own ridiculous boasting and entire failure to redeem a single pledge which he had staked upon that interview: I say, out of an unfeigned commiseration for one whom I supposed to be sincerely deluded by an inordinate self-esteem and a vehement zeal not according to knowledge, and who had so palpably failed on every subject that he introduced, as to "*back out*" of all his vauntings and to decline the task which he had so publicly and so boastingly undertaken—I touched the matter with the most lenient and sparing hand that all the circumstances of the case would admit.

Constitutionally and educationally averse to even the appearance of triumphing over a fallen opponent, I would rather do myself injustice than exaggerate—nay, than fully delineate the ridiculous though pitiable catastrophe of any professor or teacher of religion with whom I have exchanged a courteous though controversial word on the subject. Mr. Stiles, moreover, appeared to me at first sight to be rather conscientiously and sincerely, than recklessly and gratuitously in error; and therefore I was even more generous and mild than usual in my whole carriage towards him during the interview, and in my notice of his most glaringly abortive efforts to redeem the pledges he had so wantonly and boastingly tendered to the community. I do verily believe that I did him more than justice; and, in the kindliest and softest terms that truth and charity could dictate, spoke of his singular failure and blunt retreat from his allegations.

But now the gentleman has wholly undeceived me. What I attributed to a morbid conscientiousness and a misguided zeal, I discover springs from an inordinate self-esteem—from a vainglorious self-confidence, and an overweening religious conceit, which have terminated either in a strongly marked monomaniacism, or in a peculiar disregard for truth and honesty. The pamphlet before me to any sober-minded man, methinks, assumes more the appearance of the wanderings of one grievously distempered in understanding—the distracted and incoherent hallucinations of an unbalanced mind, interspersed occasionally with a few lucid intervals—than the grave; rational, and religious statements and reasonings of a Christian minister.

The whole pamphlet is written with a single eye to one object—viz. to wipe off what its author rightly enough, perhaps, considers the disgrace of having retracted some of his allegations and retreated from sustaining the rest, after having so confidently and boastingly called for my presence. This is the splendid object of this singular compound of sense and nonsense, of truth and fiction, of sincerity and hypocrisy, of simplicity and cunning, of courage and cowardice, of reason and passion, of humility and pride, which make up the elements of this little volume.

The facts of the case are these:—In the close of 1836 Mr. Stiles, as I *believe* on high authority, assailed the views of our brethren in Kentucky in a manner neither honorable to truth nor favorable to its discovery.

1. He had repeatedly called for me in a boastful and challenging manner, with a declaration of what he should do were I to be *brought* to Kentucky.

2. Some brethren who saw me in Cincinnati last October, during the session of the College of Teachers, pressed me much to visit Versailles and Georgetown; saying, among other reasons for their request, that should Mr. Stiles be disposed to redeem his pledges and execute his oft-repeated threats, he would doubtless seize the opportunity of my presence in his own neighborhood to do it. Several of his threats and boastings were presented me. I consented finally to visit that neighborhood; and only stipulated one thing—that Mr. Stiles should be informed of my intended visit; but no proposition, overture, challenge, or call presented to him from me, was contemplated or authorized on my part—for one grand reason, that I challenge no person. *All my public discussions have been acceptances, not tenders of challenges.*

3. On the time appointed I appeared at Versailles, and Mr. Stiles had been informed by a letter neither dictated nor written by me, of my intended visit, and as he says came there for a doctrinal discussion.

4. I gave my views on the disputed points freely, in two discourses on Saturday and Lord's day, in the presence of a very large and respectable audience; Mr. Stiles being present a part of Saturday and all the Lord's day while I lectured. He sought no interview with me; but after my discourse on Lord's day he publicly requested to have an opportunity of addressing me in the presence of the congregation on Monday morning. I consented.

5. Met at 9 o'clock on Monday morning.

6. Col. Blackburn was called to the chair to preside during the meeting, or until sermon commenced; for having received no call from

Mr. Stiles, I proposed to deliver a discourse at the usual hour on Monday and return to Cincinnati next day.

7. Mr. Stiles, after such a prayer as I never before nor since heard, began a speech of 40 minutes by way of addressing me before the public.

8. This speech was a little of many things, but all designed to relieve Mr. Stiles from the attitude in which I understood him to stand before me and the community—namely, that of an *assailant* of our views and a *misinterpreter* of our doctrine.

9. I proved from various documents furnished me, one of which was a letter of his printed in the "Panoplist," that he was, in his own language and understanding, the assailant of our brethren; and said that I stood there to defend our views and teaching from his allegations, not to institute a metaphysical discussion with him on any of his speculative abstractions.

10. In the course of my remarks upon his speech, seeing an evident digression from his allegations, I read out the following affirmations and challenges given by Mr. Stiles, and furnished me by different brethren of the highest respectability in the community:—

1st. "I wish Mr. Campbell here that I might expose his errors. I know they cannot stand a close examination. Bring Mr. Campbell. Bring Mr. Campbell; he has written something tangible. Bring Mr. C.; and if I do not stand up to the trough, I pray the Lord to turn me into a frog or a woman."

2d. "I want your strongest man. Bring him. I can knock his foundation from under him."

3d. "Save your Campbell, if you can. I *know* you are wrong on the great and vital subject of man's salvation."

4th. "The Devil has never invented such a machine against God and man as this reformation."

5th. "I will show the demoralizing influence of Campbellism."

[The reader will pardon me for putting on record such an ebullition of human folly—such a specimen of ministerial degradation. In my brief notice of this matter on my return from Kentucky, I threw a veil over this for the sake of decency and the honor of the Christian profession, and hoped that it would rest to the day of judgment; but, no; Mr. Stiles will have it out and spread before an outraged community! This was all read in the pulpit in Versailles, on Monday the 1st of October last, in the presence of perhaps a thousand persons who heard Mr. Stiles admit it all.]

11. Now, said I, Mr. C. is here; and although I never asked nor challenged Mr. Stiles to discuss any question whatever, seeing him

present, and that he has preferred such charges against myself and brethren, I GIVE HIM AN OPPORTUNITY TO SUSTAIN HIS ALLEGATA, AND I PLEDGE MYSELF TO SHOW THAT HE CANNOT SUSTAIN ANY ONE OF HIS AFFIRMATIONS. I WILL DISCUSS NO METAPHYSICAL, NO ABSTRACT QUESTIONS; BUT I STAND PREPARED TO SHOW THAT MR. STILES CANNOT REDEEM ANY PLEDGE HE HAS STAKED, NOR PROVE ONE ITEM OF THESE IMPUTATIONS!

12. This was repeated a second time most audibly and distinctly, and as clearly and unequivocally declined by Mr. Stiles, alleging that some of these expressions were spoken in excitement, and that he wished me to discuss certain speculative opinions about accompanying spiritual influence, *which he had heard me say I would not debate with any person!!* because contrary to all my written and verbal avowals. Mr. Stiles knows when and where to be courageous and daring!

13. But, said I, there is one theory of spiritual influences which I hold to be of most injurious tendency; and that is, *that the Spirit of God does now regenerate persons without any knowledge or belief of the written word.* This, said I, is held and taught by some branches of the Presbyterian church; and, being of practical importance, I am prepared to deny, provided Mr. Stiles assumes to defend it. Here, then, may be an issue; but to affirm or deny accompanying influence in its various acceptations, and thus institute a dogma to be preached and taught, may do harm, and in my judgment can do no good; and, therefore, I will not spend a single speech to prove or disprove it, especially as it militates not with the use of the Bible. On this ground I placed myself before heaven and earth, before Mr. Stiles and the great congregation; and thus I stood firm and upright upon the premises, exactly in the attitude I have for so many years occupied in this community.

14. *Mr. Stiles also declined to defend the aforesaid theory of abstract spiritual influence*, alleging that it was not the Confession of Faith doctrine, and actually sent for the Confession of Faith to show that such was not the doctrine of the church, "and," said he, "of no other evangelical denomination."

15. I took the same Confession, and distinctly showed that it was a doctrine of that book; and put the fact, that infant regeneration was a theory of the old Presbyterian church; and asked Mr. Stiles most emphatically before the whole congregation, how infants could be regenerated by the Spirit on the principle of accompanying influence, inasmuch as they could neither believe nor understand the word? Thus placing Mr. Styles in the inextricable dilemma of *denying infant regeneration* or *his theory of accompanying spiritual influence only.* Perceiving no way of escape, he positively declined answering the question

altogether, and still remains silent on that subject. Thus did Mr. Stiles "*back out*" of every point on which an issue was formed by himself or myself, and left me in the entire possession of all my premises, as if he had never opened his mouth upon the subject; and so the matter ended.

Now, although I do not pretend at this hour, from my recollections or from my few notes and memoranda, to give all things that were said, or in the order in which they were said, in some three or four speeches; I do most solemnly avow before heaven and earth, that such is a fair expose of the whole matter of our interview, according to my best judgment and recollection; and for the truth of which, I fearlessly appeal to all who heard and witnessed the whole interview.

The pamphlet now before me, in the true spirit of mortified pride, and in the bullying gasconade of a vanquished knight, now talks about what he said and did in my presence, and of what he could do if he had another chance. I only say that he has not told the truth about what he did say in my presence; for in his pamphlet there are phrases which I never heard from his lips; and I learn from good authority were not heard by the congregation, nor by the distinguished gentleman who filled the chair and presided over the interview. The excuse I have for this valorous but unfortunate son of the church militant, is, that he does not long remember what he says, and confounds what he may have intended to do, with what he actually did.*

An incident which I learned the other day may excuse the *immorality* of the aforesaid pamphlet, and therefore I am in duty bound to relate it. To the Commissioner who was lately taking an account of his taxable property, Mr. Stiles said, "Sir, I have 27 or 28 Negroes, and I do not know which, for my memory has got so bad lately that I can hardly tell the day of the week or month." I was glad to have this forwarded to me as an explanation of the misrepresentations and falsehoods in the above pamphlet; for it, in part, relieves me from holding in the most perfect contempt its author, who could, at the shrine of an exuberant pride or vanity, sacrifice truth and self-respect so far as to put his name to such a tissue of perversions and misrepresentations.

Mr. Stiles has labored through many pages to show that I declined any "doctrinal discussion"—ought to have *speculative* and *metaphysical:* for on his own showing the above *five items* of his allegations contained

* As if glorying in his shame, or goaded by a furious resentment, Mr. Stiles says, p. 34. —"Sir, remember it was just then, in your own church, with the pride and flower of the reformation all around you, that I solemnly proclaimed you, in my estimation, a pompous impostor; and though you could have reached me, you took it very kindly." Had Mr. S. said this to my face, he ought now, as a *gentleman*, to have begged my pardon, instead of glorying in it But *he did not say it*, and no *gentleman* would say it; and had Mr. S. said it in my presence, he should soon have had the meeting to himself.

doctrinal views. So that he completely refutes himself by arguing that the allegations which I agreed to disprove implied doctrinal questions, and by admitting that I proposed to disprove as soon as he attempted to sustain them. How, then, could I have declined all doctrinal discussion!

But Mr. Stiles' memory, when most he needed it, has truly forsaken him! I do not wonder at it. Memory, judgment, conscience, or something else must give place in every man who pursues such a reckless and unjustifiable course. Brother John T. Johnson, than whom no man is more worthy of credit, states to me, under date of April 2d, several falsehoods plain and palpable, which I suppose must in charity be all referrable to the same cause.* I wonder if the unprecedented prosperity of the cause of reformation round about the scenes of those discussions will not lead this unfortunate man to a serious examination of himself and his course.

Among the characteristics of this singular production, its author pretends an intimacy with the secrets of the hearts of others, and is frequent with avowals of the goodness of his own.

"Sir," says he, page 3d, "there is this day *in your heart* more faith in my doctrine of accompanying influence than in the verity of your account of our interview. Your conduct at Versailles for the truth of it." Again, page 26: "Mr. Campbell, you are a man of talent, and of learning; but your fort lies in neither. You are a man of *consummate cunning*. The world sees it in your management of men, the reader in

* SHARPSBURG, April 2d, 1838.

Dear brother Campbell,

I have just glanced over part of a pamphlet addressed to you by Mr. Stiles, the Presbyterian Minister you so much alarmed at Versailles. When I first became acquainted with him, I expected to find in him a strict regard for truth, with all the polish of a well educated gentleman of the South. I have, however, found myself much deceived; for I find him perfectly reckless of truth, and indulging in the ravings of a temperament bordering on madness.

It would be well for you to give a substantial sketch of what did take place at Versailles, and correct the miserable caricature given of it by him. If, commencing at the bottom of the 4th page, where he says, "I had there (in Georgetown) commenced the private investigation of our doctrines at the friendly instance of a conspicuous reformer of that place, acting professedly for himself and friends; and was no sooner embarked in it, than I was again formally invited to exchange private preaching for public discussion"—he alludes to me, I hesitate not to pronounce it a deliberate falsehood—I cannot say mistake, because the published correspondence in the "Christian" shows that Mr. Stiles was speaking in Georgetown at the instance of his friends and the impulse of his own mind.

Again: He says a little farther on, "In the presence of the men of Versailles and of Georgetown, and in your presence, I distinctly asserted these facts, and they were not denied," &c. Here is another deliberate falsehood; for in Georgetown, to the face of Mr. Stiles, in a private interview, I denied his statement and gave it the proper coloring. And again, before his face and in the face of the public, on the same day, in Georgetown, I denied the fact. The matter was properly represented as in the letters published, and he did not dare to deny it. I then gave notice that in the evening I would speak more at large in our meeting-house. I redeemed my pledge, but Mr. Stiles failed to be there.

When I have more time I may write you farther on this subject. It is pleasant to meet in discussion a high-minded, honorable man; but nothing is more unpleasant than to contend with a ranting, raving boaster, whose arrogance leads him to adopt almost impious language. Most affectionately yours,

J. T. JOHNSON.

your management of points. Your capital positions in religion have been so long radically wrong, and you have been called to such incessant industry in their defence, that you have grown formidably expert in all that host of little arts, whereby men evade the power of truth and back up the weakness of error. The reader of your works would sometimes imagine that your head was a great storehouse of theological quibbles. You seem to have studied out and treasured up every thing that could be said against every text and argument which stands for the truth; and every ingenious gloss and sophism that promises currency to error. Ah! sir, you announced one truth in our village, which after all I fear you have not sufficiently appreciated—'An honest heart is every thing.' "

The last quotation is an excuse for his silence upon the subject of infant regeneration. Those who could not refute Paul, were wont to say, "Being" consummately cunning, or "crafty, he caught" (or managed men) "by *guile*." Thanks to Mr. Stiles for this honorable association!

Perhaps I ought to thank Mr. Stiles for other compliments—such as, "I am happy to avow my cordial belief that I have many, many dear brethren and sisters in your ranks—many so cordially pious that they would fly you in a moment, if they but correctly understood your theology."——"I am free still further to say, that I know from my own observation, what every man must know from the multitude embraced by the reformation, that there are very many high-minded, honorable, and excellent men who receive and are entitled to the respect of all who know them. But I grieve when I look around me and behold so large a portion of my fellow-men, including the best samples of fallen humanity and even the very children of God, all, all shut out from the clear light of Christianity and exposed to the unhappy influence of so unworthy a substitute."

And yet in justice to Mr. Stiles, I ought to admit that after the encomiums upon his heart during our interview, he now makes a very candid confession:—"I freely confess before you and all the world, that I am a depraved and imperfect being. Many an aberration from God's holy law, in thought, word, and deed, I doubt not, stands recorded, in all my intercourse with you and yours. This I most freely acknowledge."

After this I will only say, May the Lord grant him true repentance, which is actual amendment and eternal forgiveness! A. C.

News from the Churches.

THERE is much good news from the churches. It seems as though the primitive zeal and the triumphs of ancient times were returning in these last days. The power of the

truth is about being displayed in the states of Indiana and Illinois, may we hope, as it is in Kentucky! Let humility, gratitude, thankfulness, purity, and righteousness be the standing costume of all the faithful disciples in this day of prosperity. O that the young men and fathers in Israel may guard, strengthen, and comfort by their example the hundreds and the thousands of new converts that are crowding and about to crowd the tabernacle of the Lord!

A. C.

JAMESTOWN, Ohio, 5th May, 1838.

On last Monday evening we closed a four days' meeting in this village. Brethren Walter Scott and John Rogers were the laborers. Eleven were added by immersion and three by letter.

M. WINANS.

MOUNT VISTA, Henry county, Tennessee, February 25th, 1838.

I am a member of the *Christian congregation* which was organized at this place some time last winter. It consists of about fifteen members, not quite half of whom have been *immersed into Christ* since I was, in November 1834.

Circumstanced as the congregation has been as yet, we have not found it convenient to meet oftener than once a month* to worship agreeably to what we understand to be *ancient practice*. Old brother Nathan Williams has prepared a meeting-house for the accommodation of the congregation, or nearly, in the occupancy of which we hope to be able to act more in accordance with our views of propriety. We have appointed two Elders and one Deacon to serve the congregation as probationers. I read and talk some for the congregation.

Any of the proclaiming brethren travelling through the country would meet with a welcome reception at Mount Vista, and would be hospitably entertained by brother Williams.

THOMAS POTTS.

JACKSONVILLE, Illinois, March 1st, 1838.

We have had a very uncommon religious excitement here. Our church has met for five or six weeks every night, and often in the day. We have received and baptized about fifty—the Methodists double, and the Presbyterians and Congregationalists a large number. We yet meet every night. The town is revolutionized. To-morrow we move from town by necessity to our farm. Every thing is gloomy here but religion, and this unchristianly divided. About twelve miles from this I have attended a place several times: about 15 were received and baptized. We need holy, zealous preachers, and many of them. Would to God the churches in the East would send us some at their own expense! If not, the sects who are pouring their preachers amongst us, will sweep the valley of the Mississippi.

B. W. STONE.

What a sudden change! This old brother was quite despondent of the cause in his vicinity in his last communication a few days before.—A. C.

WOLF CREEK, Sangamon county, Illinois, March 11, 1838.

In the beginning of last Summer I moved from Springfield to this place, where I found several disciples scattered about, to whom I frequently spoke on the propriety of constituting a church for the purpose of attending to the divinely authorized order of worship. Finally, on the first Lord's day in September last, myself, wife, and two others held a meeting, and resolved to constitute a church; at which time three joined by immersion, and one by letter from the Dunkers. We meet on the first day of every week; and notwithstanding the hostility of the sects around us, we have greatly increased: we now number between sixty and seventy, of which between forty and fifty were added by immersion; and even some of those who strongly opposed us became obedient to the ancient gospel. A Methodist class leader joined us; also, an old Methodist lady, who was very feeble, and who was carried into the water by three persons; and although fears were entertained by some that this ceremony would kill her, she came out of the water rejoicing, and enjoys better health now than she had done for a long time before. The harvest truly is great in this section and the laborers comparatively few. May the Lord send laborers into the harvest, that Christ's kingdom may spread over the earth as the waters cover the great deep! is my prayer.

A. J. GROVE.

WALTON COUNTY, Georgia, March 27, 1838.

I am travelling and trying to preach the word of God, the only travelling preacher in the reformation in the whole state of Georgia that I know of, and I have left my family to spend the year in the good cause, and have not the promise of one cent as a reward for my time, from any man or set of men. But thanks to Heaven's King, I look for a city which hath foundations, whose maker and builder is God; yes, a glorious hope of immortality, founded upon the word of God, in Jesus Christ the chief corner stone.

My sincere prayer is, that God may (and I believe he will) bless all humble followers of Jesus,

May we meet in Heaven!

NATHAN W. SMITH.

Brother Smith, please let us hear from you occasionally. May the Lord be with you and prosper you! Let all the brethren pray for the success of brother Smith in Georgia!—A. C.

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* The Lord has given fifty-two feasts in the year. Let no man be cheated out of forty of them by the plea of *convenience*. Mr. Convenience is the greatest heretic and innovator now living. Take care of him!

A. C.

ATHENS, Sangamon county, April 2, 1838.

I again take up my pen to inform you of the success of the good cause of our Master since my letter of March, in which I gave an account of some forty-one or two immersions in Sangamon county. In the adjoining neighborhoods I immersed nine more, and the prospect is still very good. We meet with much opposition; but strong is the truth, and it will prevail. Babylon must fall, and all the kingdoms of this world must give place to the kingdom of Christ. May the Lord hasten its time.

ROBERT FOSTER.

JEFFERSON COUNTY, Ky., April 9 1838.

I address to you at this time my first epistle; and O what are my feelings on the present occasion! it is more than tongue can express; and what is the news I have to relate to you? That my father is dead. My cup of sorrow is full. I have lost more than a whole world can restore—a kind, tender, and affectionate parent; one who has loved, caressed, and instructed me; one who has given me the best of instruction and advice; but the will of the Lord be done, and I know that I should not grieve as those that have no hope. When I reflect upon the manner in which he died, it gives me courage to go on in the good cause of the Lord.

He was sent for by the brethren at Clear creek, as there was a prospect of his being of service to them, with the assistance of brother William Morton and brother Samuel Helm. He went up on Friday, and returned on Wednesday evening, sick. There were about thirty in all that made the good confession. He was sick twenty-five days, during which time he suffered immensely. He died on the 6th of April. I think it proper just here to state to you a few of his acclamations before his death. He spoke many things which I cannot relate, and shall only relate a few of the particulars. After knowing that he could not live, he exclaimed as follows:—

"Jesus can make a dying bed feel soft as downy pillows are,
While on his breast I lean my head and breathe my life out sweetly there."

And again he exclaimed,

"Here, Lord, I give myself away: 'tis all that I can do!"
"O! Grave, where is thy victory? O! Death, where is thy sting?"

And again, "*Come, Lord Jesus, come quickly.*" Says he, "I *want the churches around* to stand fast in the reformation, and to reform indeed." Then calling me to his bed-side, and giving me charge of his correspondences, and calling his two servants to his bed-side, he gave them the counsel of a parent and a brother; then to my eldest sister—"O, Rebecca, love your sister—be kind and affectionate—love one another. I should like," said he, "to bid farewell to all the family, but I know it would affect them. I want my elder children, the neighbors and friends, to help mother (as he called her) to raise my three little sons, Standaford, Henry, and Francis. I hope they will be raised in the nurture and admonition of the Lord. I have six children in the Lord: I hope they will walk worthy of their profession. O, my children, read the word of the Lord—treasure it up. I leave you in the hands of the Lord and the power of his will, who is able to make you wise unto salvation." Then exclaimed, "*O that I could fall asleep now in the arms of Jesus!* but the will of the Lord be done." But his cup was not full yet; he suffered some hours after in the most excruciating pains, and his last words were, (holding his hands up,) "Glory, glory, glory be to Him that sitteth on the throne!"

JOHN T. ALLEN.

Brother *Benjamin Allen*, one of the excellent of the earth, has gone home triumphantly. When I first became acquainted with him, some 12 or 13 years ago, he was a pious Baptist Minister, groaning under the bondage of many human traditions. He soon became acquainted with the principles of reformation through the *Christian Baptist*, and cordially embraced them, and ever since has zealously propagated them. He was, as I have personally seen and known, greatly esteemed and beloved, not only by his brethren and neighbors, but also by the pious professors of other parties in his vicinity. He has been a faithful and highly useful laborer in the Lord's vineyard. May the rich blessings of the God of all the faithful rest upon his widow and fatherless children, and through the abundance of grace and of the gift of righteousness, may they with him reign in eternal life through Jesus Christ our Lord!

By the death of this beloved and esteemed brother, I am reminded of the most calm, rational, joyful, and triumphant repose of sister *Mary Wolfe*, of Pittsburg, on the 5th of February last, while I was in that city. She departed in her 22d year. As, methinks, the saints of the olden time were wont to fall asleep in the arms of everlasting love, so died *Mary Wolfe*.—A. C.

CHARLESTOWN, Indiana, April 26, 1838.

The good cause is progressing in various parts of this state. We had a three days' meeting in this place, including the first Lord's day in this month. Brother Brown was with us, and faithfully proclaimed the ancient gospel. Four made the good confession and were immersed, and one who had been previously immersed joined the congregation. The second Lord's day in this month I delivered a discourse at the Union meeting-house, four miles from this place. One confessed and was immersed. This night brother Brown commences a meeting here, to continue several days. We pray that much good may result from it. We do rejoice at the wonderful success of the gospel in Kentucky: it

caused all within me to rejoice while reading over the hundreds who have recently bowed to the King of saints in that state. May the good work go on until our fellow-men shall have submitted to the Captain of our salvation!

M. COLE.

MADISON, Indiana, April 26, 1838.

Brother Fassett and myself, during a two weeks' meeting at Columbus, Ia., immersed thirty-six persons in the name of Jesus. Twenty-five others have been added to other congregations—some here, others at Paris, others again at Charlestown; in all, sixty-one since the first of March have taken up the cross. May the good Lord make them a blessing to the brethren and an honor to his law! Amen.

W. BROWN.

CHARLESTOWN, Ia., May 11, 1838.

We have had a glorious meeting here. Brother W. M. Brown commenced preaching the gospel of Jesus here on Friday night the 27th March, and continued twelve days, in which period thirty-three made the good confession, a large majority of whom are young men; amongst them two Doctors and one Lawyer. Some of these converts possess fine talents. Two joined us who had been previously immersed. In my last I told you we had immersed four, which add to the above number, will make thirty-seven by immersion. Brother Brown had to rest two or three days, but will commence again to-night. I think several others will confess. May the good Lord bless those who have already obeyed! O that they may walk uprightly before him!

I must inform you that a few days after our meeting commenced, some four Baptist ministers began preaching here three times a day, with their mourning benches, aided by all the sects, Methodists, Presbyterians, &c. and are now in full operation. Two of their own children were immersed yesterday. At the last accounts the above sects said they had preached the gospel; that they had not named baptism in all their discourses. They are egregiously misrepresenting us in private. Yours in the gospel,

M. COLE.

GEORGETOWN, Ky. April 13th, *at night*, 1838.

I have just returned from Sharpsburg and Cane Ridge, in Bath and Bourbon counties. I spent eight days at the first named place, with brother John Smith, the war-worn veteran of the Cross. Thirty-six had obeyed up to Saturday night. Lord's day morning I was compelled to leave for Cane Ridge agreeably to appointment. Brother Smith obtained eight more on Lord's day, making forty-four in all, and left for home. Brother J. A. Gano, the Apollos of the West, met me at Cane Ridge, where we exerted ourselves until Thursday forenoon meeting. Here the gospel proved the power of God to the salvation of fifty-six who confided in it. We gained ten the last day at Cane Ridge, and the prospects were better at the termination than at any other period of of both meetings. But we were compelled to yield to other present engagements.

I hope to visit all those places shortly again, and continue till the harvest is reaped. I never saw the like.

You may present my compliments to Elders Stiles and Hendrix of the Presbyterian church, and inform them that we took captive several others of their valuable members, amongst whom was a distinguished Elder. While they are foaming out their shame, we will labor for the Lord. J. T JOHNSON.

N. B. I was at Cane Ridge about 5 or 6 years ago, and brother William Rogers informed me that of about 26 who obeyed the gospel at that time, not one had fallen back, according to his recollection. The brethren are working finely. J. T. J

GEORGETOWN, Ky., April 24, 1838.

If I recollect right, I gave you an account of the meetings I held with brother John Smith, the old veteran soldier, at Sharpsburg, where forty-four obeyed; and that at Cane Ridge with brother J. A. Gano, the Apollos of Kentucky, where fifty-six obeyed. I returned home on Thursday and started again for Cane Ridge on Saturday morning, having made arrangements for my wife to meet me at her brother's, near there, on Friday. On Lord'sday and Monday I obtained eleven at Cane Ridge, and left for Sharpsburg. But as there was no notice of it, the congregation was small and we had no success. The weather was very severe, and brother Ryan lost his youngest daughter during the time. Having suffered greatly with croup for four or five days. Brother Raines joined me at Sharpsburg. We left there on Friday morning. He went to Millersburg, and I to North Middletown again.

I addressed a good congregation on Saturday, and succeeded in getting seven to obey. My wife had failed to meet me. Next day, I have rarely seen such a crowd. By 10 o'clock I went into the pulpit, and a letter was handed me from brother Williams of Paris, informing me of the sickness of my wife. With a mind torn by contending emotions, I proceeded immediately to address the congregation for about 50 minutes, and succeeded in getting nine persons to submit—making sixteen in the two days.

I then mounted my horse and made for home; and, thanks to the Lord, found my wife recovered and out on a visit with the brethren. There was no person present to continue the meeting. O what a disappointment! I believe we could have obtained fifty or one hundred more. Brother John Smith obtained forty at Somerset during that week, while I was at Sharpsburg. Most affectionately yours,

J. T. JOHNSON.

HEBRON, Washington county, N. Y. April 30, 1838.

In a communication some time since I informed you that under a torrent of clerical abuse and ecclesiastical censure, myself with some ten or twelve others, united upon the Bible alone, and organized according to what we consider apostolic order, our handful of friends calling upon me to preside at our weekly meetings, and our brother Isaac Sheldon to wait upon them in the duties of deacon. We have been oppressed and weighed down under a mighty load of calumny and detraction; but, *blessed be God!* truth, Heaven's artillery, is mowing down whole ranks of opposition, and light is rapidly spreading through the community. On Lord's day before last I introduced two into the kingdom by immersion, of the first respectability in the vicinity; and on last Lord's day I immersed four more. Our meetings, except some unusual occurrence calls the people some other way, are large, respectable, and attentive, which you know augurs a great reaction in favor of the truth; when this same community once thought me on the very verge of destruction, and involved in "ruinous error," and which now come to hear my humble efforts in pleading the cause of our *King!* Success to the *ancient gospel!* Some have united with us from the Baptist society I could. were it worth the trouble, give you an amusing account of an effort recently made by the Baptists to draw us from the stand we have taken in defence of the truth, by proposing and tendering to us a proposition for a union. We listened to their overtures, and had well nigh consummated the affair, when, lo! from the skirts of their managers peeped forth their darling creed, that bantling of the clergy, their beloved summary of their faith! Said I, "Gentlemen, this will not answer," and withdrew from any farther participation in the premises, assuring them that my faith embraced all that our heavenly Father had revealed to us, leaving my friends to such a course as duty should point out. The result was, they also withdrew from any further negociation, and returned with me to the high ground we had assumed. I learned subsequently, however, that had a union been effected, I was to have lost my head—to have been the first victim. I am, it seems, much in the way of a certain class of men called the Clergy. Well, so be it; but while the Lord suffers me to live what few abilities he has given me are of right his, and no man or set of men shall ever prevent me from using them, if need be, to expose their usurpations or defend his truth.

Is there within the range of your acquaintance, a bold, ardent, and talented proclaimer, who could be induced to come to our assistance. I am necessarily confined to the sphere of my professional duties, (to wit, the practice of medicine,) and can only meet with our friends on Lord's day; but could such an individual as I have named come among us, this section of country could be revolutionized with reference to religious subjects. We now number about five-and-twenty in our congregation. C. JONES WHITE.

MONTGOMERY COUNTY, Va , May 1, 1838.

I will inform you that the ancient gospel is gaining ground steadily, if slowly, in these parts, and would, I think, be triumphant if there were laborers. I commenced here, a young man, four years ago, without any influence apart from the Word I preached and the life I led. I had like to have been crushed in the onset. I have spoke to six persons as pleasant a day as the sun ever shone upon, without an inserfering meeting, and the first year I did not make one proselyte; but things have altered—I have full houses—I have planted four congregations—the nucleus for the fifth is forming. I speak in four counties, and public sentiment is in some degree disabused. Though I am poor and of fragile constitution, and cannot get any one to help me; and it being too painful and delicate a thing for me to tell the churches their duty in pecuniary matters—I say, but for these things I should expect to see the glory of the Lord prospering here. As it is, we are frequently made glad. A few days since from my own house (for I live on the water side) I led six into the bath of regeneration; and indeed in my immediate neighborhood we are becoming orthodox, and it may be some day that great good news, such as that coming up from Kentucky, which is now cheering and warming the hearts of pilgrims—it may be that such will one day be heard from here.

That you may live to see your labors appreciated, and that your last days may be your best, is my prayer for Christ's sake. Amen! CHESTER BULLARD.

PECUNIARY AFFAIRS OF THE HARBINGER.

On no persons has the deranged state of the currency borne a more oppressive hand, in proportion to their means, than on the proprietors of periodicals that circulate as ours does, from North to South, from East to West, over this continent of innumerable Banks. It has fallen upon us with treble vengeance: From some of the states we may say we receive no remittances at all, because their paper is so far under par, that our subscribers (generally very honorable men) will not send it, and they can obtain no better. From other states the pecuniary embarrassments have impinged the whole community and dried up the current of money. From these two sources our collections have fallen off this year full one half. In the second place, much of the money we receive is from 2 to 10 per cent.

under par. And in the third place, robberies of the mail, owing to a system of peculation, which always follows one of speculation, have increased at our expense in an alarming ratio. The following sketch is but the list of a few months, and we have reason to fear we have not yet been apprized of all that has occurred within this limited period:—

ROBBERIES OF THE MAIL.

Sums mailed for this Office.

T. J. Jowett, Mount Sterling, Montgomery county, Kentucky,	$50 00
J Shannon, Jackson, Louisiana,	20 00
John Burden, Ladega, Benton county, Alabama,	5 00
William H. Wharton, Tuscumbia, Alabama,	50 00
William Somerville, New Harmony, Indiana,	5 00
W. Smith, Alexander, New York,	5 00
William Morgan, Esq Post-Master, Burlington, Wisconsin,	20 00
John Alexander, Lowell Post-Office, Ohio,	2 00
Elijah Goodwin, Mount Vernon, Indiana,	50 00
John N. Hiett, North River Mills. Virginia,	5 00
W. J. Owings, Post Oak Springs, Roan county, Tennessee,	5 00

I say it not with a reference to the above named Post-Offices, especially or emphatically; but I say it with a reference to *all our losses* per mail, that by far the largest proportion of them occurs when our agents make it known to Post-Masters or their Clerks that their letters contain money, or when they enclose it in their presence! I state the fact without comment, to show that thus to mail money is no guarantee of its safe passage. I will of course forward this list to the Post-Master-General, whose vigilance and ability to detect frauds I presume have never been surpassed by any of his predecessors.

Meanwhile, we are obliged to run the risk, for we cannot get along without money; and without our subscribers and agents are more prompt and forward in their remittances, we must soon be seriously embarrassed. Accounts are being made out for all persons owing two volumes and upwards, and will be forwarded forthwith. Owing to discounts and various severe drawbacks, $2,50 will be expected from all persons who have not paid their subscriptions for each volume within the first six months of the year. Of course those subscribers owing for 1st and 2d volumes, new series, not contiguous to agents, are requested to remit to us 5 dollars in their own currency, provided said currency is not more than 6 per cent. discount in the eastern cities. When agents can get drafts on mercantile houses in Wheeling, Pittsburg, or the eastern cities, or on our Virginia or other Banks of good standing, payable to myself or order, it is much safer and will be preferred to cash remittances; and when sums from 20 dollars and upwards are remitted, we will ask the favor of being informed of it always the mail before or after, that we may at least aid in detecting the frauds being so grievously practised upon us. Agents will please in this emergency be as active as possible in collecting and forwarding our dues.

Brother M'Vay & Ewing, whose co-partnacy ceased on the 1st of April last, most respectfully signify to all who are indebted to them for books forwarded them, that they have a large sum scattered throughout the United States, owing them for books forwarded from six months to more than two years since, much to their pecuniary disadvantage, and that they earnestly request those to whom they have written and given directions about remittances, to be as expeditious as possible in complying with their requests.

A. C.

PAPAL CANON AGAINST READING THE BIBLE.

Council of Toulouse, Nov. 1229.—*Canon* 14th. "We prohibit the laics from having the books of the Old and New Testaments; unless it be, at most, that any one wishes to have, from devotion, a psalter, a breviary for the divine offices, or the honor of the blessed Mary; but we forbid them, in the most express manner, to have the books translated into the vulgar tongue."—[Labbei, Concil. Tolosa, Tom. 5, p. 1784--1786, et Sig. Fleury, Hist. Ecc. liv. 79, N. Vide Sismondi, p. 227. Also, Du Pin, vol. ii. p. 456.]

MR. BADGER.

The Editor of the "Christian Palladium" is one of our most constant, reckless, and unchristian traducers and calumniators. He will have to answer for as many falsehoods, slanders, and perverse misrepresentations of our views as any other *great little* man in the ranks of opposition. He dare not permit me to state my own views in my own language to his readers. Satan quoted and applied more scripture and with more justice in one temptation, than Mr. Badger has ever quoted from my writings in any one number that I have seen from his pen. That all the world may know that I do not misrepresent him, I here put to him the question—*Will you, Mr. Badger, permit me to occupy six pages of your Christian Palladium on the office of the Holy Spirit, and as many pages on the meaning and design of Christian baptism?* You shall have a similar opportunity of stating your views on the same subject to my readers. Answer me Yes or No. If you do not, your silence shall be understood by me as an emphatic no.

A. C.

NOTICE TO CORRESPONDENTS.

The "Layman," *alias* S. M. M'Corkle, has forwarded a communication entitled "Strictures on the Essays of a Reformed Clergyman." This communication we would wish to lay before our readers immediately; but we cannot have the "Reformed Clergyman" and the "Strictures" at the same time. I agree with our brother M'Corkle that the Reformed Clergyman gets along too leisurely for the eagerness of our readers; but as he has intimated a more rapid sketch in the conclusion of the number now on hand, I cannot say to him, 'Give place,' especially as he has not yet occupied so many of our pages as the "Layman," if I remember right.

My wishes are as follows: That the "Reformed Clergyman" would soon close the second department of his plan, which I perceive he intends, and then permit the "Layman" to take up some one grand point and decide it; as for example, the 3d chapter of the 2d epistle of Peter, on which the "Layman" has again rallied. The new heavens and the new earth, and the previous deluge of fire, on which the "Layman" has now written, I *move* shall be the theme between the parties until it is decided. All of which is respectfully submitted.

The following communications are also on hand—T. J. Mattock; A Reformer; M. Clapp's letter; J. Allen Gano's letter; Daniel Monroe's letter; T. M. Henley's letter; R. L. of Baltimore; Charity, &c. &c.—all of which in due time.

Our regular essay on the Kingdom of Satan, as also our Letter to England, have been crowded out. In lieu of the latter, by way of apology, will our friends there allow me to dedicate to them the Essay on Co-operation? A. C.

THE

MILLENNIAL HARBINGER,

NEW SERIES.

VOLUME II.——NUMBER VII.

BETHANY, VA. *JULY*, 1838.

Discussion of Universalism.

MR. SKINNER TO MR. CAMPBELL.

No. XXV.

RICHMOND, Va., May 9, 1838.

Dear Sir—I WRITE this letter without waiting for your reply to my last, and shall probably write yet one or two more before I return, to notice what you may say on the negative. I shall, however, in due time, attend to whatever arguments your replies may contain. In numbering, I shall take the odd, leaving to you the intermediate even number, whatever their date may be. I proceed with the argument founded on the attributes of God.

2. GOD IS HOLY.—"Ye shall be holy, for I the Lord your God, am holy." "Holy, holy, holy is the Lord of hosts." Lev. xix. 2.; xxi. 8.; Isai. vi. 3. Because God is holy and happy, he requires mankind to be holy that they also may be happy. He will *therefore* employ all necessary means to make them holy. He will never place them in a condition where holiness must necessarily and for ever be excluded *from them*, or where they will eternally be debarred the privilege of becoming holy. Sin is the opposite of holiness. It is not a property or attribute of God. It can never, as such, be approved by him. It could never have been admitted into the universe for its own sake, nor for any other reason than that it might be overruled for the bringing about of a greater good than would otherwise have been attained. Hence "the wrath of man shall praise God, and the remainder of wrath he will restrain." Numerous are the instances in which we see this accomplished; as, for example, in the case of Joseph's being sold into Egypt, and that of Christ's being betrayed and crucified by the Jews. And when all God's benevolent purposes are accomplished through the instrumentality of sin, or whatever other means he may see fit to employ, sin itself, which is opposed to his nature and government, shall be destroyed, and all men of course will then be happy. Sin and holiness being opposites, the one must destroy the other. Which is the strongest? Which shall get the victory? Let the Bible decide. See

Dan. ix. 24.; John i. 29.; Heb. ii. 14, 15.; 1 John iii. 8. Thus sin shall yield to holiness, and misery to happiness, and "God shall be all in all." All flesh shall see the salvation of God; and as without holiness no man can see God, holiness shall at length abound wherever his dominion extends.

2. GOD IS MERCIFUL.—"His tender mercies are over all his works." He is "a God full of compassion and gracious; long-suffering and plenteous in mercy and truth." "He will have compassion according to the multitude of his mercies; for he doth not afflict willingly, nor grieve the children of men." Ps. cxlv. 9.; lxxx. 15.; Lam. iii. 32, 33. The mercy of God being infinite, universal and changeless, extends now, and eternally will extend, to every creature he has made. It is often made the burden of the songs and praises of the inspired writers. The royal singer of Israel ends every verse in one of his psalms with the declaration, "For his mercy endureth forever." His anger, (or what seems like it,) on the contrary, is said to endure "but for a moment." Ps. xxx 5.; Jer. iii. 12. There is no assignable or imaginable reason for limiting his mercy, either in extent or duration. As it exists now towards all, both the just and the unjust, both the evil and the good, no cause aside from himself—and HE is immutable—can ever operate to cut off any from the exercise of its benignity. The reader need not be informed that there is no mercy in endless misery. He well knows that such a destiny forever precludes the possibility of mercy to the wretched sufferer thereof. To allow that doctrine, therefore, is either to deny the infinity of the divine mercy, or to allow that God will hereafter change from a merciful to an unmerciful being to a part of his offspring: and either of them would be a denial of the Bible.

1. God has given to all mankind the love of happiness, a strong and irrepressible desire for the immortal joys of his heavenly kingdom. And the question occurs, could he have imparted to all our race this strong and ardent desire, with the determination or intention never to gratify, but eternally to thwart it? And when he has it in his power to bestow the much desired boon, will he forever mock his children in their wants, and withhold what all desire? When they ask bread, will he give them a stone? When they ask a fish, will he give them a serpent? When they ask an egg, will he give them a scorpion? Impossible. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved. Yea, the Son of God "came to seek and to save that which was lost." "After that the kindness and love of God our Saviour toward man, appeared, not by works of righteousness which we have done, but according to his MERCY he saved us by the washing of regeneration and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Saviour." As he is "a God full of compassion and gracious, long suffering and plenteous in mercy and truth;" "he will fulfil the desire of them that fear him; he also will hear their cry and will save them." The desires of all righteous and good people, are, that God would have mercy upon a sinful world, and save it from darkness, sin, and death: and the desire of the righteous shall be given them. God will not be *less* merciful to any, than they are to each other. Therefore, the infinite and changeless mercy of God furnishes a strong and incontrovertible argument in favor of universal salvation.

5. GOD IS JUST. "A God without iniquity, just and right is he"—"a just God and a Saviour." Deut. xxxii. 4.; Isa. xlv. 21. Man had no agency or volition in the production of his own existence. It was the act of God alone, performed without consulting man as to the conditions on which he would receive it. Was it, or could it be just in God to bestow existence on a being, or race of beings, without their consent, or the possibility of their avoiding it, on such terms as would render them to be infinite losers and endless sufferers by that existence? Suppose a king bestows a large patrimony on one of his subjects. The subject comes into the royal presence to thank him for the gift, and is then, for the first time, informed that the condition on which the patrimony is bestowed, is, that he shall, like William Tell, the noble Swiss, shoot an apple from the head of an only son, with his bow and arrow, at a great distance, on pain of death if he refuses. The subject at once says he cannot receive the patrimony on such terms. The king replies that he has already received it—that there is no alternative—no backing out—he must run the risk and shoot off the apple, or die! Who is there that would not exclaim against such an *ex post facto* condition—against the injustice of the king, and the cruelty of the terms?

6. Well, sir, does not the doctrine of endless misery ascribe similar conduct and injustice to God in imposing existence on man, without his consent, under conditions rendering him *liable* to endless torment? Is there a human being that would voluntarily receive it on such terms, or that, having received it, and being informed of the terms, would not throw it back to the giver, saying he could not thus accept it? Well, sir, what was the life of Tell's boy, or the life of the subject of this king, compared to the stake of endless weal or wo, with an immortal soul? Nothing, and less than nothing, in the comparison. Infinite consequences are made to depend on the cast of a die. We must run the risk, whether we will or no, of not only suffering endless damnation ourselves, but, if we become parents, of bringing into the world our tender offspring as candidates for that immortal wo!

7. If the doctrine of endless damnation be true, and the views of its advocates generally be correct, that this short life affords the only chance of avoiding that awful doom, or of securing endless bliss, then the chances of damnation to mankind generally, compared to the chances of salvation, are certainly as great as ten to one against the latter; especially when we consider the millions on millions of heathen that live and die w thout ever hearing mentioned that only name given under heaven among men, whereby we may be saved; the millions on millions that live and die in Mahommedan superstition or Jewish unbelief, and the millions on millions that live in nominally Christian countries and communities, under any and all the influences except those favorable to truth and virtue; and when we think, too, of the thousand different roads that different religious teachers point out as right, and the impossibility of knowing with certainty whether either of them is right! Can it be possible that God has created a world of intelligences, and suspended their endless weal or wo on such contingences—nay, on such very unfavorable terms to human salvation? Surely not, if he be a *just* being.

8. I am aware that the advocates of your doctrine profess to believe the attribute of justice favors endless punishment; but I know of no

attribute in the Divine character farther from giving countenance to so dreadful a theory. The ground commonly assumed by them, is, that sin, being committed against an infinite and holy God, is an infinite evil, and therefore justly deserves an infinite and endless penalty. But this ground is entirely false and untenable, for the following reasons:— 1. Man is a *finite* being, limited both in knowledge and power, whether for good or evil, and can therefore never commit an infinite act—a finite cause cannot produce an infinite effect—a stream cannot rise higher than its fountain. 2. If sin be infinite, it is equal to God, (he being no more than infinite,) and would be as likely to destroy him as he would be to destroy sin. 3. If sin be infinite for the reason assigned, then all sins are infinite, and there are, instead of being but one strict infinity in the universe, an infinite number of infinites, *each* of which is equal to God. 4. Then all distinction between crimes is destroyed; all are of equal magnitude—a child, for stealing an apple, is equally guilty with the blasphemers against the Holy Ghost, and murderous Jews who crucified the Lord of life and glory; whereas the Scriptures clearly point out different degrees of guilt and punishment for those that *knew* and disobeyed, and those that *knew not* and disobeyed their Lord's will. Luke xii. 47, 48. 5. If sin be infinite and justly deserve endless punishment, then justice requires what it can never receive—or it can be *satisfied* with nothing short of *endless dissatisfaction*, (which is a solecism,) for what is *always doing*, is *never done;* and the time can never come when it can be said *justice is satisfied*, (or if it should, it would prove that justice did *not* require endless punishment.) Moreover, if every sin justly deserve endless punishment, then every sinner deserves to suffer as many eternities of wo as he has ever committed sins; and as he can never suffer but one eternity of misery, (and that he never will *have fully* suffered,) all his other sins must forever remain unpunished, and justice, of course, can never be satisfied.

9. These arguments against the infinity of sin being incontrovertible, and the Bible declaring repeatedly that God *is* just, and that he will render to every man according to his works, at the same time declaring, that all have sinned and come short of the glory of God—that he is both a just God and a Saviour—it follows, necessarily, that endless punishment cannot be just. No number of finite sins can ever make an infinite sin; nor can any number of finite penalties ever amount to an infinite one. No number of limited or finite periods of duration can ever amount to eternity. Allow punishment, if you please, to endure an age, or age of ages, or as many ages as there are sands on the sea shore, and drops of water in the ocean, and that number multiplied thrice ten thousand times into itself, still it is not eternity, nor any *part* or *portion* thereof. But, as is already proved, all sins are finite, so all just punishment must be finite or limited also.

10. Justice, it is true, requires the infliction of a righteous retribution on the transgressor; but not the infliction of an injury or infinite evil. It never did nor can require the infliction of an unmerciful punishment, nor does mercy ever forbid the infliction of a just punishment. These are not opposing but harmonious attributes—God is not divided against himself. The very rod that justice raises, is guided by the hand of mercy. "Justice and judgment are the habitation of God's throne; mercy and truth go before his face." The foregoing arguments, found-

ed on the justice of God, all go directly against the doctrine of endless punishment, and indirectly in favor of universal salvation; nay, so far as you and I are concerned, I may say, directly. For with us there are but two alternatives, viz. endless misery on the one hand, and universal salvation on the other, both of us rejecting annihilation. But there is another argument and still more direct and conclusive in favor of the doctrine of universal salvation, founded on the justice of God.

11. The argument is this—not that man can justly claim, on the score of *merit*, or as the reward of good works, endless beatitude—for salvation is of grace, not of works, and after we have done all we are commanded to do, we are still unprofitable servants, having done no more than mere duty—but for the same reason that God requires all men to be holy because *he* is holy, he also requires all to be just because he is just: and as he requires all to be just, he will most assuredly seek and employ means of rendering them so. His *justice* can never be satisfied with the endless *injustice* of man: nor will any thing short of the entire conformation of man—of man universally—to its righteous principles, ever fully satisfy the claims of divine justice, or the demands of the righteous law of the Most High. His law is the law of eternal justice: and that demands of all, the exercise of love supreme to God and universal to man. And respecting the accomplishment of the grand design of this righteous law of God, we are expressly assured by the Saviour, that one jot or little of the law shall in no wise fail, but *all* shall be fulfilled. Now love, and love only, is the fulfilling of the law; and when we consider what the requirement of the divine law is, and that every jot and tittle of it shall be fulfilled, it is evident that all mankind will be just and righteous, yielding strict obedience thereto, and thereby fulfilling the law; than which it is evident nothing else can fully satisfy the divine justice.

12. God is true.—"A God of truth, without iniquity"—"just and true are thy ways, thou King of saints." His "truth and mercy meet together." Deuter. xxxii. 4.; Psalm lxxxv. 10.; Rev. xv. 3. God "hath spoken of the restitution of all things, by the mouth of all his holy Prophets since the world began." Acts iii. 21. For the accomplishment of this testimony, he hath also pledged his irrevocable oath. Isa. xlv. 23, 24. Nor will he "alter the thing that is gone out of his mouth." Ps. lxxxix. 28--35. "That by two immutable things in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us, which hope we have as an anchor to the soul, both sure and steadfast, [no *uncertainty* about it,] and which entereth into that within the vail." See and compare Gen. xii. 16--18.; Acts iii. 20--26.; Heb. vi. 13--20. Now "God is not a man that he should lie, nor the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Num. xxiii. 19. So far from this, he says, "My word that goeth forth out of my mouth, shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Compare Isa. xlv. 22--25, with Isa. lv. 11. God "hath given us eternal life, [whether we believe it or not,] and this life is in his Son." The burden of his gospel is "eternal life, which God, that cannot lie, promised before the world began." 1 John v. 10, 11.; Tit. i. 2. And his promises are "not yea and nay; for all

the promises of God in him are yea, and in him amen, unto the glory of God by us." 2 Cor. i. 19, 20. "For what if some did not believe? shall their unbelief make the faith [or faithfulness] of God without effect. God forbid; yea, let God be true, but every man a liar." Rom. iii. 3, 4. "If we believe not, yet he abideth faithful; he cannot deny himself." 2 Tim. ii. 13. Faith can never *make* truth, nor unbelief *destroy* it. Truth is truth, whether we believe it or not. Our unbelief deprives us, for the time being, of the enjoyment of the truth; but can never change truth into falsehood, nor disannul the irrevocable oath of the immutable Jehovah, who is declared to be "the Saviour of all men." 1 Tim. iv. 10. Thus the *truth* of God clearly sustains the doctrine of universal salvation. But this will be exhibited more at length hereafter.

13. God is the universal Parent or Father of all mankind.—"Have not all one Father? Hath not one God created us?" "God created man in his own image." "Know ye that the Lord, he is God; it is he that hath made us, and not we ourselves." "God.....hath made of one blood all nations of men." He is, therefore, "the Father of spirits"—yea, "the God of the spirits of all flesh." "All ye are brethren" "One is your Father which is in heaven." Gen. i. 27.; Numb. xxvii. 16.; Psalm c. 3.; Mal. ii. 10.; Acts xvii. 24–26.; Heb. xii. 9.; Matt. xxiii. 8, 9. Though all mankind are the offspring of God, and he stands in the relation of Father to them, yet all do not know the fact, all are not yet characteristically his children—some of them "having the understanding darkened, being alienated from the life of God through the ignorance that is in them," Eph. iv. 18.; and others are "alienated and enemies in their minds by wicked works." Col. i. 21. Yet this does not destroy the relationship between the parent and the child. God requires every sinner on earth to pray, saying, "Our Father which art in heaven... forgive us our sins." Christ calls him the "Father" of those whose characters were "evil." Matt. vii. 11. Though many of the children, heirs of promise, may, during their minority—their ignorance and unbelief—be "under tutors and governors until the time appointed of the Father"—may differ nothing from servants, being "in bondage under the elements of the world," yet when the fulness of time is come, *because they are sons, God will send forth the spirit of his Son into their hearts, crying, Abba, Father. Wherefore they are no more servants, but sons; and if sons, then heirs of God through Christ, who hath tasted death for every man.*" See Galatians iv. 1–8.; Heb. ii. 9.

14. How cheering the thought, that God is our Father—the Father of all mankind—and will eternally stand in this endearing relationship, and love us as a father! If there were one soul in the universe to whom God's parental affection did not extend, that soul would be forever absolved from all obligations of love, gratitude, and obedience to him. But as God had no coadjutor in becoming the parent of mankind—as no cause operated on him but his own eternal nature, will, and purpose—being self-moved, alone, and knowing exactly what all men would be—he voluntarily became the parent of our race—no cause, aside from himself, can ever destroy this relationship, or divert his parental regard from the children he has created. See Isa. xlix. 15.; Matt. vii. 11.; Rom. viii. 38, 39. These positions being incontrovertibly established, both by revelation and reason, no other legitimate conclusion can follow

than this, that God will eternally seek the final and best good of his children universally, and of course, will render all men ultimately holy and happy.

15. GOD IS IMMUTABLE.—"He is of one mind, and who can turn him?" "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." He is "the Father of lights, with whom is no variableness, neither shadow of turning." Job xxiii. 13; Mal. iii. 6; James i. 17. God is necessarily immutable, because of his self-existence and absolute perfections. No cause can ever operate to produce a change in him who is uncaused, independent, and infinite in all his attributes. Is God now *omniscient?* he will eternally remain omniscient. Is he now infinite in *benevolence?* he will endlessly remain the same to every being he has ever created. Is he now *omnipotent, omnipresent, infinitely holy, merciful, just, true,* and *paternal?* he will endlessly and immutably continue the same. Did we suppose God were liable to change, however lovely, amiable, and perfect his character might now appear, we could have no ground of rational and lasting confidence in him. Did we think him capable of loving to-day and hating to-morrow, or turning to be the enemy hereafter of those he is now friendly to, we should sink in despair, and tremble at the very thought of God. But we know that, whatever changes man may experience, either in feelings or condition, God can never experience the slightest change either in affections, will, or purpose. No vicissitudes, no events of time or eternity, can ever affect him. As all his perfections are now in favor of the ultimate holiness and happiness of all mankind, so they eternally and unalterably will remain in favor of it. As he now wills the salvation of all, and is in one mind, and none can turn him, his will can never be changed. "Not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken—for the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us." Isaiah xxxiii. 20, 22.

Yours in faithfulness,

D. SKINNER.

Mr. Campbell to Mr. Skinner.

No. XXVI.

BETHANY, Va. June 1st, 1838.

MR. SKINNER:

Sir—NOT willing that even an unsupported assertion of yours, if it have only the merit of appearing plausible to one in a hundred of my readers, should pass without courteous attention, I will introduce my present epistle with a summary notice of your unsupported and unsupportable assumption—viz. that *all punishments are disciplinary chastisements for the good of the subject*, and that therefore they must all terminate in reformation; consequently cannot be *eternal*, in the proper and unfigurative use of that word. Such is the third leg or philosophic limb of your system.

2—Your philosophy assumes, 1st. That punishment and chastisement are but two names for one idea. 2d. That all punishment necessarily terminates in the reformation of its subjects. 3d. That punishment is never properly exemplary, or for the good of other beings not

the subjects of it. And 4th. That punishment is not necessary for the honor of the Governor of the Universe—or, that God or his law cannot be insulted; or if insulted, that he cannot resent it in any other way than by for ever wearing the indignity and by forgiving the author of it. What a field for abstract wanderings does your philosophic limb open to our view! Four grand assumptions are the four elements of your philosophy of punishment. They are all false; and very prudently you are content simply to assert them.

3—With regard to the first it may be conceded that no one word is always so strictly used, even by good speakers, as to preclude all ambiguity. Hence as punishment sometimes ends in correction or chastisement, we find the one term sometimes used for the other. But they are not thence convertible terms; and the sophism in your reasoning is, that because *punishment* sometimes is *correction*, you make it convertible with that term: just as if I should say the term *tree* sometimes means *an oak*, and you should snatch the concession and affirm hence all trees are oaks. All oaks are indeed trees; but, sir, all trees are not oaks. So all chastisements or corrections are indeed punishments; but all punishments are not chastisements. Punishment is penalty or pain for transgression, without any regard to what the issue of that pain or penalty may be. It sometimes has, and it may always have, three objects—1st. The glory and honor of the Lawgiver. 2d. The good of the offending subject. And, 3d. The guardianship and defence of the unoffending. Something, in other words, is due to the King, to the subject, and to his fellows on every transgression: punishment is that unavoidable something.

4—Your second assumption is but a new modification of your definition of punishment. To chasten is to reform; therefore chastisement is reformation. Now it is essential to your argument that *all* punishments, not a few, but that ALL punishments do end in reformation. But multitudes are often punished for drunkenness, licentiousness, and a thousand other vices, and afterwards die in the act of transgressing. Therefore you cannot demonstrate from facts (for it is contrary to innumerable facts) that ALL punishments do in this life terminate in correction or amendment, or chastening of men's morals. You have then to *beg the question* as usual, and assume that what fails in this life will be successfully prosecuted in the next, and that punishment will be increased and perpetuated in another world till the incorrigible in this life shall become holy. This you cannot prove from any fact; but then your hypothesis of what is compatible with God's perfections here kindly supplies the place of fact; and thus you can easily prove, as aforesaid, your philosophy by your divinity, and then again prove your theology by your philosophy.

5—But I have some Bible facts to the contrary of your hypothesis: for in the other world Satan and the rebel hosts are not reformed by six thousand years' banishment from the presence of God; and there is no reasen to conclude that Satan and all other imprisoned spirits are any nigher holiness and happiness now than they were thousands of years since. We have facts against your hypothesis. But you can ease your hands of all this trouble by denying that there is any Satan, or rebel host, or wicked spirit in the other world, and ask with the infidel Paine, 'Who ever saw the Devil?'

6—The Apostle John says that after the final assemblage of God's elect into the eternal city, the wicked shall still be found in their sins: for affirms he, (Rev. xxii 15.) "WITHOUT are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and inventeth a lie." This is the fixed and indelible *character* of those without the city of the living God, the heavenly Jerusalem. Solomon also said, "In Hades [or in the world of spirits] there is no work, nor device, nor knowledge, nor wisdom: therefore, whatsoever thy hand findeth to do, do it with thy might." But a greater than Solomon has discovered that in *hades*, or in the world of spirits, (for so it reads in Hebrew and Greek,) there is a great work, device, knowledge, and wisdom; namely, that of repentance unto holiness and eternal life!! Mr. Skinner's doctrine is, 'No need of such mighty effort to flee from wrath to come; for there is device, work, and wisdom in Hades.' Solomon's doctrine is, 'Work here with all your *might*, for there is no work there:' "for to him that is joined to all the living there is hope." But says the Universalist, 'To him that is joined to all the *dead* there is hope.' Therefore they may repent in Hades and escape to Heaven. You think it no doubt creditable for you to differ from John and Solomon. Your second assumption then is not only contrary to such declarations as the above, but without one fact to sustain it, and with many facts against it. Will Mr. Skinner name some case—some man or angel that escaped out of Purgatory and who was brought to repentance in Hades by virtue of *post mortem* punishment? We only ask for one case!

7—Your third assumption is also factless, baseless, and contradictory to scripture: for all punishment is not for the good of the subject, but for example to others. Was the destruction of the old world by a deluge, or of the cities of Sodom and Gomorrah, &c. for the good of the inhabitants, or for a punishment on them and an example to others? Not for their sanctification, but for an example, says the Holy Spirit by Peter and Jude. Jesus quotes from the last words of Isaiah, from a passage which, while it shows the perpetuity of punishment, declares that it shall be exemplary in the highest degree: "Men shall look upon the carcases of transgressors, for their worm shall never die, neither shall their fire be quenched, and they shall be *an abhorring to all flesh*."

8—I suppose, sir, it was the absurdity of your brethren of the school of genuine Universalism, from whom it would seem you are on the road to apostacy, that has cast you down into a sort of papistical Purgatory. You could not digest their strong meat of sending Judas into heaven before Him whom he betrayed, and of making suicide the shortest and most direct way unto Abraham's bosom. This indigestible mess compelled you to visit the springs of Restorationism and to refresh your soul with the poetry of the fabled Nine on the subject of a new passage through Avernus into perfect holiness and happiness. Do you say that "the *wages* of sin is death," and then say that death is a chastisement for the moral good of him who suffers it! Is death a moral means of holiness!

9—The last element of your philosophy, or your fourth assumption, is, that God's throne, law, and character may be insulted with perfect impunity as far as respects vengeance; for, consistently with your hypothetical benevolence, God may chastise, but cannot punish the sinner. He may afflict him for the sinner's good, but not for the honor

of his own throne, nor for the good of his other subjects. For what intent, then, did Jesus suffer such poignant sorrows as never pierced a human soul? Why did he taste the bitterness of death as mortal never did, exclaiming that God had forsaken him! Was it for his own good! Was it for his own reformation! Was it for an example to others to sustain sufferings when they were themselves holy, harmless, undefiled, and separate from sin! For what did he suffer through life, and for what did he die! Did he die to expiate the sins of men, or for his own sins, to magnify God's law and make it honorable; or merely to prove his own sincerity! On your hypothesis I ask for what did he die?

10—Indeed I see no use you have for any Christ, or Holy Spirit, or Bible, or preacher, or faith, hope, and love, in order to future happiness. Restorationism, of all the systems of Universalism, to me appears the most unchristian, baseless, and imaginative. Some make a more plausible half-way system of Universalism by tacking together one point of Calvinism with one point of Arminianism. 'Christ's death,' says the Calvinist, 'expiates the sins of all for whom he died; so that he suffered all the punishment due to all the elect.' 'Christ's death,' says the Arminian, 'is for all mankind in the same sense.' Then comes the old-fashioned semi-demi orthodox Universalian; and, thanking both the Calvinist and the Arminian, says to the first, 'Sir, you are right in the *meaning;*' and to the second 'Sir, you are right in the *extent* of Christ's death, and I am right in *both:* for I believe that he expiated all the sins of all for whom he died, and also that he died for all; therefore, all men immediately after death enter into eternal happiness.' But, sir, less plausible than he, you profess to have a Christ in your system, but no use for him: for you teach that men will suffer for their sins until they become holy. You deify Orcus: you give to punishment the power of Christ's death in the work of expiation; and the power of the Holy Spirit in the work of sanctification. You ought to have a temple reared to this new divinity that atones for all sin—that expiates all crime, and sanctifies even the Devil and his angels. I do not wonder, sir, at your sympathies with Deists, Sceptics, Atheists, and all that unholy brotherhood, who, with you, are to be saved from sin by the fires of Purgatory, or the temporal evils of a present world.

11—"The Universalists," with whom I have been informed you were once identified, "believe that a full and perfect retribution takes place in this world; that our conduct here cannot affect our future condition, and that the moment man exists after death he will be as pure and as happy as the angels." This system makes *death* the *saviour* and the *sanctifier*, and gives to *physical* means the power of working a *moral* change!.! It sends the duellist and the murderer expiring in the act of treason against God and implacable hatred against man, crimsoned with the blood of his fellow, and his heart burning with demoniacal passion, into the immediate presence of God, pure and holy as an angel of light! It weakens every motive to virtue, and gives an impetus to every temptation to vice. It commends to parents the immolation of their own offspring, and to the unfortunate self murder as a sure preventive and a safe remedy of all evils. This is the renovating moralizing system over which the genuine Universalist places his Christ as a minister of sin, or as a sort of indemnificator of transgressors.

12—I could most unfeignedly wish, sir, that you might see the

beam in your own more absurd Restorationism with the clearness you seem to eye the mote in your brother ultra Universalian system. Is it not on the Apocrypha that you have constructed your notions of a man's expiating his own sins and gradually weakening his own corruptions by lingering in Orcus a few centuries! Or is it on the fables of the Greeks and Romans that you found your *limbus purgatorius!* At all events, you must admit that it is a *terra incognita*—a land unknown to mortals—a floating island in an ideal ocean, from whose dark and dreary bourne no traveller has yet returned. May we not here inscribe a HIC JACET upon your philosophy, and consign it to the land of forgetfulness!

13—But this is not all your philosophy. In your letter of May 9th, received here the 22d, you give us a new chapter on the *finite* evil of sin. This, indeed, appears in the midst of a disquisition upon the divine perfections. The holiness, mercy, justice, truth, and paternity of your God, you argue make the eternal punishment of sin impossible. Your God can neither punish nor pardon sin. He can only chasten the sinner, and his own sufferings make him holy, so that he needs no forgiveness. Your Christ expiates not sin, God pardons it not, nor can he punish it. The sinner's pains are his expiation—his sorrows the means of pardon; and the chastisement he endures is his sanctification: so that he needs no expiation, no Saviour, no Holy Spirit, no forgiveness.

14—Your philosophy of sin is unique and in good keeping with this part of your system. Sin with you is a peccadillo—a mere speck—a cutaneous and curable distemper, unworthy of the interposition of a divine physician! The tears of repentance flowing from the rod of correction are its sovereign remedy. You are expert on the mathematical doctrine of infinites, and eloquent in your refutation of the orthodox doctrines of "the infinite evil of sin." But, sir, let me tell you that it is not only illogical, but a formal proof of your lack of matter to introduce the doctrines of other days and of other men or the technicalities of the ancients in your arguments with me. I have used no such language about sin as you put into my mouth. Yet your philosophy of the *finite* evil of sin has almost converted me into the opinion that the old Protestant Divines were right in calling "sin an *infinite* evil." Your school-boy arithmetical puns and speculations about infinites, show there is some sense in the phrase which you oppose. No speaker or writer of sense indeed uses the word as you define it.

15—But, sir, I speak for myself and affirm my conviction that every unexpiated sin as respects its consequences is infinite in duration, and that is all that our discussion requires. I do not, however, use this term in your vague and unphilosophic style: for with you if a thing be infinite in length, it is infinite in breadth, in height and depth, and in every other respect. You have never studied either the grammatical or the mathematical use of words, and therefore the ridiculous disquisitions you give us upon language. Let me then plainly illustrate my views of the infinitude of sin. If man could not die but by the hand of violence, would not every one that killed his brother, although he did it in a second of time, commit an infinite evil as respects the consequences of his act? Does he not deprive his brother of life *for ever!*

16—There is not, sir, a single violation of law that is not infinite in its consequences—i. e. in the defined sense of that word. If A rob B

of a thousand pounds, has not B lost it for ever! And is not the law of God violated for ever! And would not the disgrace of an insulted lawgiver be eternal if the sin be not fully expiated! That is not a sinful act whose consequences are not infinite in duration. Did not the congressional murderers of your Universalian brother Cilley, though the rifle executed their passion in a moment, deprive his wife of her husband for ever, and his children of their father for ever! I say again, sir, every sin is infinite in its consequences; and let me add, that if God's law were only once violated, and that outrage not fully expiated, his government would be disgraced for ever! If God be holy and just, if he be benevolent and true, he must make the punishment of sin commensurate with its consequences and demerits.

17—Will you not admit, sir, that the term *goodness*, or the perfection we call *the goodness of God*, is generic, and that benevolence, mercy, compassion, condescension, justice, truth, and holiness, are but different species or modifications of goodness? This being admitted, (and who dares to deny it?) follows it not that the goodness of God requires him to punish sin justly—that is, in the ratio of its evil consequences! If, then, sin be an outrage against God's character, government, and subjects, of infinite consequences and bearings, every divine perfection that enters into the moral character of God demands a commensurate expiation or punishment.

18—Or have you duly reflected that the person who represents sin to be a finite trifle, tempts to the commission of it? This being conceded, it follows that every effort to derogate from its heinousness—from its unspeakable malignity, or from the certainty of its adequate punishment, tends to the spread and continuance of it. The *certainty* of punishment has incomparably more power to prevent sin than the magnitude of punishment. The possibility, much more the probability of escaping punishment in whole or in part, therefore greatly nullifies the threatening of it. Hence Universalism, Scepticism, Atheism. never did, never can reform society. The highest compliment that in strict justice and truth was ever paid the system of momentary, doubtful, or uncertain punishment in any individual case, was, that the convert became no worse than he was before. This indeed is rather an extraordinary occurrence, and savors something of a miracle!

19—The soundest philosophy of civil government ever taught enforces the necessity of making punishment *certain* rather than *severe*. But, effectually to prevent crime, punishment must be both *certain* and *severe*. This human power cannot effect, but Omnipotence and Omniscience can; and therefore *without the sanctions of religion human society cannot exist at all*. Universalism, Scepticism, Atheism, are therefore not in accordance with human nature and human circumstances, but directly and positively subversive of society; because each of them divests the universe of a moral Governor that can punish sin or pardon it as Almighty Omniscience counsels and directs.

20—Sin a finite evil!! Who can believe it? And yet for one offence of one person in reference to a single prohibition, the countless (almost infinite) millions of human kind have died and are daily dying! Sin a finite evil, a frailty, an infirmity, a cutaneous sore! And yet for one offence of one person sin has already reigned unto death for almost six thousand years! Sin a finite evil! And yet for one offence Satan and his

untold legions of angelic peers were hurled from the battlements of heaven, whence they have been sinking in the fathomless gulf during all the flight of time, and have not yet reached the place prepared for the Devil and his angels! Sin a finite evil! And Jesus, God's only begotten and well beloved Son, holy, harmless, undefiled, and separate from sin, having it only imputed to him, is nailed to the cursed tree, and dies in such agonies as mortal never felt! Why, sir, it is an insult to reason and to the God of reason. That he should have instituted such an expiatory remedial system, demanding the ignominious and painful death of the pure and spotless Lamb of God, adumbrated by seas of blood and sacrificial scenes of four thousand years' continuance, to obviate a speck, a blemish, a momentary evil, which, notwithstanding all that he has said and done, remains still farther to be expiated by the purgatorial pains and penitential tears of sinners—is a libel on the wisdom, power, goodness, justice, truth, holiness, mercy, condescension, and love of God. So far from being compatible with all the divine perfections, it is incompatible with any one of them. Because he is good, and just, and true, he will not so govern the world as to allow the possibility of the recurrence of sin, much less to hold out a temptation to it. Please again read my yet unanswered expositions of your theology of the divine perfections.

21—Your quotations of scripture are without regard to any of the rules of interpretation. You seem not to inquire *who speaks*, or *who is spoken to*, nor even *what is said*. You can always prove any thing you please by thus disjointing, distorting, and violating the context. Time, place, person, circumstances, with you pass for nothing. The sound of the words with you decides their sense, irrespective of the interpretation of the context. What Jesus said to his *disciples*, you apply to all mankind; what the Apostles said to the *Christians*, you apply to Turk, Jew, and Gentile. I do not find one in a score of your quotations that has any thing to do with the point before us. You might as rationally make the whole Jewish ritual imperative upon us, as compel the texts you have quoted in the preceding letter to bear upon the question at issue. But of this I have previously spoken. The Lord's prayer was taught to none but to the disciples of Christ; but you extend it to the human race—all religious classes—Turks, Jews, Infidels, &c. &c. &c.

22—But in disposing of your philosophy I will not resume the subject of interpretation. To conclude then your theory of punishment annihilating itself, I will state three of the absurd ideas, which, like unwieldly wens, hang upon this limb of your system:—

1st. You make punishment annihilate itself. It ceases by its own operations upon itself. In working reformation it kills itself. What else in nature annihilates itself? Nothing, sir, nothing but your notion of the intimacy between punishment and reformation!

2d. You make the effect destroy its cause. This is second only to self-annihilation. Suffering is not the cause, but the effect, of sin; yet you make suffering, the effect, destroy sin, its cause!!

3d. You represent the sinner as saved by obeying a broken law, inasmuch as you make his *post mortem* salvation the fruit of his obedience to the divine requisitions which on earth he contemned: for you teach that the sinner passes out of Purgatory upon his repentance, and

obedience to that law, which, on earth, in his first state, he disobeyed. Thus you give to your law of justification a new power—the power of both condemning and justifying the same person!!

23—Presuming that you have already on hand as much as you can well dispose of in one epistle, I will not, for the present, overwhelm you with all the difficulties of your system.

Very benevolently,

A. CAMPBELL.

For the Millennial Harbinger.

CLAIMS OF EVANGELISTS—*No. III.*

Having, as I think, proved that there is a necessity, an indispensable necessity for Evangelists, and that they should devote all their time and talents to the responsible and laborious work of their calling; I propose in this number to come to the subject more immediately before us—viz. the claims of Evangelists. And,

1. They have a claim on the brethren for their esteem. "We beseech you, brethren, to know them [recognize, and treat them kindly] which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." 1 Thess. v. 12, 13. I cannot dilate here.

2. It is the duty, the imperative duty of the brethren to submit themselves, or to be in subjection to such as have the rule over them, and labor in the gospel. Heb. xiii. 17. 1 Cor. xvi. 15, 16. Some of our congregations, and a good many in almost all our congregations, are very slow to learn the meaning of the word *subordination*, and slower still to practise it. They are like a "basket of eels," as I once heard a brother say of the clergy; each one trying to gain the ascendency over all others. If this spirit is peculiar to the clergy, we have many clergymen amongst us—many who are not Evangelists, nor even officers in the congregation. But I am not on the subject of church government now.

3. Evangelists have a claim on their brethren for protection and defence against the detractions and calumnies of their enemies. If an Evangelist sin, he should not be sustained in it; but if he is persecuted, his brethren should stand by him, and not let the enemies of Christ and of the gospel triumph over him. If the brethren would do their duty in this respect, the foul breath of slander would not injure the pious and useful servants of Christ as it has sometimes done. But this is not the point before us yet.

4. Evangelists have a claim on the congregations for pecuniary support. But what kind of a claim is it? A human or a divine claim? The reader will answer this question according to his conviction of the truth or falsehood of my former positions, especially the first. If he thinks Evangelists to be an order of men unauthorized of Heaven, he will consider their claims on the congregations for support, merely human. If, on the other hand, he believes that they exist by the will of God and act by his authority, he will unhesitatingly pronounce it a divine claim. I trust every reader will admit the scripturality of such an officer in the church of God as Evangelist; then he cannot reasonably hesitate a moment to agree that their is scriptural authority for their being sustained. For God would not create an office without providing the means of its perpetuity. I ask, then, is the divine requisition complied with unless Evangelists are sustained?

Another question arises here. What is the nature of the claim of Evangelists as respects themselves? What attitude do they stand in to the congregations?—that of a *beggar* or a *creditor?* If the former, then what is given to them is a *charitable donation;* if the latter, then what is contributed to them must be regarded as the *payment of a just debt.* Both a beggar and a creditor have claims; yet every body knows they are widely different in their nature, and make their appeal to very different principles. One grows out of poverty; the other, out of an equivalent rendered. One appeals to the sympathies; the other, to the sense of justice. The beggar asks with a trembling diffidence; the creditor has a right to expect his debtors to pay him without his calling on them. The beggar must be satisfied with what is given him, no matter how small the sum; the creditor demands the full amount of the debt. The beggar must be content to receive an article of any quality, no matter how inferior; the creditor has a right to require an article of the best quality, or such as is used in the circulating medium. The beggar has no claim unless he is in a state of poverty; nor can he reasonably call for charitable aid if he is in a condition to live without it: but the creditor's demand is equally as just if he is worth thousands as if he were worth nothing. The above are some of the points of dissimilarity between the claims of a beggar and of a creditor.

The nature of an Evangelist's claims will be settled in the judgment of the reader according to the sentiment he may entertain concerning the usefulness of such a man to the community? Is he a blessing? Then the people are indebted to him, and should consider themselves as much bound to sustain him as one of any other occupation. Is he a mere nuisance, and his calling of no benefit to the community? Then he has no just claim on them for pecuniary support, nor a claim of any kind, unless he

has not wherewith to support himself; in that event he must be considered an object of charity, and the community, religious and irreligious, are under obligations—not on just, but on charitable principles, to support him; not because he is a preacher, but because he is an object of charity. Once establish this principle, and it will appear we are under no moral obligation to pay a man for labor done, or services rendered us, unless it should fall out that he is an object of charity!

There are circumstances under which contributions to an Evangelist may be regarded as a matter of benevolence, even charity, (not to the Evangelist however,) as well as of justice. For instance: When a congregation employ an Evangelist to labor for the benefit of a different community. Those who send him are benevolent to the people who receive his services—or, perhaps, even charitable, if the people benefited are unable to sustain him themselves; while to the Evangelist those who employ him are only just in paying him what his services are worth. This distinction should always be made. If the Evangelist labor for the benefit of the people who employ him, there is no charity in what they do—it is all justice. It is only just to pay the Evangelist for his services; and if there is any charity in it, they are themselves the objects of it, and the Evangelist is the one who bestows his charities on them; for he only receives a little pelf for all his spiritual treasure.

Evangelists are entitled to support, not as objects of charity, but as an indispensably useful order of men in society. As such they should be remunerated for their services. The community are greatly indebted to them, and are required by the law of God to discharge the debt. "Let the Elders who rule well be counted worthy of double honor, [pecuniary compensation,] especially they who labor in word and teaching. For the scripture says, You shall not muzzle the ox that treadeth out the corn; and the laborer is worthy of his wages." 1 Tim. v. 17, 18. "Let him who is instructed in the word, communicate of all good things to the instructer." Gal. vi. 5. If any man will say that Evangelists should not be compensated for preaching the gospel and teaching the congregation, he is not "instructed in the word;" and I consider it my duty to instruct him; which I shall do more fully on this subject in my next. JUSTUS.

LETTER FROM R. L. OF BALTIMORE.

My dear Sir—I HAVE carefully read your remarks in the last (the February) number of the Harbinger, on that part of my communication which appeared in the preceding number, and which is indebted to you for its imposing caption—"The Rock, the Keys, the Gates of Hades." I regret that your remarks did not find a place in the same number with

their subject, and have now to request both your readers and yourself to peruse once more that part of my communication, when you and they will doubtless perceive that you have misapprehended me in two material points: One, in supposing that I urged, or intended to urge any thing "against the promise of the *ultimate* popularity and perpetuity of the Christian community:" the other, that I had either "difficulties," "doubts," or "embarrassments," from which I was seeking "relief." So far from the latter being the case, I find myself relieved from an embarrassment under which others labor: I do not feel compelled to acknowledge as the disciples of the Lord Jesus, those who have never put him on; who cry Lord, Lord, and do not the things which he has commanded, lest the promise given in the passage before us may appear to have failed. My object was simply to show, according to my best judgment, the meaning of the passage in Matthew, and that meaning must certainly be sought in the passage itself, not in the ancient Prophets; all that they have written has been, or will be fulfilled to the letter; but I do not think they can in any degree affect or illustrate the passage in question: moreover, the field of prophecy gives too much scope for speculation to suit either my capacity or my habits; I will not therefore enter it, but confine myself to the meaning of Matthew xvi. 18., being fully aware that we have both in the Old and New Testaments abundant proofs of "the continuance of the church and its ultimate triumphs" without calling this passage to the rescue.

It appears to me that the parables you quote from Matth. xiii. cannot be regarded as prophetic for many reasons; one, however, will be all-sufficient: in the growth of the mustard seed, and in the action of the leaven, there is nothing resembling the apostacy so distinctly foretold by the Apostles, and so fearfully exhibited during the last fifteen centuries. Whatever, therefore, may be the meaning of these parables, it must be descriptive of the nature, not prophetic of the fortunes of the kingdom. I would with much diffidence suggest, that they may be intended to show the operation of God's word within the individual recipient: thus the word of God received into an honest heart, brings forth fruit thirty, sixty, and a hundred fold; or, as in the figure of the tree enlarging its branches, and affording shelter to the birds of the air, it expands his affections, enlarges his philanthropy, and causes him, like the good Samaritan, to recognize his neighbor in every fellow-creature who needs his shelter or assistance; or, as in the symbol of the leaven, it purifies and elevates his desires, continually increasing in its influences, until filled with love and gratitude to God, he does all things with an eye single to the glory of Him who hath redeemed him. These views find at least some countenance in the Master's declaration that "the kingdom of God is within you;" whilst the secret working of the leaven seems utterly inconsistent with the visible church which is generally supposed to be guarantied in Matth. xvi. 18.

I cannot myself discern the force of the distinction you urge between Hades and the Gates of Hades. If the Gates represent more emphatically the strength of Hades, it appears most natural that the Master should promise his disciples immunity from its utmost power; or if the Gates are merely understood as closed upon those who pass into the dominion of Hades, to be opened finally for their deliverance by the power of Messiah, it is perfectly intelligible; but in neither case can their power or strength be exerted over us, whilst denizens of this world.

I am at a loss to comprehend your meaning when you speak of the church as an Institution: take away from it the bodies of the saints, and what remains? An Institution is composed of its institutes, not of those who obey them; but the congregation of which the Lord is here speaking is composed of the bodies of the saints; or, if you prefer the other designation, the church is built of living stones, and is a spiritual temple: surely there is no incongruity in promising to such a congregation, or to such a church, the resurrection from the dead. You also say that the accomplishment of God's promises to Abraham devolved in some measure on man: remember, my dear sir, the difference between promise and prediction, and then point if you can to that absolute and unconditional promise of Jehovah, such as is claimed for the passage in question, which requires the voluntary agency of man to fulfil it: I at least know of none such.

So far I have reasoned and quoted to prove a negative, and have been compelled to

travel over much ground, because no proof has been ever offered to establish the affirmative of the proposition I oppose; mankind having received it without examination from those who contend for an established hierarchy. To such an establishment you and I are both opposed; but as you hold the affirmative, I now invite you to prove it if you can. In note No. 21, page 65, of the Appendix to the the third edition of the new version, I find the following:—

"To explain the term Hades it must be observed there are three states of human spirits entirely distinct from each other. The first state of human spirits is in union with an animal body: this state terminates at death. The second state is that in which human spirits are separated from their animal bodies: this commences at death and terminates with the resurrection of the body. This is precisely what is called Hades. The third state commences with the re-union of the spirit and body and continues ever after. Hades is said to be destroyed when the third state commences."

Now to this definition we both assent; and in view of it, when the Lord Jesus says, "the gates of Hades shall not prevail over my congregation," I ask for one logical reason to show that we should reject the literal and obvious meaning of his words, and adopt a strained and awkward figure to convey a promise as far inferior in degree as time falls below eternity. Set as you are for the defence and propagation of the truth, I offer no apology for the plainness with which I have questioned your views and advocated my own on this particular passage: and will detain you only to add, that I remain, with great respect and esteem, your brother in the glorious hope. R. L.

Baltimore, February 17th, 1838.

THE GATES OF HADES SHALL NOT PREVAIL.

To Brother R. L.

My dear Sir—My editorial career has at least been marked by a supreme regard to the necessity and the utility of free discussion on all the great religious and moral questions of the age. Ours is emphatically an age of inquiry. The time has come when only "the things that cannot be shaken" can stand. The age of human authority, and of factitious and ignorant majorities, prescriptive and proscriptive, whether in science or religion, is about being identified with the night ages of the world. An age of revolution, literary, religious, or political, is always a perilous age: for in plucking up "the tares" of error, if I may give a new latitude to a sacred figure, there is some danger of rooting out "the wheat" of true doctrine. Still, however, the risk must be encountered, and all things must be examined: for if there be any doctrine too sacred to be examined, it is unnecessary to be believed. "Prove all things," or "Bring all things to the test," is a standing maxim in the realms of truth and virtue.

We therefore read, hear, examine, and publish both sides. Our press, I believe, was the first, if it be not the only press in the Christian world that has from its first impression to the present moment, invariably pursued this course. In all controversies and debates with our opponents, we suffer them to speak out on our pages whatever they have to say for themselves or against our views. This course, like every other one, I own is suscep-

tible of abuse. It has brought into our volumes many a communication and many a writer that has not greatly edified the community. Still its advantages greatly preponderate, and its usefulness has been unquestionably much greater than it otherwise could possibly have been. It moreover greatly diminishes the editor's responsibility to the Judge of all. The one-sided editor takes the responsibility upon himself of deciding for his readers, while his two-sided brother leaves it with his readers to decide for themselves. Some, it is true, are greatly incompetent to this duty; still I would rather leave it to them than become a sort of godfather or spiritual sponsor for their souls.

But it never was contemplated that every correspondent whose communications might be animadverted on, or not fully approved by us, should on that account be privileged to enter the lists of controversy with us, and that we should be bound to hear him to the last word he might please to write; much less that our brethren who might become opinionists, of whom there has ever been some in all communities, should have our pages to dogmatise on every thing they might please to obtrude on the public ear.

I have frequently desired to state these things distinctly; but on the occasions in which it occurred to me as most desirable, I have been deterred from the suspicion that the correspondent on hand might imagine they were said only for his special benefit or admonition. Not fearing any thing of this sort at present, I now explicitly say to my correspondents and to my brethren as follows:—To my correspondents I say that they are not to expect, except upon positive stipulation, that their communications are to become subjects of debate between them and the editor, and that he reserves the right of making such remarks upon their communications as in his judgment the premises and circumstances may require, without encountering the hazard of a seven months' controversy on the point, or any censure from them for so doing.

To our brethren we have said, and we again say, that when any of them turns dogmatist and abandons the ground of the restoration of the ancient order of things, while we may claim the right of animadverting upon their course or their dogmas, our pages are not open to allow them to dishonor themselves and the good cause which they have wounded, by their ignorance or insincerity in espousing it. Am I told in reply, that I decide what is speculative, opinionative, &c. and what is truth, fact, or sound doctrine? I answer, Certainly I do; and that something which does so, is called the Editor of the Millennial Harbinger; otherwise he is a no-minded, no-willed, non-descript cypher. But in doing this, he takes care to do injury to no man, and still

leaves to every man the solemn duty and the most sacred right of judging for himself on all questions of religion and morality properly so called.

Relying, my dear sir, on your good sense for no misconstruction of these remarks, often called for before, but only occasioned by your communication now on hand, which I hold to be highly respectable and creditable, I proceed to offer a remark or two on your letter now lying before me.

Now for your remarks on my remarks on your views of Matth. xvi. 18., the reader will please turn over to pages 40 and 62, current volume, and read the matter over again. I did not wish to misunderstand, and still less to misinterpret you, my dear sir, on this important subject. I indeed understood your remarks as intimating at least some doubts about any scriptural guarantee or promise assuring us of the *continuance* of the Christian Institution; or, if you please, of the Christian Church, through all time, and of its *ultimate* prosperity and triumphant possession of the whole earth. By the way, the phrase *Christian Institution* with me frequently means not merely the New Testament, nor the doctrine, commandments, and promises of Christ; but these together with the people who hold them in word and deed. Man himself is a divine institution, and he is a part of every religious institution, whether Patriarchal, Jewish, or Christian, which God ever did set up on earth.

The very first sentence of your communication, page 40, seemed to oppose the current view of this passage as intimating the continuance of Christ's church to the end of the world. Such a view, then, involved with you various anomalous and irreconcilable things: one of which is a divine promise dependent on the contingency of the human will; another is the prophecy of the Man of Sin, &c. &c. I did not doubt that you admitted the ultimate triumph of Christianity; but I thought you alleged some doubts as to the *continuance*, or, at least, as to any promise of a continuance of the Christian church. Indeed I conjectured that your exposition of Matth. xvi. 18. arose rather from your doubts about the promised continuance of the Christian church, than from an exegetical reading or examination of it.

There are difficulties which you intimate you are relieved from by your present views of the passage; but, my dear sir, what would you say to him who teaches that all infants dying perish forever, alleging that his view of infants and their future destiny happily relieves him from the difficulties which others feel on the subject of infant baptism, &c. &c.! You would not, indeed, esteem that a proof of his doctrine; nor did you, I think, urge your views of the fortunes of the church as a proof of your interpretation of Matth. xvi. 18.—yet it appeared to me that

some opinion on that subject did affect your reasoning on this passage. But now I am happily relieved from that misconception, and I set it down on your own testimony that you and I both agree in the fact of the continuance of the church and its ultimate triumphs, even although the passage should mean what you think it does mean. Permit me, however, to add that there is still, to me, one irreconcilable point in your present communication. You say that you are relieved from the difficulties of those who, lest this promise of the continuance of the church, as they understand it, should fail, have to admit those to be Christians who have not put on Christ, &c.—while at the same time you can find some other scriptural guarantee of the continuance of the church, and escape their difficulties. Pray, sir, do you find your church of all ages in some land unknown to those who differ from you on the interpretation of this passage!

You also differ from me in the interpretation of the parables of the leaven and of the mustard seed, and yet you agree with me. I spoke of them as prophetic of the *fortunes*—you regard them as "descriptive of the *nature*" of the kingdom. Can any one describe the nature of a person or plant without any reference to its growth All Christ's parables concerning the kingdom are only descriptive of its nature; but growth and continuance are parts of its nature—hence his parables, if descriptive of its nature, must be descriptive of its growth, else its growth is no part of its nature! These parables, in my judgment, represent not its growth in the individual citizen, but in the accretion of citizens; and the secret workings of the living truth upon society by the example and influence of the living members, is most strikingly displayed in the parable of the leaven. For surely it is not the mass of the human soul and body, but the mass of human kind, that is to be imbued with the doctrine of the kingdom! But of this our readers can judge for themselves without any farther assistance from either of us.

But now for Matth. xv. 18. You say that "the gates of Hades shall not prevail against the church," means "neither more nor less than a simple expression of the resurrection to eternal life." p. 41. And yet you go for the obvious or literal meaning of the words!—i. e. "*the gates of hades*—viz. the grave—"*shall not prevail*"—i. e. shall not always imprison—"*against it*"—i. e. the bodies of the saints! Now I confess I can see nothing either natural, or literal, or obvious in this view of the passage. To me it appears there is no sort of connexion between the first and the last part of the promise, on your view of it. The building of a church upon a rock, and the resurrection of the bodies of the saints!! Is it of the nature of a rock to intimate the raising up of ruins, or to denote the standing permanency of the building

resting on it? "The Rock, the Keys, the Gates of Hades" are all at war with your hypothesis, according to the nature and fitness of the imagery of things. I can, indeed, see a natural beauty and propriety in passing from the rock foundation of an institution, to its standing firm and long amidst the peltings of the storm; but no propriety whatever in passing from such a foundation to the raising up of dead and decayed bodies. I will not labor this point farther. You will, I trust, perceive that the common understanding of this passage is the obvious and the natural, while yours is far-fetched and incongruous!

Observe, my dear sir, the advantage we have in the generic sense over any specific meaning you may put upon these words. Ours comprehends yours, but yours cannot comprehend ours. "The gates of Hades" mean not merely the grave, but all the force of the enemy; and the prevalence of the church includes not only the resurrection, but its permanent continuance and final triumph over all its foes.

You speak of my having the affirmative and you the negative; but in ascertaining the meaning of the words of a text we do not proceed upon the principles of affirmative and negative propositions. In this case you have as much of the affirmative and negative as I have. You affirm that "the gates of Hades" mean the grave, and nothing more: I, that it means all the powers of darkness.

However, as a free-will offering I submit to you a very singular proof—another version of the same promise made to Abraham two thousand years before that announced to Peter. This, too, obviates all your difficulties about the apostacy, &c. Among the absolute *promises* to Abraham, (which nevertheless all do depend upon the foreseen contingencies of voluntary agencies,) God said, (Gen. xxii. 17.) "*Thy seed shall possess the gates of their enemies.*" And Jesus, the seed of Abraham, said, 'The church shall possess the gates of Hades;' or, in other words, 'The gates of Hades shall not prevail against the church.' That the seed of Abraham did apostatize and were captivated for a time, did not falsify the unconditional promise above quoted; no more have the misfortunes of the church falsified the promise of Christ, either as respects her regular continuance or her ultimate triumphs. May not, let me ask, God's eternal prescience, as well as his eternal purpose, authorize an absolute promise or prediction depending upon angelic or human action!!

But I am only concerned at present with this important passage, which I must still think guaranties the continuance of the church and its final triumph over death, the grave, and the devil; or, in one sentence, "over the gates of Hades." ☞ Your other communications in order.

Your fellow-citizen under the Messiah, A. C.

MR. LYND'S THIRD ATTEMPT.

From the Cross & Baptist Journal.

REPLY TO MR. CAMPBELL.

In replying to Mr. Campbell I would remark, that, as far as the arguments are concerned, the controversy is already at an end. I think it will be perceived by every candid reader that, if I have rightly exhibited his views, my arguments, according to his own showing, stand in all their force *unbroken, untouched.*

Why does he insist so much ugon agreeing with me in the *fact* of divine influence, but from the conviction that it is altogether important to hold the fact? But *does* he hold the *fact?* This is the grand question. I have proved that he *virtually* denies the fact. He says, indeed, that Mr. Virtually is a constructive being, often the creature of intolerance, prejudice, and bigotry; but there is no argument here, and as far as my own feelings are concerned the words have no effect whatever. If I have shown that Mr. Campbell does not hold to any immediate interposition of the Holy Spirit himself in the renewing of a sinner, then I have succeeded in showing that he does not hold the *fact* of the Spirit's influence as taught in the word of God. This will be made still clearer before my reply is finished.

Again, why does Mr. Campbell complain of my attempt to make him out heterodox? If he maintains the sentiments which I have attributed to him, is he then heterodox? So it appears he would consider it. Now, does he maintain these sentiments? Have I fairly represented his views? Then, my arguments stand. He seems to deny the views attributed to him, and yet continues to confirm them. For instance, he says—"I never said nor wrote that *all the influence* of the Holy Spirit is in the word," etc. He never was charged with such a sentiment. He was charged with holding the view, that *all the influence* which the Holy Spirit can exercise upon *the hearts* of men in *renewing* them, is in the words, etc. Immediately he confirms it by saying, that he meant all the illuminating *or* sanctifying influence. The *illuminating* influence is the *sanctifying* influence with Mr. Campbell, and he again and again declares that no *motives* can be supplied which are not found in the words. My arguments are all founded upon the views attributed to him drawn from his own writings. He unquestionably confesses their weight upon the presumption that I have done his statements justice.

Mr. Campbell's great aim appears to be, to fix the impression that this is a controversy about *views*, and not *facts*. If this were the true state of the case, I would forever abandon the controversy. But I understand it to involve a great and prominent *fact* of the gospel, and should this prove to be the case, his argument must be abandoned. In order to set this subject in its proper light, let us review and concentrate former positions.

The first essay which I wrote upon this subject was founded upon certain views of spiritual influence furnished by Mr. C. in his dialogue between Austin and Timothy. In that dialogue he says—"We have two sorts of power, physical and moral. By the former we operate upon matter, by the latter upon mind. To put matter in motion we use physical power, whether we call it animal or scientific power; to put minds in motion we use arguments or motives addressed to the reason and nature of man." Again he says—"All the moral power which can be exerted on human beings is, and must of necessity be, in the arguments addressed to them. No other power than moral power can operate on minds; and this power must always be clothed in words, addressed to the eye or ear." When Austin asks the question, "Do you allege that the Holy Spirit can exert no greater influence upon the human mind, than is found in the arguments which are written in the New Testament?" Timothy replies, "*I do, provided always that the arguments are understood.*" Again, he says—"If the New Testament and Old Testament contain all the arguments which can be offered to reconcile man to God, and to purify them that are reconciled, then all the power of the Holy Spirit which can operate upon the human mind is spent; and he that is not sanctified and saved by these, cannot be saved by angels or spirits, human or divine."

Now I understand Mr. C. to teach in these passages, that *physical power* can operate on *matter only;* that *moral power* can operate on *mind only;* that all *moral* power is contained in arguments or motives addressed to the reason and nature of man; that this moral power must always be clothed in words addressed to the eye or ear; that the *whole* of this *moral* power is contained in the words or arguments written in the New Testament; and that in these words or arguments *all the power of the Holy Spirit which can operate upon the human mind is spent.* This is Mr. C's theory of spiritual influence. Did I make a mistake? Read the above passages over and over again, and see if I am in error. God forbid that I should do Mr. C. injustice. My object is not to write for popular effect, as he seems to think, but with a view to ascertain truth.

My essay was intended to show that his theory *set aside* the *fact* of spiritual influence. Instead of meeting me on this ground and defending his theory, he attacks what he calls my theory, and charges me with misunderstanding him. Have I then misunderstood his views? But let us see if any part of his reply proves the truth of this charge. He says, in one part of his reply—"Admit the interposition of the Spirit himself, still the power which he employs may be as moral or as physical in its own nature, as the power exercised by angels or men is moral or physical, independent of their nature." Here the interposition of the Spirit himself is admitted merely for argument sake. It is not believed by Mr. C. as a doctrine or fact of the Bible. I charged this on him in my last reply, but not the shadow of a denial has appeared from his pen. He answers it with the exclamation, "*Candid inference!*"

He says—"A whisper or a suggestion under breath is *physical* so far as the effort is concerned; but that which operates upon the mind to change its moral hue, is not the physical operation upon the tympanum of the ear, nor the image on the retina, nor that *inspiration which originates* in the mind by its own machinery a new idea; but the motive suggested on the idea, or the moral object presented to the moral nature of man." Now *mark*, the influence of the Spirit in renewing sinners is *not* in the physical operation upon the tympanum of the ear; *not* in any image formed upon the retina, as for instance in the case of the sallad bed; *not* in that influence which originates in the mind by its own machinery a new idea; of course, *not* in any providential arrangement, nor in any picture held up to the eye to command the attention, nor yet in any undiscoverable subtle media. By none of these means does the Holy Spirit operate upon the mind to change its moral hue. Then, where is the influence of the Holy Spirit in renewing men found? In the word only. Mr. C. holds that by none of these means does the Holy Spirit directly operate either *physically* or *morally* upon the mind. And here is the proof: He says that when Dr. Beattie, by writing the name of his son in a bed in his garden, and sowing it with sallad, occasioned in his mind a train of reflections that issued in his conviction of the existence and superintending care of God, *he did not directly operate, either physically or morally, upon his mind.* Let it be recollected that this was intended to illustrate an important fact stated by Mr. C. that the Holy Spirit is or may be sometimes necessary to keep in mind revelations given, or to bring the word written seasonably to remembrance. Hence he considered it necessary for believers to pray that the Holy Spirit might do this for them. I had asked by what kind of influence this was done, whether by *physical*, which he contends cannot act upon mind, or by *moral*, all of which he says is already in the word, or by *supernatural?* And in the illustration he shows that the Holy Spirit in this case does not act either directly *physically* or *morally* upon the minds of the saints. If his illustration means any thing, it means precisely this and no more. I showed before that this *providential* arrangement was brought in to meet the force of the argument from *prayer.* Whether it meets the case or not the candid reader can judge. And now I ask, whether this providential arrangement or overruling, which is neither a *physical* nor a *moral* operation upon the minds of believers, corresponds with the idea of the Spirit's influence in the following phrases: "A new heart—a right spirit—the good treasure of the heart—Christ in you the hope of glory—you hath he quickened—born again—born of the Spirit—created in Christ Jesus—in Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature." Then add to these all those passages from the Psalms, and the epistles formerly adduced, but not noticed by Mr. C., and

let the reader say whether they at all correspond to an arrangement which implies no direct action upon the mind, either physical or moral.

If the accompanying influence is providential, then it must be according to established laws. And if by any casual concurrence of these laws the influence becomes effectual, then those who are not renewed are not only placed out of the reach of God, but out of the reach of of hope from their own volitions. This, however, is a topic which we reserve for future examination, whenever the controversy shall fully turn on the settlement of this point.

Mr. Campbell, in vain, attempts to alter the state of the case by a disclaimer: I had said, "The thing itself, according to the position of Mr. C., is, that no other power is exerted upon the mind of a sinner in his sanctification than that of the written word." He replies, "This I solemnly affirm is not so. One single word before *power* would have made the above sentence true. The position of Mr. C is that no other *instrumental* power is exerted, &c." My optics are not keen enough to perceive the difference. He holds that *physical* power cannot operate upon *mind*. Mark, the word *mind* is used in the above sentence. He contends that all *moral* power is in the *word*, and no where else, and that these are the only kinds of power by which the Holy Spirit can operate in the universe — Here Mr. Campbell is thrown back again upon my arguments, so that he has not advanced a single step after all his toil. He set out with a false philosophy, and the more he endeavors to sustain it, the more he must become embarrassed.

I confidently appeal to every reader to say whether I have misrepresented Mr. Campbell. He does maintain that *all the influence of the Holy Spirit which can operate upon the human mind to renew it, is contained in the words or arguments of the Old and New Testament. All the influence of the Spirit beyond this is, upon his philosophy, physical influence, which can operate upon nothing but matter.* My argument then remains untouched. If all the influence of the Holy Spirit which can operate upon mind, is contained in the motives presented by the gospel, and these motives are fairly before the view of the mind, why do we pray for grace to help in time of need, or to be strengthened with might by the Spirit in the inner man, or to abound in hope through the power of the Holy Ghost? This kind of prayer supposes that we stand in need of an influence upon our hearts, which the Holy Spirit alone can secure.

Again, Mr. Campbell says, "The Scriptures contain all the *motives* which the Spirit of God has to offer to sinful man; consequently they contain all his *moral* power." Now, understand, that the *motive* which influences men is *moral power*. All the motives, and consequently all the moral power of the Holy Spirit, is contained in the word itself. Put to the above another passage in his last reply. "I am still curious to know what power can be superadded to a *motive* to give it a peculiar efficiency. It cannot be motive, for that is moral: it must then be an impulse physical, as when a metallic hammer strikes a nail. But then, who can imagine an iron hammer driving arguments home!" Let us illustrate Mr. Campbell's view in a single case. The gospel proclaims to men a great salvation through Jesus Christ. Its language is, "He that believeth on the Son hath everlasting life." Here is the impressive motive to believe in Jesus. The words by which the motive is conveyed fall upon the tympanum of the ear, and are conveyed to the mind. So far the influence is physical, according to Mr. C. When the words are thus brought to the mind, the *motive* contained in them makes its appeal to the moral man, to his fears, his hopes, his eternal interests. But he pays no attention to the motive. Perhaps he does not fully understand it. Very good, that does not make it less a motive. Let it be so, that does not make it less a motive. This motive then has *no power* in the soul of such a person, and no power can be superadded, even by God himself, to make it efficient. So Mr. Campbell believes. I maintain that God has power to make it effectual, and my concern is simply with this *fact*. I have no theory concerning it. How *can* I have when no attempt has been made to explain the nature of the power. I have admitted that it cannot be *physical* so far as *force* is implied in that expression, and that it cannot be merely *moral* so far as words and arguments are concerned, from the fact that this power frequently

fails to renew the sinner, whereas the Holy Spirit never fails when he begins the work in the heart.

Mr. C. has the words printed in capital letters, "No Christian on earth can mention a single moral argument or motive, which influences him, that is not written in the Bible." What if he cannot? It does not touch the question at issue. It has about the same relation to it that the passage in the epistle of James has, "*Of his own will begat he us, by the word of truth*" The instrumentality of the *motives* or *arguments* contained in the word of God has been fully admitted.

And now I ask the candid reader, upon a review of the whole case, whether I have either misunderstood or misrepresented Mr. Campbell, and if I have not, whether upon his own showing, he does not maintain a fatal error?

[TO BE CONTINUED.]

REPLY TO MR. LYND.

If Mr. Lynd really feels himself so strong and convincing on his "incomprehensible" theory, why should he and the very respectable editor of the "Cross & Baptist Journal" handle my reply as if they were afraid that themselves or their readers might be burned to death in passing it round? Mr. Stevens blew twice upon his fingers while serving up two portions of it. At the end of the first portion of a little over three columns of his paper, he makes a solemn pause; and under the editorial of the same date (May 4,) blows upon his readers in the following words:—

"*His neighbor cometh and searcheth him.* Prov. xviii. 17. Mr. Campbell's review will be completed in our next number, after which the searching pen of Mr. Lynd will be applied to the review."

This is a sweet, refreshing breeze, to save the Baptist reader from the operation of my spirit upon him. Mr. Stevens, to free him from the trouble of judging of my review, informs him of "the *searching pen* of Mr. Lynd," which, like the sword of Itherial, is coming upon my three columns. If Mr. Stevens had not informed the reader of this searching instrument, it is a thousand to one if one in a thousand of his readers would have ever discovered its peculiar potency. Meanwhile I posted my complaint to my friends of the "Cross," &c. about the omission of about one-third of my reply, which they had, in their wisdom, judged to be contraband goods and unfit for the consumption of their readers. This was my answer to Mr. Lynd's *pre-view* as given in the last December Harbinger. On mature consideration of the whole premises, &c. and on my avowed determination to make reprisals if they presumed to judge how much or how many columns of my replies should be proscribed, they have kindly and justly promised me that it shall appear after Mr. Lynd's reply will have been completed. I am now writing in anticipation of seeing it in a few days.

The next week brought another three columns and a small fraction of my reply, and along with it the refrigerating intimation from Mr.

Stevens under his editorial, "*Mr. Lynd to Mr. Campbell will speak next week.*"

Next week comes, and with it seven full columns and nearly a fourth from "the searching pen of Mr. Lynd," and the intimation that it was yet "TO BE CONTINUED." Another week, and almost six columns more—in all, more than thirteen columns of the "Cross and Baptist Journal" are replenished from the scrutinizing pen of my good friend Mr. Lynd.

To-day (June 4) I see my reply to the pre-view of Mr. Lynd has, according to promise, appeared in the "Cross," &c. Standing after Mr. Lynd's thirteen columns, although greatly out of the place I chose for it, still, by a singular coincidence, it goes far to answer and refute this third attempt to prove me a dangerous errorist rather than a preacher of righteousness; indeed, to one of much reflection it fully shows how unjustly I have been treated by such reviewers. Mr. Lynd acts very *prudently* in laying it before the Baptist community without a single remark upon it.

Of the whole performance we may speak when our readers shall have examined it. Till then we shall only animadvert on what I lay before them. In the portion given in this number, Mr. Lynd simply tells his readers what he has done; and correctly says in the first period, "As far as the arguments are concerned in replying to Mr. C. the controversy is already at an end." So I think. Mr. Lynd has not replied to Mr. C., as the sequel may perhaps show, to the satisfaction of even his own readers. But as he has given us a long narrative, I may be allowed to state a fact or two.

If the reader will turn back to vol. 1, new series, he will find, p. 290, that Mr. Lynd began to write to prove me in error, in opposition to a conviction which he acknowledges was gaining ground, that I was becoming an orthodox Baptist. Alleging that I had complained of the perversion and misrepresentation of my sentiments, he assumes the task of showing that "Mr. Campbell has not been misrepresented in his *main positions*." Of course, then, his grand object, thus candidly avowed, is to sustain his allegations against me, and convict me of doctrines subversive of the whole remedial system. In this way he hoped to save his congregation from entertaining too favorable an opinion of me. For this purpose he selects the subject of the operations of the Spirit in preference to any other, to prove me in error fatal and appalling; because, perhaps, his readers could be most easily convinced in this way.

Yet he admits, p. 290, in the very commencement of his effort, that "Mr. Campbell would not attempt to deny the fact that the Spirit of

God exercises an influence upon the human mind in renewing and sanctifying men, because it is most plainly revealed. He admits the fact, but is not *satisfied* with the simple fact. He must superadd his own opinion of the kind of influence exerted." This I denied in my first reply. Where has Mr. Lynd attempted to prove that I urged any opinion upon this subject in addition to "*the fact*"? I accused him of this, and proved it from his own printed creed. Where has he attempted to show that he has not? Yet he has fully answered my arguments! In my last reply I gave chapter and verse of his Regular Baptist Creed on this very point, and yet he has neither defended his creed nor attempted to sustain his allegation against me!

Touching the *nature* of the power which the Holy Spirit employs in renewing men, he says he has absolute certainty of knowledge that "*it is not by mere moral power*," but that it is by supernatural power superadded. Did I not show that he could not explain this word *supernatural* as contradistinguished from *moral*? Has he ever since attempted to do it? Where? Does he not now say that he does not comprehend what that power is which is superadded to "mere moral power"?—nay, does he not confess that he cannot name it, only that it is not merely moral nor physical!! But because I will not admit his unintelligible, indefinable, and nameless power, I subvert the whole scheme of divine grace! This is the true state of the case.

Had he read or quoted my views as they are sketched in the work called "Christianity Restored," he could have given a very different version of my views on this long litigated question. I refer those desirous of knowing what we *do* teach on this subject to the Extra on Regeneration.

But that the real point at issue may not be drowned in an ocean of words and irrelevant criticisms, I will make it swim on the surface before the reader: for there is a point of difference, of very important difference between us, and I am extremely solicitous that it should not be explained away nor obscured by words without ideas.

1. The difference is not that in the economy of Grace the Father, the Son, and the Holy Spirit have each assumed a distinct office and work; and that although there is a oneness of purpose and of operation in these sacred three in this whole scheme of bestowing eternal life on mortal man, insomuch that what one does the others also do; still, nevertheless, each one has a work assigned him peculiar to himself, which is never performed by the other. The Father *sent* the Son; the Son, and not the Father, *died* for us; the Spirit, and not the Father nor the Son, *convinces* the world of sin, justification, and judgment. It abides always in the church, animates the faithful, and comforts the afflicted children of God.

2. The difference is not that man is fallen and depraved, and "without strength;" that "the carnal mind is enmity against God, is not subject to his law, neither indeed can be;" that all unbelievers "are dead in trespasses and sins;" that unless the sinner be renewed and made alive to God, he cannot attain to the everlasting kingdom.

3. The difference is not that a sinner cannot regenerate himself, and therefore needs the full and entire office of the Holy Spirit; that the Spirit enlightens, sanctifies, and renews sinners, and makes them new creatures.

4. The difference is not in the necessity, utility, and value of the work of the Spirit in forming the literal and mystical body of Christ—in inspiring the Apostles and in confirming their testimony—nor in its being the efficient author of every good thought and feeling in us, and consequently of all good done by us.

5. The difference, in one word, is not in any part of the work of the Spirit of God; but concerning *how* or in *what manner* he converts sinners.

I teach that he renews sinners only by his word—not by miracles, not by physical impulses. not by new revelations; but by what is already written and communicated by the Apostles and Evangelists of Jesus Christ. Mr. Lynd contends that he renews sinners by some indefinable power superadded to the word; and that this power often, without the knowledge of any thing written in the Scriptures, regenerates sinners. I impute to him just precisely what the Saviour of sinners imputed to the teachers of Israel in his day. Mr. Lynd, "you make of no effect the word of God by your tradition." "The law of the Lord," says David," "*is perfect, converting the soul:*" but says my friend Mr. Lynd, 'The law of the Lord never converted a soul; but a power superadded to it in every case converts the soul.' I argue that the converting power is in the word. Mr. Lynd argues that it is not in the word, but in a power distinct from the word, and giving efficacy to it.

I hold this theory to be exceedingly dangerous, and in many instances ruinous to men; for it renders the word of God, to all unconverted believers of it, of no effect whatever; and of these there is a large number waiting upon his ministrations. Mine, on his principles, can do no harm to any human being: for he teaches that the Spirit of God in renewing the soul, is now no more governed by the will, nor by the theory of man, than he will be in raising the dead bodies of the saints. *The regeneration of the soul and the resurrection of the body are with Mr. Lynd equally independent of the human will and of all human theory concerning them.* My theory, for I speak of it now as he represents it—I say

my theory, on his principles, can do no harm. It naturally inclines all who receive it to turn their whole attention to the Scriptures; and, surely, this can do no harm. But Mr. Lynd's theory has no such tendency, because it makes the Scriptures of no effect without a miraculous power superadded: for with him faith, or a new mind, is as purely a miracle as a new body, and man is just as passive in the one case as in the other.

Mr. Lynd, as he is now fairly and fully committed, must stand up to his task, and meet me on the real merits of the errors alleged against me. He will not ambuscade me in thirteen nor three hundred columns of the genius of his third effort. He cannot bring one text of scripture, from Genesis to Jude, that affirms his theory of conversion—viz. *that the Spirit of God regenerates infants and adults by a power independent of the word.* I care not for names, nor creeds, nor multitudes, nor for any thing called antiquity three hundred years old, while I have the Apostles! Our doctrine is plain and scripturally evident. Its authority is supreme. The King's word, not our reasonings, for it: Paul says, "FAITH COMES BY HEARING, *and hearing comes by the word of God*"—James says, "*Of his own will he has regenerated us* BY THE WORD OF TRUTH"—Peter says, "We are born again by the word of God which liveth and abideth forever"—David says, "The law [or doctrine of the Lord] converts the soul, enlightens the eyes, and makes the simple wise." The word of God is also called "THE WORD OF LIFE."

But I must give place to other matters, and reserve for my next a list of propositions on the whole premises. We shall keep to the great point now before us till all our readers understand it as fully as that God said, "Let there be light, and there was light." A. C.

THE PROPHECIES—*NO. XII.*

THE times to be fulfilled, or the complements of New Testament prophecy, are both characterised and defined. Daniel and John are our guides in times, events, and symbolic descriptions, more than any other Prophets.

DANIEL'S TIMES ARE,

1. The dominion of the kingdom of the *Roman* LITTLE HORN over the saints, was to continue until "*a time, and times, and the dividing of time.*" Dan. vii. 25.

2. The vision concerning the eastern part of the Roman Empire, the taking away of the daily sacrifice, and the continuance of the desolating transgression, was to be *two thousand three hundred days;* then, after which time, the sanctuary is to be cleansed. viii. 14.

3. The time of the continuance of the wonders of indignation are set down at *a time, times, and half a time.* xii. 7.

4. The time from the taking away of the daily sacrifice by the *Grecian* LITTLE HORN and the setting up of some new desolating abomination, shall be *one thousand two hundred and ninety days*, and thence to the time of full deliverance from its power, *one thousand three hundred and thirty-five days.* xii. 11, 12.

JOHN'S TIMES ARE,

1. The court about the Temple and the Holy City were given to the Gentiles, and they were to tread the city under foot *forty-two months.* Rev. xi. 12.

2. The *two witnesses* clothed in sackcloth, were to prophecy against these corruptions *one thousand two hundred and threescore days.* Rev. xii. 3.

3. The woman who brought forth the masculine son, who was to rule the nations with an iron sceptre, was driven from the presence of the Red Dragon into the wilderness, where she was concealed and cherished for *one thousand two hundred and threescore days.* Rev. xii. 6.

4. The Dragon when cast down from heaven to earth persecuted the woman; but having on eagle's wings been borne into the wilderness, she was there nourished for *a time, times, and half a time.* Rev. xii. 14.

5. The Beast that rose out of the sea, with seven heads and ten horns, crowned, and inscribed with names of blasphemy, had power to continue in hostility to God and his church *forty-two months.* Rev. xiii. 5.

6. Satan was bound in the fathomless gulf for *one thousand years;* and the souls of the martyrs of Jesus raised to life again, lived and reigned with Christ *one thousand years;* but the rest of the dead lived not again till the *thousand years* were accomplished. Rev. xx. 2--7.

Such are the capital epocha, the grand eras of prophecy. These are the dates and times, accomplishing, or about to be accomplished, in the varied fortunes of the true religion.

Of these times one period is supremely important. It is *seven* times described in the books of prophecy. Daniel twice defines it, *a time, times, and half a time*, and John *once:* so that we have *a time, times, and half a time* thrice repeated. It is twice defined *forty-two months*, and twice set down at *one thousand two hundred and threescore days.* A prophetic month, I need scarcely say, is thirty days. So that one thousand two hundred and sixty days divided by thirty gives a quotient of forty-two months; and forty-two months again divided by a time, or one year, or twelve months, gives three years and a half, or a time, and times, and a dividing of time: so that these three definitions of time are

most obviously one and the same period, or a series of *twelve hundred and sixty years.*

But although the argument derived from the fact of but one and the same quotient for these three enumerations, be a very striking and obvious proof that one period is intended by them all, it is not more convincing than the evidence deduced from a comparison of the *character* of the times described and marked by these different definitions. For example: What was to continue for *a time, times, and half a time?* Daniel says the empire of the LITTLE HORN "made war with the saints and prevailed against them, and wore out the saints, and sought to change times and laws, and they were given into his hands *until a time, and times, and the dividing of time.*" vii. 21--26.; and that then the judgment of the empire commenced. And in the 12th chapter of his prophecy, after the history of the eastern *little horn* is given, Daniel is informed by the presiding angel of Israel that the wonders foretold concerning that empire connected with the scattering power of the holy people, shall occupy *a time, times, and a half.* ver. 7. The Dragon persecuted the woman, mother of the Prince of men; but the Lord prepared a place for her in the wilderness, where she was nourished a time, times, and half a time. These are the three scenes: The tyranny of the *Western* LITTLE HORN, or Papal Rome; the desolating abominations of the *Eastern* LITTLE HORN, or Mahometanism; and the suffering and nourishment of the woman in the wilderness, or the faithful remnant, during the supremacy of the Papacy in the West and of Mahometanism in the East, bounded by the same designations. These are contemporaneous and correlate events.

But "things that are equal to the same, are equal to one another;" and hence we hasten to observe, that the continuance of the sufferings and sustenance of the woman in the wilderness is also defined in the same chapter, verse 6, by another designation—*one thousand two hundred and sixty days.* Infallibly assured, then, are we, that the *time, times, and half a time* of John and Daniel are equal to *twelve hundred and sixty* prophetic days. But again, these twelve hundred and sixty prophetic days are made the term of the prophecy of the Two Witnesses clothed in sackcloth, which not merely identifies the times of the woman's sufferings and those of the prophesyings of the Two Witnesses, but the state of affliction and of tribulation through which they should both pass. The woman is in the wilderness, and the Two Witnesses are clothed in sackcloth: she suffers, and they remonstrate for "a time, times, and a half," or for "one thousand two hundred and three score days."

But while the woman is in the wilderness and the Witnesses preach

in sackcloth, the temple, court, and holy city are in possession of the unclean, the uncircumcised Gentiles. The Turks have the Holy Land, and the Roman Pontiffs have brought all the nations under their control into the sanctuary, and polluted all the institutions of Christianity. The Jew is in exile, and the Christians are captives at home, and the true religion in all its branches is corrupted for "forty-two months." Rev. xi. 2. Meanwhile, "the Beast that rose out of the sea, with seven heads and ten horns," superscribed with blasphemous titles and usurpations, *continues* in hostility to the saints, hating, denouncing, and making war against them for the same period of "forty-two months." Such are the grand points that characterize the period already defined.

Could any person with unerring certainty fix the commencement of this grand period, we should with little trouble anticipate the day of the ultimate doom of this antagonist kingdom. But before a conjecture of that kind be offered, we shall notice the second grand term or series spoken of in prophecy; that, I need scarcely say, is the long term of two thousand three hundred days, or years. The question, as Lowth's translation would intimate, is literally as follows: "*How long*," said an angel to the angel of Jacob, "shall this vision last—the daily sacrifice be taken away—and the transgression of desolation continue?" Answer: "*Two thousand three hundred days.*" But how shall we date this vision? I answer with considerable confidence, Exactly, Mr. Editor, as you dated it in your debate with Mr. Owen. The passage to which I allude in said Debate, is the following:—

"From the time of the going forth of the decree to rebuild Jerusalem until the death of the Messiah, would be three score and nine and a half weeks; that is, a period of four hundred and eighty-five or eighty-six years. Seven weeks make forty-nine years—sixty-two weeks make four hundred and thirty-four years—and in the middle of the week he was to establish the New Institution; that is three and a half or four years more. From the going forth of the decree to rebuild Jerusalem to the baptism of Jesus was four hundred and eighty-three years—his ministry was three and a half years, or the middle of one week; then he was cut off. And in half a week, that is three and a half years more, Christianity was sent to all nations. This completes the seventy weeks, or four hundred and ninety years of Daniel. Now, from the birth of Jesus till the general proclamation of the gospel, was about thirty-seven years; which, subtracted from four hundred and ninety, makes the nativity of Jesus four hundred and fifty-three years from the commencement of the rebuilding of Jerusalem, which occupied seven weeks; that is, forty-nine years. Daniel then fixes the time of the nativity, the commencement of the kingdom, or confirmation of the covenant, and the ultimate cleansing of the sanctuary, or purgation of the Christian church from antichristian abominations. This last event was to be two thousand three hundred years from the aforesaid date; that is, from the birth of Jesus about EIGHTEEN HUNDRED AND FORTY-SEVEN YEARS."

But, sir, some deeply skilled in prophecy say that we must date this vision from the time that Xerxes began his march from Asia and entered Greece, August, 480 years before Christ; and thence it extends till the Turkish empire began to fall by its own hand, and the cleansing of the sanctuary actually commenced. This occurred A. D. 1820, and then ended the two thousand three hundred days.

By adopting this theory I could do you more honor than you have done yourself. I think this was the year you had your debate with Mr. Walker about cleansing the sanctuary from that ancient custom of bringing into the church the whole world in infancy by the rite of infant affusion. I know not, sir, why you should not lay as much stress upon your labors that others in this our day seem to lay on theirs. I have found some have fixed on 1806, some on 1827, and some on 1837, as remarkable epochs in prophecy; because in those years they began to preach reformation! Now as the sanctuary began to be cleansed in 1820, according to the Rev. A. Keith, and you certainly were then found in your place sweeping out piles of human traditions, I think you ought to have had more respect for your own labors than to have dated this vision from the going forth of the decree of Artaxerxes Longimanus to restore and to rebuild Jerusalem, 453 years before Christ, thereby making the year 1847 the close of the two thousand three hundred years, and only the commencement of the cleansing of the sanctuary. I know indeed that in the 9th chapter of Daniel Gabriel came to the Prophet to instruct him on this vision, and that he commences with the seventy weeks antecedent to the crucifixion of the Messiah, and proceeds to state what shall be done to "THE CONSUMMATION" of the vision, or to the end of two thousand three hundred years. Therefore I incline more to that interpretation than any other, inasmuch as it seems to have the guidance of Gabriel, as any one may perceive who will closely read together the 8th and 9th chapters of Daniel. Men deeply read in prophecy have dated these two thousand three hundred years from the kingdom of the Ram, or the Medo-Persian; some from the kingdom of the He-goat, or the Grecian; and some from the third year of Belshazzar, when Daniel had the vision; because this vision commences the Hebrew part of Daniel's prophecy, the preceding part of the prophecy being written in Chaldee and much interwoven with Chaldean history. Still stronger reasons cluster round the year 433 before Christ than around any other epoch known to me, especially as the angel dates from that time one part of the times included in the two thousand three hundred years, and then ends with the consummation of the vision, chap. ix. ver. 27.

The cleansing of the sanctuary only begins at the end of the two

thousand three hundred days: for in the question it is asked how long "*the sanctuary and the host*," "Jerusalem," and "the holy people" are to be "*trodden under foot*." Answer: "During two thousand three hundred years"——"THEN shall the sanctuary be cleansed"!

Now we may return to the seven times named period of "twelve hundred and sixty days," and inquire into their commencement. The periods most popular are, A. D. 533, 587, 606, 755. For each of these views there is one or more good reasons. For the first it is alleged that from 529 to 533 principles were in progress forming the Imperial Code of Justinian, consummated A. D. 533, in making it the fundamental law of Christendom, and in declaring the Bishop of Rome *Pope* in its apocalyptic significance. Justinian's address to John, Bishop of Rome, A. D. 533, when about to commence the Vandal war to make favor at Rome, is full proof that the attributes of the Man of Sin were already conferred on the Bishop of Rome:—

"Justinian, pious, fortunate, renowned, triumphant, Emperor, Consul, &c. to John the most holy Archbishop of our city of Rome, and patriarch.

"Rendering honor to the Apostolic Chair, and to your Holiness, as has been always and is our wish, and honoring your Blessedness as a father; we have hastened to bring to the knowledge of your Holiness all matters relating to the state of the Churches. It having been at all times our great desire to preserve the unity of your Apostolic Chair, and the constitution of the holy churches of God which has obtained hitherto, and still obtains.

"Therefore we have made no delay in *subjecting and uniting to your Holiness all the Priests of the whole East.*

"For this reason we have thought fit to bring to your notice the present matters of disturbance; though they are manifest and unquestionable, and always firmly held and declared by the whole priesthood according to the doctrine of your Apostolic Chair. For we cannot suffer that any thing which relates to the state of the Church, however manifest and unquestionable, should be moved without the knowledge of your Holiness, who are THE HEAD OF ALL THE HOLY CHURCHES; for in all things, as we have already declared, we are anxious to increase the honor and authority of your Apostolic Chair "

This would make the period of twelve hundred and sixty years complete from 1789 to 1793, the era of the French Revolution and the annihilation of the Roman church and priesthood in France, &c. The second date is supposed to be more in unison with the prediction, because Pelagius II. was the first who assumed to himself the title of Universal Bishop in opposition to John of Constantinople, A. D. 587. The third date is still more decisive, because in 606 the Emperor Phocas proclaimed Boniface III. Universal Bishop, and Mahometanism began. And 755 is chosen by some, because Pepin took from the Lombards Ravenna, Pentapolis, and other cities, and gave them to the

Pope as the proper patrimony of St. Peter. This grant of Pepin was confirmed by his son and successor CHARLES THE GREAT, making the Bishop of Rome a temporal prince as well as Universal Head of the Church, wearing two swords—the spiritual and the civil.

Only one of these periods naturally corresponds with the consummation of the two thousand three hundred days: for if we add 1260 to 587, we are brought forward to the year 1847; but if we take the era of the Justinian Code, 529 to 533, and the commencement and close of the French Revolution, from 1789 to 1793, and add to it the thirty years added Dan. xii. 11. "from the ceasing of the daily sacrifice and the setting up of the desolating abomination," to the consummation, or to the beginning of the cleansing of the sanctuary, shall be twelve hundred and ninety days. This brings to the year 1820, when the way to Jeruwas laid open, and opportunities to the Jews and all Christians to visit the Holy Land were given. The consummation corresponds with Kieth's view of the termination of the two thousand three hundred days, A. D. 1820. But Daniel says, "Blessed is he that waiteth in expectancy to the thirteen hundred and thirty five days," or to the year 1865 or 1866, when the sanctuary shall have been cleansed and the Jews restored; which, by the way, will admirably correspond, Mr. Editor, with your comments to Bishop Purcell, in alleging the era of Boniface III. and Mahomet, 606, the commencement of the twelve hundred and sixty years. But between 1847 and 1866, the two most distinguished periods for the termination of Daniel's and John's "time, times, and a half time," or twelve hundred and sixty years, it is not so easy to decide. I sometimes incline to the one. and sometimes to the other. At present, indeed, I look with greatest interest to the year 1847, inasmuch as all the *times* of Daniel and John more naturally terminate there than at any other date.

Now, Mr. Editor, as you have divided some of my essays into two parts, and have made them twelve; and as Mr. M'Corkle has expressed a strong desire to be heard again, I will leave it to you to say whether I shall immediately enter upon the third part of my plan, or listen to the Layman. I have only to say, that I prefer to listen to him, provided only you will constrain him to take up *one point*, and allow me to reply in turn to that one point, till you, or he, or all of us are satisfied.

A REFORMED CLERGYMAN.

MORALITY OF CHRISTIANS—*No. VII.*

"MORE indebted to my foes than to my friends," said one of olden time; "because my foes always tell me my faults—my friends, never."

More indebted to the world than to the church, may not many a member say, seeing the world reproves my follies, while the church winks at them. But King Solomon speaks to no purpose when he says, "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful," and his father sings in vain, "Let the righteous smite me, it shall be a kindness, and let him reprove me, it shall be an excellent oil which shall not break my head," if brethren and friends will not faithfully admonish, reprove, and exhort one another when it is necessary.

But this is not the subject immediately in my vision: I am looking at a class of Christians who always reprove their brethren or admonish them by enumerating their frailties in their absence and displaying them to others. These are well-meaning brethren, who in their social circles deliver lectures for the benefit of the present on texts extracted from the delinquencies and defects of the absent. They are generally shrewd and skilful in their efforts; for they select their texts of frailty and obliquity from superiors, and regard it as more acceptable to the present to be admonished of faults of which they are yet innocent, than that they should explicitly address them on the frailties with which they are chargeable. Thus these faithful reprovers in all their circuits of benevolence reserve the faults of the present for the service of the absent, and make the frailties of the absent a feast or a fast for the sanctification of the present. Their philosophy seems to say—

Prevention is the better cure:
So says the proverb, and 'tis sure.

There is, indeed, some danger in this method, of being more gratified than gratifying, and of cherishing and creating a censorious rather than a Christian spirit. Besides, if not positively classified amongst the errors of Christians, rather than amongst their virtues, it is, to say the least, rather leaning to the former than to the latter, in the judgment of the authors of the New Covenant.

Some might even infer, without doing much violence to text or context, that Paul regarded those who speak of the alleged errors of the absent, as *blasphemers*, *whisperers*, a species of newsmongers called *tattlers* and *busy-bodies*, envious slanderers or detractors, false accusers or makebates, rather than as kind reprovers or Christian friends. I own that in all these terms there is too much latitude to suit the character in our eye. They are not mere *makebates* or breeders of quarrels, nor are they true and trusty tattlers and newsmongers. The terms "blasphemers" and "slanderers," though dscriptive of those who simply speak to the injury of others, are too strong and general for their color. The detractor and envious manufacturer of BUTS and IFS does not altogether reach their case; nor does the term *backbiter* suit

these toothless censors of the faults of absent brethren. In fact I cannot find a suit of apparel expressed in any one word that just fits their awkward persons; nor do I think there is a literary tailor or mantua-maker in all the land that could dress them *cap-a-pie* in good keeping with their unfortunate shapes and attitudes, by any word in the Queen Victoria's English. One might dress them in good style in Greek, and designate them the *phtheires* of the church; but few of our readers could understand this sort of vermin, and therefore I shall lay down my pen in despair, or ask it as a favor from some one whose language is better developed than mine, to lend us a name for them. Till then, we should recommend it to all as a safe and honorable course to tell the present their faults, and debate upon the virtues of the absent. If nothing should be said to the dispraise of the absent, unless when the safety of individual or public interest or morality constrained it; and if any imperfections worthy of reproof appear in a brother, let us be frank and candid enough to tell him to his face; but only *when and where* our reproofs or admonitions can be beneficial to him.

Much, if not every thing, depends upon the manner in which an admonition is tendered. Some have an admirable talent of this sort: they always secure the affection and the esteem of those reproved, while others uniformly exasperate rather than conciliate the temper of those whom they would reprove. As a general rule it may be affirmed that the unequivocal expression of unfeigned affection rarely can offend any one who possesses the slightest tincture of a Christian temper. Whatever is done with evident affection reaches the heart, because it comes from the heart; hence the wisdom of the apostolic admonition, "Let all things be done with love." But should there be a display, however obscure, of a censorious, fault-finding disposition on the side of the reprover, he may as well hold his peace. Such an indication may provoke, but cannot propitiate the feelings of a brother. I need not say that nature alone teaches us that the reprover ought, if possible, to be at least the equal, if not the superior in years, of him that is admonished, and in all his advances should appear to be, what he is in truth—the affectionate and devoted friend and brother. In such a case it is almost impossible to offend, while in every other case the giving of offence is almost inevitable.

Any one who can more readily speak to another of the errors and frailties of a brother than to himself, indicates either the absence of Christian affection towards that brother, or a want of confidence in him. I should think that a brother had but little faith in my professions of Christian principle, who would fear to offend me by tendering to me, in a proper spirit, a merited reproof. And certainly if he did not

fear to offend me, and yet expatiated on my defects or obliquities in my absence, I should write him down as destitute of any Christian love for me. There needs, methinks, but a very little close thinking upon this matter, and a genuine respect for the golden rule of the Great Teacher, to see that it is a duty, a privilege, an honor to give and to receive an admonition, in a proper spirit, when it is needed.

A. C.

Kingdom of Satan---No. 6.

In developing the policies of the kingdom of Satan in the prosecution of the war for the extension and continuance of his power, it was observed that we must have in our view the remedial system as unfolded in the different ages of the world: for the chief aim of the Prince of darkness and of death has been to deny its truth, corrupt its meaning, or obliterate the memory of it amongst men.

As has been often intimated, sacrifice is almost as old as sin, and as universal as human kind; yet we have not one word in the Bible of its first institution. From the fact that "without faith it is impossible for a sinner to please God"—and from the fact that God accepted the offering of Abel because presented in faith—and from the fact that God clothed our first parents in skins of dead animals, we infer that God himself instituted sacrifice by commanding the killing of clean beasts, and thereby teaching Adam and Eve that their life was to be by death, inasmuch as the respite which was then granted to them was through the victims whose skins they wore. They lived by death, and walked in the spoils of that death every day.

The wages of sin is the death of the sinner; but as the death of unoffending animals could not be equivalent to the death of the transgressor, they could only signify, for the time being, that his respited life was in virtue of a death prefigured by that of those innocent animals substituted for him. Hence the doctrine of sacrifice and substitution is as old as the respite from immediate death granted after the Fall.

It is foolish and vain for fallen and fallible man to cavil against this remedial arrangement by substitution and sacrifice for sin, from his own reasonings about what is just and fitting for the righteous and holy Father of mankind. God is the creator, sustainer, and governor, not of one world or one race of rational beings, but of a universe of worlds, numerous as the stars, and to us immeasurable as infinite space or endless duration. Each of these is connected with and dependent upon another, and unless we knew every part of it, it is impossible we could judge of what is fitting or suitable to the whole. Besides, if we did know the whole universe, still we could not place our judgment and reasonings against his. His ways, nor his thoughts, nor his reasonings are like ours.

But it is with the things revealed we have to do, and not with the reasons of them. The things we may believe, though the reasons of them we cannot comprehend. The fact is all that we have to admit; the solution or the comprehension of every question that may arise out

of it, is neither necessary nor useful to mankind. The facts that man was doomed to die—that the sentence of death was not immediately executed—that he has been respited for a time—that animals were killed for sacrifice—and that these were in some sense accepted for man cannot be denied; I mean, cannot be reasonably denied. Satan, however, perceiving a remedial something, to him incomprehensible, in this economy, soon opposed it. The institution he could not deny to Adam or Eve; for they wore the skins of the victims and knew that God commanded it. But he could suggest doubts to Cain as to its remedial meaning, so far as it was prospective. Hence Cain offered no lamb, took no life, presented no blood, and, destitute of faith in the promised seed, he only offered the fruits of the field by way of a thank-offering for earthly bounties already received. We are not left to conjecture here, for an Apostle opens to us the views of Cain and Abel on this point: 'By *faith*,' says Paul, (and who can have faith without a promise or testimony?)—by faith Abel offered to God more sacrifices, or, as we commonly read it, more excellent sacrifice than Cain; by which he obtained an evidence that he was righteous. God testifying of his gifts; and therefore, though so long dead, he is yet spoken of. But of Cain John says, Cain was of or under the Wicked One, and slew his brother "because *his own works were evil* and his brother's righteous." Thus we are admitted into the secret of the difference between these two brothers. Satan succeeded first in turning away the mind of Cain from the remedial institution, and afterwards incensed him against his brother and instigated him to his murder. This was a double triumph on the part of Satan. First, in the martyrdom of Abel he had put down the doctrine of substitution and sin-offerings, so far as the destruction of the first witness for it among the sons of Adam could effect this point; and in the second place, he had secured the enmity of Cain against the altar and the bleeding Lamb by provoking his pride, and consequently his jealousy of his brother, which impelled him to the commission of the foulest deed of which a brother is capable, and of the highest indignity which any mortal could offer to the altar and Him that is worshipped at it.

Cain the fratricide becomes a fugitive and a vagabond in the earth, is cursed by God, founds the city of Enoch in memory of his son; but neither himself nor one of his descendants ever again appeared at the altar, so far as Moses records their history. The posterity of Cain were men of this world, and what the politicians yet call useful citizens. Cain founded the first city, and his posterity invented many useful arts and sciences. We have their history to the seventh generation. Amongst his descendants, Lamech, Jabal, Jubal, and Tu-bal-Cain, (or Vulcan,) were men of renown—Lamech, for the introduction of polygamy; Jabal, for the art and mystery of tent-making, and of improved methods of breeding cattle; Jubal was an eminent musician, invented the harp and organ, or, rather, stringed and wind instruments, and taught men to "handle them." Tu-bal-Cain the son of Lamech, was the "instructer of *every artificer* in brass and iron," the inventor of armor, and of all instruments made of these metals.* Thus lived and

* The smith god, Vulcan, of the Greeks and Romans, is no other person than *Tu-bal Cain*; and their *Venus*, the wife of Vulcan, is most probably the same as Naamah, the sister of Tu-bal Cain; for NAAMAH signifies *beautiful* and *gracious*, and Venus was the goddess of beauty. The mythology of Vulcan and Venus shows that the origin of the whole matter is the history of Tu-bal-Cain and Naamah.

thus died the sons of Cain. They were an earth-born race, and enslaved to the objects of time and sense. And thus the kingdom of Satan engrossed men of science and of great enterprize, the inventors of many useful arts, by which his party became conspicuous and honorable in the earth. But as these men had been the great corruptors of the world, they all perished in the universal deluge, and their inventions and useful arts were then given to the children of God, and by Noah and his family were translated from the old world to the new.

Meanwhile, Moses resumes the history of the other party, and informs us that Seth, the appointed progenitor of the promised seed, whose kingdom, like Aaron's rod, is ultimately to swallow down all the kingdoms of the world, was born in the stead of Abel whom Cain slew. To Seth there was also born a son whom he called Enos, or Enoth, expressive of the weak and declining state of the best interests of the world. In the days of Enos we are informed that certain persons "began to call themselves by the name of God."* They called themselves "sons of God" in contradistinction from the sons or "children of men." The true worshippers of God are henceforth found in the sons of Seth; but not all the sons of Seth, for of these some afterwards were the mere "children of men." But the saviours of the world, the salt of the earth, and the lights of men in religion and morality, are found in the lineage of Seth. Enoch, the fifth in descent from Seth, escaped death because of the extraordinary excellence and perfection of his character; and Noah, the great-grand-son of Enoch, because of his piety and moral eminence, became the temporal saviour of human kind, and the founder of a new world. Thus the children of Seth and of God were distinguished for piety and virtue; while the sons of Cain, who was of the Wicked One, the children of men, were famous for building cities and pastoral tents—for raising immense flocks and herds—for inventing music and the song†—for working in the metals—in fabricating the impliments of peace and war, and in all the useful and curious arts of this life

Had the two kingdoms—that of truth and righteousness, and that of falsehood and iniquity, been kept separate, still the contest, though sustained by very unequal human forces since the death of Abel, might have been much longer protracted in the old world. But unfortunately the custom of intermarriage between "the sons of God" and "the children of men," irrespective of moral worth, broke down the last barriers against the influence of Satan and fallen humanity. Giants in stature and in crime were the fruits of these unhallowed matches, and the earth was soon filled with *violence* and *outrage*, so that an immediate destruction of it by miraculous interposition became necessary.

The history of the deluge is the history of the imprisonment of those wicked and irreclaimable spirits to whom Noah preached righteousness

* So it reads in the margin.

† The oldest poem in the world is the song of Lamech. It is a species of Hebrew poetry. It may be translated thus:—

"And Lamech said unto his wives,
To Adah and to Zillah, hear my voice!
Wives of Lamech, listen to my song!
For I have slain a man for wounding me,
A young man, for having bruised me.
If Cain shall be avenged seven-fold,
Also Lamech seventy-and-seven!"

for a hundred and twenty years. Of these spirits now in prison, the souls of the disobedient antediluvians, with whom God's spirit plead in vain in the person of Noah, we only know that they are reserved to judgment as the partizans of Satan and the opponents of God's remedial scheme.

And thus ends the first campaign of this fateful and tremendous struggle, in which the true spirit, aim, and object of Satan's enterprize are fully developed, and the direful consequences of hearkening to his counsels are fully exemplified in the tremendous catastrophe of a deluged earth and a drowned world.

Mercy and judgment on the part of Heaven have ever been combined in all the calamities that have befallen mankind, that the living, if possible, may be led to reformation. The deluge was on the grand scale of human kind a blessing, though an unspeakable calamity to those who were the subjects of it. It was a fearful exposition of the issue of Satan's usurpation, a dread argument to mankind to escape from his dominion. It was not merely a figure of a deluge of fire, but a pledge, a solemn assurance from the Governor of all, that Satan's kingdom will sink into a lake of fire as once it sunk in a universal deluge, and therefore all are forewarned of the consequences of their allegiance to "the god of this world," the prince of darkness and of death. An intimation of the final issue of the conflict, in despite of all reasonings against its possibility, its probability, or its certainty, was thus graciously given to the whole world; and by stamping upon the earth the mark of divine indignation, the changing of its position to the sun and climate, and the consequent curtailment of human life, have incomparably weakened the power of temptation: because the shortening of life, the enfeebling the human constitution, and the certainty of ultimate perdition to Satan's cause and kingdom, have in a great measure taken away the force of his arguments from time and sense, and broken the charm of his eloquence over the human mind, so that human affairs never have been so desperate since, as before the deluge.

A. C.

A GOOD RESOLUTION.

To my Overseer I pay annually four hundred dollars. To a Physician, for services rendered a few weeks only, I paid last year one hundred and fifty. My bill with a Carpenter for putting up a small house was two hundred and twenty dollars. In the settlement of a small law-suit I paid a Lawyer fifty dollars for speaking thirty minutes and thinking not much longer. The annual expenses of my Sons now in college are at least four hundred dollars. For a Daughter at boarding school I pay five hundred, while two smaller sons at home cost me in our academy sixty-four dollars alone. I took a pleasure trip last summer with my family, during which I expended six hundred dollars. For driving my family to see the Neighbors and to Church, I have invested in carriage, horses, and boy, two thousand dollars. I keep for my own conveyance a sulky and horse worth at least four hundred—besides a saddle, bridle, &c., which cost me forty. I wear a gold watch, for which I paid a few years since one hundred and seventy-five dollars. My eldest Daughter also wears a gold chain around her neck which cost me fifty. In social parties also at which I entertain my friends I expend not less than some hundreds annually. I live in a house worth five thousand dollars. My whole estate I suppose is worth about fifty thousand.

In the mean time, I have *reluctantly* paid *ten dollars* for repairing *our* Church; (for I am a member!) and *as reluctantly* paid *twenty* to the support of our minister. (Poor man!—both he and his family are almost starving!) For benevolence, I have subscribed five!! Aroused from my *guilty* ignorance on this subject, and fearing lest the case of Dives be mine, I do solemnly resolve to contribute forthwith to the erection of a comfortable Church five hundred dollars, to my neglected Pastor one hundred annually, and, to the cause of benevolence, one tenth of my annual income.

"GO AND DO LIKEWISE"

News from the Churches.

NEW CASTLE, Ky., May 24, 1838.

SINCE my last I have visited Charlestown, Ia., where we immersed forty persons, the greater number of whom are males in the morning of life. May the good Lord enable them to be faithful until death! Amen. W. M. BROWN.

VALPARAISO, Ia., May 28, 1838.

After my long delay I take my pen again to write you a few lines in haste. I would be glad if I had something encouraging to communicate to you, as it is always gratifying to a warm-hearted disciple of the Messiah to hear of the rapid progress of reform: but painful as it is to me, and discouraging as it may and will be to you, I must say that the march of truth advances very slow in Northern Indiana, particularly in the vicinity of Valparaiso. I wrote you last summer that we had organized ourselves into a congregation here, numbering eleven, taking nothing but the Gospel for our discipline. Since that time there have been but two made the good confession; two or three others have joined by letter, so that we now number fifteen or sixteen. But owing to our scattered state, it is almost impossible for us to meet every first day, although strong believers in doing so. We have but one proclaimer of the ancient gospel in Porter county, (brother L. Corwin,) and owing to his peculiar situation it has been almost impossible for him to devote much time to teaching. As our country is new, and brother Corwin has not been living here a great while, and there not being disciples here to hold up his hands, he has had to turn his attention to farming in order to support his family. Although the prospect is dull at present, yet I believe that if we had some able advocates of the Apostles' doctrine to aid brother Corwin, we would see a general turning to the Lord in this region before a great while. There are some able teachers at La Porte, but they are in the same situation, or nearly so, that brother Corwin is in—all have to attend to some kind of business in order to support their families. My dear brother, if ever there was a place that was actually in need of the ancient gospel, I think it is Northern Indiana. If you see any proclaimer that wishes to emigrate to the West, tell him of Valparaiso. I am sure that the little band at this place will freely contribute all that they possibly can to the support of a proclaimer. We, however, look for brother R. Viets to settle here, from Ashtabula county, Ohio, who will be cordially received. He was with us last winter a short time, and we were much delighted with his plain and intelligent manner of preaching Jesus. Our country is now settling very fast, and there has as yet been but little impression made on the minds of the people, not even by the popular doctrines of the sectarians. I am decidely of the opinion from what I have seen, that the ancient gospel, as proclaimed by brother Corwin and others who have labored with him, has made more impression in this county than every thing else that has been preached to the people.

G. W. TURNER.

GREENSBURG, Decatur county, Ia., June 6, 1838.

The people are in some parts of our state awaking up in the cause of reformation. In the vicinity where I live, within a few months six have put on the Lord by immersion. About ten miles east of me, at Salt Creek, at a three days' meeting including the fourth Lord's day in last month, the disciples were made glad in the Lord in seeing their friends and neighbors turning to the Lord. There were eleven immersed, and three others came forward and confessed the Lord, who will be immersed in a few days. Within twelve months about seventy have made the good confession, and the prospect is still good.

ZENAS DARNALL.

BOON COUNTY, Mo., May 8, 1838.

On the fourth Lord's day I was in Jefferson City. Our congregations were very large and attentive, and I had the pleasure to immerse *five* upon profession of their faith, during my short sojourn among them. The prospects were truly encouraging. O! how we need efficient proclaimers in Missouri! Such would be cordially received and *liberally* sustained by the brethren in this section.

On the third Lord's day of April four were added to the congregation in Columbia. Recently I immersed one at Bear Creek, and two others united by letter. May the good Lord help and sustain you! THOMAS M. ALLEN.

YORKTOWN, Ia., June 4, 1838.

I settled in this new village about 18 months ago, and have succeeded in raising a small congregation, say twenty-two disciples. We have got so far on the way towards the ancient order, as to break bread once in two weeks: and would attend to this ordinance every first day, if we had any one capable of leading the disciples. The call for my labors is so great that I cannot be with them more than half the time. I have immersed seven since I have been here and hope the work will rapidly increase.

JOHN LANGLEY

HARRISON, Hamilton county, Ohio, May 24, 1838.

We have just concluded a protracted meeting here, which commenced on Friday evening last, during which eighteen persons have been added by immersion. Brethren O'Kane, Baldridge, and Jameson were laborers from abroad, and through their labors a most excellent impression has been made upon this people. We hope to have still more glad intelligence yet to communicate. Through the great favor and mercy of our heavenly Father, and our Lord, the church is now enjoying, peace, harmony, and prosperity. There have been rising sixty additions during the last twelve months. We number now in all in the congregation one hundred and sixty-three living members. O! may the Lord bless us, and may we be built up in the MOST HOLY FAITH!

GEORGE CAMPBELL.

GEORGETOWN, Ky. May 16, 1838.

I have just returned from a ten days' siege at Harrodsburg, where our friends were treated rather as objects of reproach, as I was informed. We went to work in earnest and obtained thirty-five valuable additions to the good cause. For the first time a congregation of eighty-one valuable members was constituted upon the Bible alone, in Harrodsburg. This you know is rather a central point for the West and South, being the most celebrated watering place in the Western Country, 5 or 600 persons assemble every year. Public sentiment is overwhelming in our favor. They sects can no longer dupe the people at that place. They have heard for themselves; and we have defenders of the doctrine we teach amongst the most respectable and talented men in society. Nothing is wanting but a continued effort to bear down all opposition in that quarter.

I believe I wrote you concerning our success at Mount Carmel, where upwards of fifty obeyed. I had the occasional assistance of brethren Fleming, T. Smith, C. J. Smith, and Dr. William Hatch, the College Agent at Harrodsburg

I have been engaged almost constantly for six months, including the hard winter. My wife has borne the sacrifice with great fortitude until now. Her health is very delicate at this time, and my absence is very painful to her. Unless I can make arrangements to take her with me, I shall have to desist operations for a while. I can make every sacrifice short of the health and happiness of my companion. While at home I intend making an effort to see what can be done around us. Kentucky presents the finest theatre for an Evangelist in the known world. O! that we had ten to one in the field at this time! The sects are trembling. They will have to surrender. It is a hard struggle, but die they must.

Brother Gano has just closed a meeting at Antioch, where thirty obeyed. Praised be the name of the Lord!

J. T. JOHNSON.

BROCKPORT, N. Y. May 21, 1838.

Could I furnish you with as interesting intelligence as you are receiving monthly from other places, it would be pleasing to write; but while Kentucky is giving up hundreds to the reign of Christ, in this section of country we can only name here and there one who has yielded to the truth; and yet I believe the cause is successful in proportion to the effort made for its advancement. We have no laborers in the field—but few who can labor, and those few are not sustained. O! when shall we learn that it is not enough to talk about restoring primitive Christianity! When shall we act as though we were sensible that all we have is the Lord's.

A few accessions have been made in various places of late. I immersed two in Riga "the same hour of the night" a short time since. A church has been planted in Stafford lately. The brother (Sherman) with whom you tarried the last night you were in Rochester, has avowed himself on the side of reform, and perhaps some others. One thing is much to our disadvantage here—as fast as converts are made they emigrate westward; several congregations have been raised up and immediately scattered to the "far west." The church in Greece is sharing the same fate with some others which have already become extinct. We have this consolation, however,—they have done as did the church scattered from Jerusalem.

JOHN M. YEARNSHAW.

[Brother William Hayden informs us that six were immersed in Ravenna at the meeting held in that place on the 3d and 4th of June. Sickness, personal and domestic, prevented my attendance.—A. C.]

NOTTINGHAM, (Eng.) April 27, 1838.

The work is going on here most happily. On the 21st of March I had the happiness to introduce into the heavenly kingdom two of my own children—one 10 years of age, the other 12. Their intelligent, satisfactory, and public confession of faith was truly astonishing to all the church, and to none more than to myself. Blessed be our dear Lord for leading them and me into the simplicity of his gospel! The church here is now one hundred and ten in number, ten or fifteen of which live at a distance from us. And both you and Mrs. Campbell will be much pleased when I tell you that two Miss Bakewells, cousins to Mrs. C., from Springville, are now in Nottingham on a visit. They assembled with us the two last Lord's days; and in the afternoon of Lord's first day the older one, Miss Harriett, who has been a member of an Independent church for six years, after hearing the simple gospel pointed out from the blessed Book, arose, confessed her faith, and demanded baptism into Christ, which I am happy to say took place in connexion with two others like-minded, on Wednesday the 25th. She sends her Christian love to you. She is indeed happy in the Lord, and will break the loaf with us next Lord's day.

J. WALLIS.

CENTREVILLE, Bourbon county, Ky., March 23d, 1838.

Beloved brother Campbell,

THE winter just past will ever form a memorable period in the religious history of this section, the best and fairest of Kentucky. What incidents of the most stirring interest are now daily presenting themselves to the admiring view of those who firmly believe in the enthronement of Jesus of Nazareth! Methinks I can so clearly discern the guidance of the Omniscient Mind—in other words, the over-ruling providence of God, in bringing so many causes to bear in the production of the present happy state of things, not only in Kentucky, but throughout the Union—that I the more confidently and earnestly look forward (the next generation will see it for me) to a practical and convincing exhibition, on a large scale, of what the pure, original, and heaven-sent gospel of our Lord Jesus Christ, now restored to man in this the nineteenth century, can and will effect; just what it once achieved, when preached in simplicity and godly sincerity. I said 'now restored' —all admit that before the day of the church's final triumph or deliverance, the Apostle foretold that a falling away would take place—an awful apostacy. The honored writer of the Apochalypse predicts that the church should be driven into the wilderness; that a shameful abuse and perversion of the Christian religion should take place, and ignorance, superstition, and confusion, or a Babylonish state of things—such as strife, discord, and division result therefrom. He also definitely marks out the period of the duration of a state of things so deplorable. Twelve hundred and sixty years he foresaw would complete that dreadful reign and usher in a better and brighter day on the human race. Count from the beginning of the seventh century, (and who with any propriety ever placed it much later?) and in less than thirty years Babylon falls. I fear not her machinations, for God will dash her to pieces. But the Apostle to the Gentiles tells us plainly with what weapons, in part, her destruction is to be accomplished: "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." And what is the spirit of his mouth, but his word or gospel? Oh! that men were only as observant of the signs of the times as of the signs of the weather, then would they learn that "summer is nigh;" the long dark night of the Apostacy is past; the day is again gloriously dawning: "the dark and cloudy day" of the church's captivity and oppression is nearly over, and again the sunshine of Christian liberty and love begins to beam upon us, as in former days it did on the people of God. God ever makes use of men, willing men, to effect his great purposes: through a Washington he led this people to the enjoyment of civil liberty; admonished by the world's history, our fathers resolved to tolerate freedom of conscience. As under a Cyrus, God's people are permitted to return to God's Book, to God's ordinances, and to the service of his glorious Son. And how many holy brethren in the spirit of Ezra, Nehemiah, Zerubbabel, Joshua, and Bani, and their worthy coadjutors, has the Lord raised up under the influence of increasing light in the beginning of the present century, and thus far onward to plead with the pen and voice, in public and private, for a return from the captivity to creeds and opinions, the worn-out systems of uninspired men, the remains of the apostacy amongst us—to plead for the Bible alone as containing a development of Christianity—the only unerring guide in matters of faith or of practice—for a restoration of the primitive gospel—a return to a pure Bible speech; and thus finally "building" on the foundation of Apostles and Prophets, (the Old and New Testament testimony,) Jesus being the chief corner stone—to plead for freedom of *opinion*, Christian love and union—saying to all good people, "Come out of Babylon (division and confusion) that you be not partakers of her plagues." What if brothers Campbell, Stone, Scott, and others have stood foremost in this glorious work, it is the Lord's doing and marvellous in our eyes; neither will the Lord forget "your work of faith, labor of love, and patience of hope." It is now the sixteenth year of your editorial labors in this best of causes; the seed has been sown from year to year; the leaven of simplicity has been at work silently among the people; the fields are now white to harvest; tired of disappointment both in the political and commercial world, the light meanwhile increasing, the public mind every where has at length turned to the Lord Only observe the effect of truth, where presented in simplicity and the brethren turned away from unholy "debates about words to no profit," since November last:—110 at Nicholasville; 120 in Paris; more than 40 in Millersburg; about 50 in Georgetown; 185 at North Middletown; 125, or more, recently at May's Lick and Poplar Run; and still more recently, about 125 at Mount Sterling. Many of these triumphs were effected in a few days: for instance, that at North Middletown, in ten or twelve days. To the Lord be all the praise, both now and forever!

O! Lord, keep us humble, devoted, and affectionate; then shall we be thine and happiness will attend us. O! give thy children daily of thy good Spirit, that love may reign without dissimulation.

Many smaller conquests have been achieved, and are being made, all round here: the whole land is lighted up. The brethren who labored most in word at these different points respectively, were, Johnson, Burnet, Hall, Raines, Williams, Irvin, J. Smith, Parker, Hatch, Ricketts, Callaman, and probably others. I had the pleasure to be with the churches at Paris, Millersburg, Georgetown, and May's Lick, and was truly delighted to witness the light, love, joy, and zeal for the cause manifested in these bodies. May the Lord still wonderfully sustain you in your labors of love, and bless you with his Spirit! Pray for me that I may finish my course with joy.

Yours respectfully,

JNO. ALLEN GANO.

PAUL ON MARRIAGE.

THERE is, perhaps, nothing in reference to the New Testament, more generally supposed than that the Apostle Paul, although he admitted marriage to be a divine institution, was, in sentiment and opinion, opposed to it. But this is a most *erroneous* supposition, as we are prepared to show; and, like many other similar mistakes, has arisen from not fully understanding and considering *the design* of the Apostle in his first epistle to the Corinthians.

It was only on account of the *then* situation of the Corinthian church, or its members, that Paul opposed marrying. This is plain from the epistle. The Corinthians were in *distress*, and Paul advises them not to marry while that continued. He would have them wait till that was over. "I declare this, then, to be good, *on account of the* PRESENT DISTRESS; namely, that it is good for a man, who is unmarried, to *continue* so." Hence he tells them that "I wish all men to be as *I myself* AM." But he gives only his own private advice: "This which follows I speak as an *advice*, and not as an injunction, that I wish all men to be as I myself am." It was good advice at that time, and evinces the affection and judgment of Paul. It was such as any good man would give to persons whose circumstances and situation were such that it would be rendered an imprudent step and fraught with trouble. Paul advised those among the Corinthian brethren and sisters, who were married and unmarried, to continue so, and not seek to change their condition: "Are you bound to a wife? seek not to be loosed. Are you loosed from a wife? seek not a wife. And yet, if you marry, you have not sinned; and if a virgin* marry, she has not sinned: nevertheless, *affliction in the* FLESH such shall have." Paul did not mean to convey the idea that he would not have persons to marry under any circumstances. He has been misunderstood; and we think we have cleared him of the imputation. J. R. H.

PARIS, *Ten.*, April 30, 1838.

A NEW REVISION.

"THE BOOK OF THE NEW COVENANT OF OUR LORD AND SAVIOUR JESUS CHRIST. Being a Critical Revision of the TEXT and TRANSLATION of the English Version of the *New Testament*, with the aid of most ancient manuscripts *unknown* to the ages in which that Version was last put forth by authority. London: 1836."

"Also, Annotations to the Book of the New Covenant, with an Epistolary Preface; with which is reprinted *J. L. Hug, De Antigutate Codicis Vaticani Commentatio.* By GRANVILLE PENN, Esq. London: 1837. *James Duncan*: Paternoster Row."

Such are the titles of two elegantly printed octavos, lately forwarded to me from England by a friend unknown.

I have not had time to examine with attention this very interesting work. From the hasty and partial readings which I have been as yet able to give it, I am not authorized to express an opinion of its true and peculiar merits. It is a work of merit—a very useful work to those

* *One who has never been married.*

who have skill to make a right use of it. It is really a desideratum in this age of biblical criticism and of discussion upon the common version. It is, in brief, a revision of the common version from the Vatican, the oldest Greek manuscript on earth—one wholly unknown to the King's translators, and no doubt in many places much more correct than what is called the common Greek Text. It is a fact that we have not yet a REVISED GREEK TEXT, though we have a revised *translation* of the Christian Scriptures. The basis of this new and learned work is, as has been stated, the oldest Greek manuscript, and therefore it puts the English public in possession of the differences between that and the Greek of the common version. But when we have examined the work more fully, we shall speak more in detail of its merits. A. C.

MILLENNIAL HARBINGER—*FIRST SERIES.*

WE have just completed, at a considerable expense, a reprint of such volumes and numbers of the first series of the Millennial Harbinger as was necessary to make complete sets. We have about one hundred and fifty complete sets on hand. To all brethren who labor in the word and teaching, we shall furnish the seven volumes with all the Extras, in sheets, for *ten dollars*—to others, at the subscription price. We shall run both risks—that of receiving first the ten dollars, and that of sending the books to the commission-house nighest to their residence. The expenses on a box will be less to them, but more to us, than postage by mail. Bound sets, $15,00. As there are not more than a hundred and fifty sets on hand, those desirous of obtaining the work will please order it by remitting for it as soon as possible.

A few subscribers who want volumes 1, 2, 3, 5, or 7, can be supplied.

A. C.

THE HYMN-BOOK.

A stereotype edition of this work is about being put to press. The plates are new, and the pages made to suit the last edition. A. C.

PUBLICATION AND SALE OF OUR WORKS.

BRETHREN *Robert H. Forrester*, of the late firm of *Patterson, Forrester and Co.*, and *Enos Campbell*, are about commencing a wholesale and retail Book-store, No. 117, Wood street, Pittsburg. They commence business in that place on the 1st of August next. They have undertaken the future publication and sale of all our works. Unable to attend to it myself, and the firm of *M'Vay & Ewing* having been dissolved, I

gladly assign to them this whole business, especially as they have agreed faithfully to devote a reasonable ratio of the profits, not only of our works, but of all their business, to the Lord's cause and people. They have covenanted that it shall never be less than the tenth of all. Being young men of probity, activity, and diligence, I have the utmost confidence in their managing this business (being wholly in the Book rade) more advantageously for the public than it was formerly done by me, or than it could be done by late firm, extensively engaged, as they were, in other operations. A. C.

POETRY.

THE DESTRUCTION OF SENNACHERIB.

BY LORD BYRON.

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when summer is green,
That host with their banners at sun-set were seen;
Like the leaves of the forest which autumn hath blown,
That host on the morrow lay withered and strown.

For the angel of death spread his wings on the blast
And breathed in the face of the foe as he pass'd;
And the eyes of the sleepers wax'd deadly and chill,
And their hearts but once heav'd, and forever grew still!

And there lay the steed with his nostrils all wide,
But through them there roll'd not the breath of his pride
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beaten surf.

And there lay the rider distorted and pale,
With the dew on his brow and the rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile unsmote by the sword,
Hath melted like snow in the blast of the Lord!

THE

MILLENNIAL HARBINGER,

NEW SERIES.

VOLUME II.——NUMBER VIII.

BETHANY, VA. *AUGUST*, 1838.

PROPHECIES—*No. XIII.*

STRICTURES ON THE ESSAYS OF "A REFORMED CLERGYMAN"—BY S. M. M'CORKLE, *a layman.*

Brother Campbell—At the solicitations of some of your friends and mine, I take up my pen to address you and your readers. As a matter of justice I should be heard in another epistle. If not out of justice to me, the cause for which I plead demands another hearing.

Long have I waited in patient silence to see the Reformed Clergyman cast anchor; but he seems to be no nearer port than when he set sail. He has done my views injustice—probably undesignedly: and for the sake of his hearers and himself, he should be corrected.

He has mistaken me if he supposes that I do not believe the world is to undergo a deluge of fire. We differ relative to the time and great design. He places it at the close of time—its object, the dissolution of our ponderous world! I place it at the close of the present dispensation—the last display of Heaven's indignation against universal corruption; and, like the flood, is to rid the world of ungodly men. It may, like the flood, produce some physical changes on the face of our globe in places. No doubt but the seat of the Beast is to be made an everlasting *memento*: its smoke is to ascend up *for ever and ever, from generation to generation.* How is this to be, if the whole earth is to be destroyed by *fire?*

Our brother says, "Need I labor to show that it was not a dispensation that was deluged in water?" What was it? *Need I labor to show* that a dispensation cannot exist without subjects? Did not the Jewish dispensation close in blood? But our brother will say it was not the dispensation that suffered! I have but little inclination for drawing such nice distinctions between a

government and its subjects. The one cannot very well exist without the other!

Our friend says, "If it was literal and proper water that deluged the first heavens and earth, it must by all means be literal and proper fire which will deluge the present heavens and earth." So say I! The controversy does not rest on this fact, but on the fact that the "literal and proper fire" is, or is not, to have the same kind of mission to perform which the waters had on earth's wicked inhabitants! So must Peter be understood, or do violence to his comparisons and references. In the deluge of water the literal earth suffered not—vegetation and the soil remained the same. Such is to be the fact under the deluge of fire.

I could easily prove from my essays that I as truly believe in a deluge of fire as our friend does: he has overlooked this fact, and has made issue on the possibility of burning our ponderous globe composed of earth and water, *provided* the Lord will separate the *oxygen* and *nitrogen gasses!!* Truly philosophical! Is a fact performed upon philosophical principles when omnipotent power is exerted contrary to the common laws of nature! I am as ready as the Clergyman to admit the potency of creating power to destroy! I have no arguments against omnipotent power! And if he will give me a *thus saith the Lord* for it, I will instantly be a most unqualified believer in the doctrine of *world-burning!*

The Reformed Clergyman has done me injustice, as well as the subject and the public too, by making issue on a point not fairly that on which I suspended the argument. The debate was suspended on these propositions: "Does prophecy point to the dissolution of nature, or does it point to the dissolution of the church?" "Is the dispensation to close, or is it to remain in its present form till the end of time?"

Instead of taking up the propositions in the plain way in which they were stated, and proving from the Book that the dispensation is to remain in its present form till the end of time—that it is not to close as has been the fate of former ones; he makes a triumphant display of philosophy, proving that our world *can be burned up, provided* the Lord will separate certain affinities which have been inviolably associated since the creation—suspend or violate the laws of nature—make the elements air, earth, and water, what they are not!! Admirable philosophy!! The Layman's system of expounding prophecy by relative prophecies is triumphantly demolished by a *chemical apparatus*, instead of proof drawn from the sacred oracles! Meanwhile, not a particle of matter destroyed—nothing more than a change in quality—ponderous as it was in the day of its creation—a ruined mass,

performing its senseless revolutions in perpetual darkness, and without a new creation—another act of omnipotent power, entirely unfit for the purposes proposed after this tremendous burning has been consummated—such as vineyards, culture, grazing, &c.!!

How perfectly in keeping with the absurdities of the day is the quotation from Dr. Dick, by which our brother proves his favorite theory of burning the air and earth! No one acquainted with the effect that fire must have on the atmosphere, coming up to the propositions of the learned author, can expect it to be very well adapted to breathing afterward. But this is a small matter: a new creation of oxygen, &c. of water, soil, and vegetation—of men, women, and children—animals, &c can all be performed in a moment at the command of Omnipotence!

The learned author alluded to above, says, "Fire does not annihilate, but only changes the forms of matter; and [the earth] may come forth from the flames of the general conflagration, purified from all its physical evils." "For, though the heavens, or the atmosphere, shall be dissolved," &c. "whether (says he) after being thus renovated, it shall be allotted as the residence of the redeemed, is beyond our province at this time to determine. But if not, it will, in all probability, be allotted as the abode of other rational beings, who may be transported from other regions to contemplate a new province of the divine empire, or who may be immediately created for the purpose of taking possession of this renovated world."

It is a strange thing that the learned can never take the scripture for its own expositor, but must for ever be indulging in some nonsensical conjecture! "Transported from other regions!" From where? From the Moon, Jupiter, or Saturn, I suppose!! Why not suffer the present "rational beings" to remain? But this would look too much like plain common sense! Forsooth, are the wolf and the lamb, lions, bullocks, and serpents to be *transported* also?! Not one solitary word in all the Book about a new creation of "rational beings"—no, nor transportations; yet the absurdity passes current on the credit of a learned philosopher!! Suppose we admit our friend's theory—sun, moon, and stars extinguished—our earth with all its appendages *burned up;* a new creation of men, animals, and vegetation must take place before you can reconcile Peter and Isaiah; for the promise to which Peter refers, found in Isaiah and no where else, calls for men, women, and children—houses, lands, and vineyards—sun, moon, animals, sabbaths, and worship—yes, and sinners too, either directly or indirectly, after our world is *burned up*——sun, moon, and stars extinguished, according to the theory of our friend and popular opinion!! And yet in the face of all

these incongruities, our brother exclaims, "But why the effort or the wish to allegorize this awfully sublime passage in Peter?" Just for the simple reason—the *wish* to make the scripture agree itself! Admirable system of expounding the word of life, that sets at odds the living oracles—that makes inspiration war with inspiration—placing Prophets and Apostles at irreconcileable contradiction! And such is the system for which our brother pleads. For I defy all the clergy on earth, *reformed* or *unreformed*, learned or rude, with all the ponderous volumes of dull divinity and expositions which have shed darkness on the messages of Heaven, to reconcile Peter and Isaiah, according to the popular theory of expounding prophecy.

I care nothing about a learned criticism on a single word: the *ge* or *kosmos* of the original weighs not a feather with me—it is the propositions. Peter agreed with Isaiah when penning his predictions; therefore, Isaiah must be the best commentator on Peter that is to be found this side of the invisible world. If the earth, the *ge*, the mountains, the rivers, had never been addressed in Holy Writ when the inhabitants of the earth were intended, there might have been some excuse for the confidence of our friend—the reliance which he places on the Greek word *ge*. Now, brother, go into the sacred oracles and stick to your principles of interpretation; see what havoc you will make of the meaning of God's word—of common sense. Stick to the one literal construction by which you govern the "sublime passage" in Peter; keep in mind the reliance which you place on the word *ge*, the land. Try your criticism and knowledge of Greek gibberish on the following passages: "And I beheld another beast coming up out of the *earth*," the *ge*. The *ge* of John in the Apocalypse is the *ge* of Peter; therefore the beast rose out of the *land*, the *soil*, the *literal earth!!* Logical conclusion! Try your rule of interpretation with Jeremiah xxii. 29.—"O earth, earth, earth, hear the word of the Lord." The same unconquerable *ge* stands in *bold relief* before you in Jeremiah. What kind of conclusion must follow, according to your criticism on the *ge* in Peter? See Genesis vi. 11, 12, 13, &c. "The earth [the *ge*] was also corrupt before God. And God looked upon the earth, [the *ge*, the *land*, the *soil*, according to our friend's criticism,] and behold it was corrupt." I might multiply passages beyond all bounds where the word *ge* is used relative to the living being on earth, and not the literal *land*, the *soil*. Learning is by no means a security against the most rude mistakes, which, coming from the learned, are mostly pardonable by a credulous world, although at times a perfect outrage on common sense.

Our friend who has so long and triumphantly occupied the field in the prophetic department, lest he should be exalted above

measure, or claim the *arena* as a kind of *fee simple*, should, for his own good and the good of his readers, have some of his other inconsistencies brought to the light. Perhaps I have already adverted to the fact of his having obliterated sun, moon, and stars, in his exposition of the seventh vial, while the Book is entirely silent on the subject.

Suppose we admit his proposition—"sun, moon, and stars extinguished"*—not a ray of light illuminating our globe: anon, it is made the theatre of action—"voices, thunders, and an earthquake unparalleled before—the city falls into three pieces—every island disappears—from heaven falls a great hail." Of Babylon, "an angel announces her ruin complete. From heaven a voice commands, *Come out of her, my people.*" Is this all to take place after sun, moon, and stars are blotted out? But this is in perfect keeping with the popular system of darkening the moral luminary of the world! After all our friend has written, I cannot see how he is to evangelize the world. Judgments and the propositions of the gospel are to bring this about according to his theory, and fail to do it according to his own showing; "yet men blaspheme God on account of the hail!!"—a convincing proof that even in the day of the last plague the Lord appears not in person: for can any one think that even his presence in this awful crisis fails to suppress this blasphemy and to subdue men to repentance?" No repentance under the last plague! Is there any expedient with our brother to bring men to repentance?

Our friend in disproving the personal return of Christ, has disproved his own theory of evangelizing the world! Because men blaspheme under the last vial, our friend argues that the Lord has not come in person; therefore, will not: and has thus disproved the personal coming of the Lord? Another logical conclusion! The Book gives no intimation of a coming under this vial, nor do the advocates of the system plead for it; but that Babylon comes into remembrance before God. Our learned brother should attend more closely to the scriptural history of these terrible things: a superficial view lays the foundation for erroneous conclusions. Plagues are the scourges of Heaven: when they prove ineffectual in bringing men to repentance, the work of vengeance follows. Plagues are the harbingers of the fatal blow that blots Babylon from the face of creation, except that which is to be read in the terrible fact—the smoke of her *burning*, which is to ascend for ever and ever. Here an unexpected witness presents itself in favor of our system: for how can the smoke of Babylon ascend up *for ever and ever*, if the earth, the *ge*, the land, is to be *burned up?* Here our brother will be compelled to go into qualifying the assertions of the

* See Millennial Harbinger, Vol. vi. No. 3.

Apostle, and take assumed positions without proof, or shake hands with friends Skinner, Kidwell, and others, who would make us believe that *for ever and ever* does not mean everlasting! And I suppose the smoke of Babylon is to begin with the *last day* and end with it!!

By what means is Babylon to fall? If by light, as our brother affirms, from whence is this smoke to arise?! It is not our brother's least mistake when he intimates that the *Man of Sin* is to be destroyed "by his [the Lord's] word and by his judgments." Does our friend expect to convert the Son of Perdition or Man of Sin? Judgments, by his own showing, fail to bring men to repentance. It would take a volume of strictures to notice all our friend's wanderings relative to the fall of the Man of Sin, Babylon, &c. In sketching the future, he places three parties in the field—"the Lord's party, the harlot's party, and the infidel;" "which," says he, "is already of gigantic strength—a great and growing power; and while Popery reigns on the thrones of Europe and sects increase in Protestant countries, it will outgrow every other *ism*." Anon, he gives an increase of light; for "during the period of the seventh trumpet the earth shall be enlightened with knowledge, scientific, political, and religious"—"on it depends the fall of Babylon." Babylon is to fall by light; yet infidelity outgrowing every other *ism!* "We have now before us," says he, "the final doom of the ill-omened city," (Babylon.) "The Man of Sin lies weltering in his gore, and all earthly hierarchies are cast into the lake of fire. But this is done by the brightness of his coming." Strange logic! Christ's coming is to be spiritual, according to our friend's showing, yet it is to cast all earthly hierarchies into a lake of fire!!! A physical work performed by moral means!! A new thing under the sun! Christ cannot come spiritually but in his people; his people cannot be the agents in this terrible carnage; but infidelity may, according to our friend's reasoning; for "these are the men of blood." Our friend's premises and conclusions are perpetually at war—infidelity must be made the *brightness* of Christ's coming to shed the blood "without a parallel in the history of nations," or he must make the *Lord's party* the veritable agents in the dreadful carnage. Now, a spiritual presence of Christ can produce no such consequences—his people cannot shed the rivers of blood; yet our friend has the Man of Sin "weltering in his gore." "But this is to be done by the brightness of his coming"!! The following sentence is equally at war with our friend's premises: "The Beast and the False Prophet, the monarchies and hierarchies allied in corruption and tyranny, shall be allied in their fates. *They shall be cast alive into the lake of fire.*" By whom? Will our brother say, 'By a spiritual presence of Christ?!'

Charity might call for a veil to be cast over the following paragraph; but I set out to find fault. Where our friend has found scripture to support his positions I pretend not to say:—

"The officers of the new government that shall succeed the present allied monarchies, aristocracies, and hierarchies, shall, by order of the *new King*, the rightful sovereign of the new heavens and the new earth, divide the riches of both the ecclesiastic and political chiefs of the kingdom of the Little Horn, and distribute them among the friends of the new order of things which shall succeed the tyrannies of the former systems."

Here our friend has taken a random drive, farther into the precincts of the literalists than any one expositor or speculator, dead or alive, that I have ever conversed with on earth! Surely he is ignorant of his own premises, or he is a most unqualified believer in the literal return of the Son of Man! Where, how, or when are these orders to be given? Can a spiritual presence issue orders? Where are they to be issued—in heaven or on earth? Are these riches to be the plunder of war, or is the *harlot's party* and the *infidel party* to exterminate each other, and leave the *Lord's party* in possession of their *riches?* Such a system of incongruities I have never seen as the Reformed Clergyman has proposed, conflicting with itself and the scriptures too. "The legs of the lame are not equal." I am tired of fault-finding, and bid the Reformed Clergyman adieu.

A LAYMAN.

P. S.—Alas! has the doctrine of Christ's second advent fallen before such a heterogeneous system of expounding prophecy as we have been noticing! The Layman purposes giving the public a little volume on this important subject, free from absurdities, provided the Lord be willing, and the public sustain him, some time in the present year.

MORALITY OF CHRISTIANS—*No. VIII.*

That we may do justly to the reputation of our fellow-men and sustain a good conscience towards them, much will depend on our viewing their actions from the proper point and through the proper medium. Both of these we all feel are essential to taking a correct view of all external objects. There is one point from which every object appears to the best advantage, and from which its proper image and proportions are most correctly painted on the eye. A clear atmosphere, pure from all mists and vapors, free of all clouds and smoke, is also indispensable. The proper distance and position would avail

nothing without the perfect light of our world; as unavailing would be the clearest sky and the brightest sun, if we were too near or too distant from the object.

The reason why the same actions are viewed so differently by different persons, and by the same individual observer in the same person at different times, can be most satisfactorily explained on this principle and on no other: We stand in a different relation to him and his actions, or we contemplate him and them through a different medium. We have known some persons on whose intellectual and moral vision the possessives *mine* or *my*, and *thine* or *thy*, operated miraculously—more like an enchanter's rod than any thing earthly which our imagination can describe. It changed the value of all property, the beauty, excellence, and utility of every thing. It transmuted virtue into vice, or vice into virtue by the slightest touch; and made the same action at one time stand forth in robes of dazzling splendor, and at another retire from our view in the filthy rags of squalid poverty. A house became a castle; a field, a farm; a garden, a paradise; a goose, a swan, soon as the prefix *my* was placed before it. But substitute for it *thy*, or change *my* into *thy*, then a castle becomes a cottage; a farm, a field; a paradise, a garden; a swan, a goose. *My* children are angels, geniuses, poets, philosophers, heroes; *thy* children are demons, dunces, at least they are quite at mediocrity, or rather below it in every respect. *My* property is a hundred per cent. better than yours. *My* actions are pure, honorable, just, religious; but *thy* actions are impure, dishonorable, unjust, or irreligious; at least they are of a very doubtful character. I have known some of this class whose eyes seem put out by the dazzling brilliancy of this monosyllable *my*. They can reason logically in the third person; but never in the first, and seldom in the second. Whatever soundness of judgment or reason they have is always *impersonal*. The attachment of the first person to any thing intoxicates, bewilders, confounds them; and if *thy* be contrasted with *my* in comparison, then they are equally stultified in all their reasonings.

My friend Mr. Chapel, of Synagogue alley, Church street, London, is a paragon of this sort of excellence. Compared with all the living, himself being judge, he is a second Noah in the land—the only perfect man in his generation. The brightest names in his calendar are full of blots, and the saints of other times were sinners compared with himself. He is always right, though always changing; and if he ever concedes a single *but* or an *exception*, he is sure to make it the brightest excellence in his life. Such are the true Popes of their circle; for without the pretension of infallibility, they never *err*, nor can they *err*. They

are not, indeed, healthy in the brain. There is an undue and morbid determination to the apex of the head, and nothing but excessive depletion and calomel in double rations can save their brains from organic lesion.

A censorious spirit is, I presume, the companion of an inordinate self-esteem. Hence the most celebrated fault-finders, slanderers, and detractors are those who, in their own best judgment, seldom or ever err in any thing. Those indeed of my acquaintance most gifted with the cynical power and talent of fault-finding, are no way eminent for any virtue; yet they sincerely regard themselves as models worthy of universal admiration. They cannot be reached by philosophy or moral precepts. If they are ever to be corrected and chastened, it must be by the irresistible force of the brightest exemplification of a contrary spirit.

But we aim not at their cure, but at the prevention of the contagion of their example in the formation of such characters. James the Apostle, in his admirable but much neglected epistle, says, "*My brethren, be not many masters;*" a text, by the way, seldom correctly expounded. Be not masters of too many excellencies in your own eyes. Be not *critics* of many persons. Be not censorious nor cynical; because the more severely you judge and condemn others, with the more severity will you be condemned. "Be not too many judges;" or condemn not, that you be not condemned. And do we not see that mankind are less partial to such spirits, and make fewer allowances for them than for other men? It is as natural as life to debase the proud, to humble the haughty, to reprobate the cynic, and to criticise the critic. The world will generally answer the prayer,

"That mercy I to others show
Like mercy show to me."

But a censorious spirit is an immoral spirit, and contrary to Christian righteousness. It is the contrast of that charity which "hides a multitude of sins." Love thinketh no evil, and prays,

"Teach me to feel another's woe,
To hide the fault I see."

It puts the best construction on all doubtful matters; and when an action may be referable to one of two motives, it always refers it to the better of the two; whereas the censorious spirit refers it to the worse.

But Christian righteousness requires that we should first of all impartially weigh actions before we even form an opinion for ourselves of their true character, and much more before we express that opinion to another. In judging of actions we must not consider the relation which the actor sustains to ourself, our friends, or our enemies. It

will be difficult to form a correct judgment where partialities for the person, or antipathies against him, are suffered to color the atmosphere through which we view his deeds. Indeed, if there be an over-squeamish scrupulosity in admitting a favorable construction in a doubtful or ambiguous case, it should be only cherished when ourselves or our particular friends are the agents. There is no danger in construing the deeds of our foes too favorably. Our friends or ourselves are most likely to be the subjects of such injustice. Our prejudices and our prepossessions are blind counsellors in doubtful cases, and we had better let reason have full sway than trammel her with their insinuations.

It has been said, with much evidence of propriety, that the Judge on the bench, if leaning or biass he may have, should always be on the side of the accused—never on the side of the accuser. He should rather regard the accused as innocent, lest he should be deceived by his prepossessions against him in fully estimating his defence. We might, perhaps, pursue the same philosophy so far as to examine with greater caution whatever evil we may hear against our opponents, and whatever good is reported of our friends. But at present we are more engaged with what concerns our own spirits than in directing our behaviour in reference to the spirits of others.

We must not cherish a censorious spirit, for it is a proud spirit as well as an unrighteous one. The humble Christian, conscious of his own numerous frailties and imperfections, is ever ready to look with a favorable interpretation upon the actions of his brother; while the proud censor says, 'God, I thank thee that I am not as this publican.' It may be said that censoriousness is the leprous spot on the skin of a proud man. It shows that the system is tainted within; that the disease is in the blood under the skin, and that it requires the whole system to be put under a curative process. Hence it is extremely difficult for one of this failing to conceal the pleasure which he receives by either raising himself above those whom he censures, or in bringing himself up to their stature; for in either case his language is, "God, I thank thee that I am not as this publican."

While, then, we are in all good spirit and fraternal feeling to reprove or exhort an erring brother, we must be cautious that we do not cultivate nor exhibit a censorious temper, but rather that our remonstrances are the fruits of unfeigned love, and not the suggestions of pride, envy, or unjust suspicion. A. C.

The following Queries are subjoined from our much esteemed brother Howard, who is now engaged in preparing a volume of useful and elegant extracts on various literary, moral, and religious topics sub-

servient to the reformation of society. The subjects embraced in these questions will come up in our essays under this head. A. C.

SOME POINTS IN CHRISTIAN CONDUCT.

Dear brother Campbell—I have some inquiries relating to Christian conduct to present to you, which, for the sake of *others*, I wish you to answer at length through the pages of the Harbinger. I am satisfied about them *myself;* but I think there are such general and growing evils arising from misunderstandings and perversions about them, that it is time these points were settled as they should be. How any person, pretending to be a *Christian*, to clearly understand that revelation we have in the gospel, can reconcile them to his conscience, I cannot see. But that something called *conscience*, as some people possess it, reminds me more of *gum elastic* than any thing else. They can *stretch* it or let it *contract* to suit almost any thing!

1st. Does our holy religion permit a *brother* or a *sister*, to *attend balls* and *dancing parties*, and *dance* themselves?

2d. Does it suffer them to permit their *children* to *attend* such *places*, and *dance?* and can this be made to consist with "bringing them up in the *nurture* and *admonition* of the Lord?"

3d. What kind of reasoning is that which says that children will commit more sin in *desiring* to attend these "sinks of vice and infidelity," than in actually attending them? Has it any foundation in sound religion or philosophy? And on the same parity of reasoning, must we not permit our children to visit the *race-course* and *grocery*, and to get drunk, and curse, and swear, and fight, and cheat, and defraud, &c. &c. because they will commit more sin in *desiring* to do these things than in *doing* them?!!

4th. Is it not the same kind of reasoning that says we must let our children attend *balls* and *dancing parties*, that they may *see* the *evil* of them and become *disgusted* with them?!! On the same parity of reasoning, must we not also let them attend *races*, and *groceries*, and get *drunk*, and *curse*, *swear*, *fight*, &c. &c. to disgust them with all these?!! But we find, on trial, that this disgust becomes so *agreeable*, that they are constantly *desiring* it!!

5th. Does Christianity permit a *sister* or *brother* to *attend theatres* or *Thespian performances*, or suffer their children to do so?

6th. Does it permit a brother or sister who keeps a tavern, or house of public or private entertainment, to "*keep a bar*," as generally termed?

7th. Does it permit him or her to give *suppers* for *balls* and *such parties*, and allow dancing in their house?

I think the times, at least here, demand replies from you on the above points, and that you should make your voice known upon them.

Yours in the Lord, H.

For the Millennial Harbinger.

"A PERFECT MAN IN CHRIST JESUS."

THE most of us were educated under the present order of things; consequently, we have imbibed the views and principles of our teachers. The doctrine of *sinless* perfection in thought, word, and deed, has been advocated as attainable in this life: while, on the other hand, it has been denied that any man could be perfect in any other way than by the imputation of the righteousness of Jesus Christ. Thus the contending parties have, according to their influence and circumstances, made disciples to their respective views of perfection. This state of things, like many others, has caused both teachers and hearers to neglect the teaching of the Holy Spirit, which alone can teach them how a man could be perfect in Christ Jesus. Believing this to be a subject of great importance to all the disciples of Christ, I have concluded to write a few essays on being a perfect man in Christ Jesus, as taught in the New Testament.

The first lesson taught us on perfection will be found in the discourse of our Lord to his disciples on the mountain. It is obvious that the Saviour was correcting the errors taught that people, and was teaching them how to conduct themselves towards their enemies. They were taught by him to love their enemies: "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven"—that is, that we may act as children of our heavenly Father. To love them that love us, or to salute our brethren only, was doing no more than wicked men did to each other. To present every man perfect in Christ Jesus, was the supreme object of the labors of the Apostle Paul. It follows of course, before we can be perfect in practice we must be perfect in knowledge—we must have a perfect knowledge of the character of our heavenly Father as revealed to us in the scriptures: for unless we know what is his will, how shall we do it? Hence Jesus Christ taught his hearers that our heavenly Father makes his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust. Thus to resemble our heavenly Father is the perfection Jesus Christ taught his disciples. To love a man because he loves me, or salute my brethren only, is nothing more than the religion of a publican. To do good to a man because he does good to me, is the religion of the Pharisee. To do evil to a man that does good to me, is the religion of the wicked one. To do good to a man that hates me, curses me, despitefully uses and persecutes me, is the religion of our heavenly Father. To do evil to him that doth evil to me, is brutish.

The next lesson upon perfection which we find, was spoken to a young man that had great possessions. He inquired what he should do that he might have eternal life. Jesus taught him, *If he would enter into life, keep the commandments.* Now it is evident, in order to his keeping the commandments of God, he must know what are his commandments. Jesus therefore taught him what commands God had given. The young man says, "All these things have I kept from my youth up: what lack I yet?" What a lovely character this youth had maintained! One of the historians says *Jesus looked upon him and*

loved him. A more perfect knowledge of God's way of saving sinners he lacked. Therefore Jesus tells him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me." Thus to be perfect was to become a follower of Christ. There was nothing written of the acts and deeds of Jesus Christ at that time. Therefore if one wished to be perfect, he must follow him in order to know his will: none could cling to the world and at the same time be a follower of Christ, or have a perfect knowledge of his sayings and doings. Some have supposed from this young man's going away sorrowful, that he could not be saved. If none but a perfect man in Christ Jesus can be saved, this may be so.

We find there were many in the days of the Apostles of whom he complained that "all seek their own, not the things which are Jesus Christ's." Shall we therefore say they were not saved? This would be prying into things which we know nothing about. But more of this again.

THOMAS M. HENLEY.

SENATORIAL GOVERNMENT OF THE CHURCH.

My dear Sir,

ALTHOUGH I might agree in the two or three axioms which you lay down in the commencement of your article styled "the Senatorial Government of the Church," I confess I do not see their applicability to the point in question; and I would even feel more confidence in their abstract truth, if they had been proved from the Bible in order to test the wisdom of man's views, rather than premised by human wisdom to try the injunctions of the sacred volume. But true or false, they do not meet the issue. Have I said that the Christian community are without government? Surely not! I contend that they have a government so perfect in the laws given through the Apostles, that it is impossible to take from or add to it, without injury to the community and offence to the King. Have I stated that this community has no head? Far from it! I hold with Paul that Jesus is "head over all things to the congregation which is his body;" but I insist that this body is not such a "monster" as to have as many heads as Elders. Neither have I denied the office or authority of the Elders: see page 63, where I state that they are to exercise the office "as the representatives of the congregation, presiding to see that all things be done decently and in order, enforcing the doctrine of the Apostles, and exhorting and confuting gainsayers. If the Elder does these things in conformity with the Master's law, then that disciple who fails to support and honor him, violates his positive obligation," &c. &c. The true issue then between us is,— whether the Elder is not as much under the law as any other disciple. I maintain the affirmative, whilst you contend that he has authority beyond the law—has a right to require of the congregation things not found in the apostolic laws; that he can add to, if not diminish from them, or that there is a senatorial (of course a legislative) government in the congregation. If you can only establish this fact from God's word, I think, my dear sir, that Bishop Purcell will smile at all you have said against the Pope.

Having now stated fairly the controversy between us, I proceed to establish my proposition, premising also one axiomatic truth. It is recorded in Jeremiah xvii. 5., "Cursed is man that trusteth in man and maketh flesh his arm," &c. In conformity with it, Moses in Deuteronomy iv. 12. tells the people, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it," &c. A disregard of it caused God's wrath to be poured out on Israel, as declared in Isaiah xxix. 13. "that their fear towards me

[God] is taught by the *precept of men*," quoted and confirmed by the Master himself, Matth. xv. 9.; Mark vii. 7. And under the influence of the same axiom, Paul charges 2 Tim. ii. 2. "And *what things* you heard from me by many witnesses, *these* commit in trust to faithful men, who shall be fit also to teach others." All agreeing that God has no where authorized any man to add to, or to diminish from his revealed will; no where constituted a senatorial government for his people. But you say that the Apostles gave rules for the selection of Elders, (have they been attended to in the Reformation?) and one branch of their duty was "*ruling well:* if *they* ruled, others obeyed." But does this prove that they had a right to legislate? The President of the United States is our ruler, and each magistrate is a ruler over us; but if he or they command us to do any thing not prescribed by the law, you and I, sir, would smile at their ignorance or presumption. And here I will so far anticipate as to notice the singular argument with which you close at page 189: "Whenever we divest the office of this temptation we have got a new office unknown to Peter." The President's right you will acknowledge has been correctly stated above; yet temptation has not only assailed, but it is generally believed, has but too frequently prevailed on him to usurp power that did not belong to him; and of all logic that to me is the strangest, which would prove his right by his own violation of all right. That the Elders have similar temptations I freely acknowledge; but that their yielding to such temptations should convert wrong into right, I cannot admit.

But further concerning this *ruling well:* The new version is no doubt most correct in its phraseology, and it says, 1 Tim. vii. 17., "Let the seniors who *preside* well;" and 1 Thess. v. 12. "Acknowledge them who labor among you, and who *preside* over you:" thus literally laying down the Elder's duty as contended for by me.

I request your readers to peruse again my observations, p. 42, on the "pillar and support of the truth;" and as we are not always the best judges of our own arguments, let them compare mine with yours, and decide which is most forced and unnatural. Indeed about this text I can hardly perceive where we differ; I will therefore pass it by, simply remarking that the oracles of God can no where by scripture be shown to be committed to the church a whit more than they are to every individual Christian: for they must be the "lamp to his feet and the light to his path," and "if he speak he must speak as the oracles of God."

Your only *argument* against the plain reading of Hebrews xiii. 17., is, that "the civil magistrates in those days were rather watching for the *lives* of the Christians in another sense than that of our correspondent," &c. Here you and Paul differ: for he does say of the civil magistrates, Rom. xiii. 3. "For rulers are not a terror to good works, but to evil;" and "do that which is good and you shall have praise of the same." Thus Paul does assert that they watched for the lives of Christians in the sense that I stated, and your argument falls to the ground. Paul further says in the succeeding (14th) chapter, 12th verse, "Every one of us shall give an account of himself to God:" this flatly contradicts the idea of Elders giving account for any but themselves; and if Paul had intended to imply the contrary, he would, I think, have found some stronger word than 'unprofitable' to express everlasting banishment from the presence of God into the abode of the devil and his angels," the inevitable consequence of the account being given "with mourning instead of joy." That "every man must bear his own burden" is the plain language of scripture, and whilst we are warned against ensnaring or causing to stumble any of those who believe in Jesus, (a risk we run *only* when we attempt to guide them by human wisdom,) there is nothing more foreign to the whole system than that one man shall give in an account for another. But you do not even attempt to explain the evident discrepancy between the two charges in the 7th and 17th of 13th Hebrews, sufficient in itself to show that Paul could not allude to the same parties in both verses. Please read again my argument on this point at page 62, and let us more particularly examine these passages. It reads at the 7th verse, "Remember your rulers *who have spoken to you the word of God*." Now it must be admitted that the latter clause designates the character of the rulers, and placing it there is sufficient proof that the Apostle thought it necessary for that purpose. At the 17th verse it reads, "Obey your rulers" (who have not spoken to you the word of God;) for if the presence of the clause was necessary in the first verse to designate their character, its

absence in the latter is by every rule of language equivalent to the above parenthetical declaration. Therefore, without dwelling on the singular tautology, in addition to the other inconsistencies, of which your view accuses Paul, I hold that "the plain and most obvious interpretations of the Apostle's precepts" is precisely the point for which I am contending.

I cannot myself perceive why you have introduced into this discussion "Popery and a fierce Democracy," "Louis XIV. and the Reign of Terror." It might have some bearing if we were contending for an established Hierarchy, a system to be supported by earthly pains and penalties: but they seem strange and out of place in a kingdom where there can be no subjects but willing ones, and of which the heaviest earthly sanction is, "Now we command you, brethren, by the name of our Lord Jesus Christ, that you withdraw yourselves from every brother who walks disorderly and not according to the tradition which he received from us." Do you mean to say that a rigid adherence to the apostolic laws, and to them only, savors of a "fierce democracy," or that those laws are not sufficient without the "senate's" aid to make a man wise unto salvation? If they are sufficient, why add to them? And if they are not, why, my dear sir, contend for the Reformation, for a return to a pure speech, and literal obedience unmingled with man's devices? "It is the first step which costs," is the language of the proverb and of all experience; and if your senatorial government has the right to add one iota to the apostolic command, it can only be in virtue of their own wisdom, and of course they must have the same right to follow the same light as far as it shall lead them, whether it be to Papacy, Episcopacy, or any other of the errors of the Man of Sin. Another inconsistency is pretended: You say to those without, that the law is imperative; the form cannot be changed in the slightest degree, and precisely as the Apostles have appointed you must enter into the kingdom: but to those who are within, who have vowed allegiance, who have received the King's bounty, and are by the strongest obligations bound to render the most exact homage, you say, You must not be satisfied with serving the Great King according to his own appointments—you must also attend to the behests of 'the senate,' and if you find them clashing with the King's laws, 'submit' and avoid a 'fierce democracy.'

I once had the pleasure, and it was no small one, to hear you speak of the Types exhibited in the Tabernacle; one type is peculiarly striking and illustrative of the question before us: it is that in the Sanctuary, the type of the congregation on earth, there were no windows, and the many folded curtains effectually excluded all light from without; the party entering must find within all the light, as well as all the material for worship, thus indicating that in Christ's kingdom on earth the party entering must find in his institutions and his laws all the material and all the light; must leave his own wisdom outside, and, in the expressive language of the Apostle, "become a fool in order that he may be wise." Nadab and Abihu fell, not for neglecting to do what the Lord commanded, but for doing what 'he commanded them not;' they offered *strange* fire. Paul says, Rom. vii. 17. 'Do you not know that to whom you present yourselves servants by obedience, his servants you are whom you obey.' Under this axiom how can any disciple obey your senate, if they speak any thing but the Master's law, without transferring his allegiance to them? Again Paul says, Rom. xiv. 23., 'For what is not from faith is sin.' The disciple whose conscience acknowledges any Christian obligation merely because your senate has decreed it, surely falls under this sentence; for faith in man is no part of the faith which Paul preached. But methinks I hear exultingly quoted, 'Whatever things are true, venerable, just, pure, benevolent, and of good fame.' &c. to all this I freely assent; but it cannot be construed to mean that I am to learn from man what these praiseworthy things are. I am diligently to study and obey the truth, which will first make the tree good, and then the fruit: and whatever I learn from the truth to be praiseworthy, I must perform, as I value the smile, or fear the frown of the Great Giver of the Truth.

R. L.

[TO BE CONTINUED.]

REPLY TO R. L.

My dear Sir,

I DEEM it necessary to request our readers to read again your first article, page 62, and see what the views were which you advanced as worthy of the attention of the brethren. If I do not altogether misconceive them, they are as follows:—

1st. That Christian elders are "the *representatives* of the congregation" which appoints them; and their representatives not in any synod, conference, or convention, but their representatives at home, in the very presence of the congregation in its stated assemblies.

2d. That their duties are—simply "presiding to see that all things be done decently and in order, enforcing the doctrine of the Apostles, and exhorting and confuting gainsayers."

3d. That it is the duty of every disciple to support and honor him, or oppose him whenever he may decide that his elder substitutes his own will, policy, or wisdom for the sound doctrine of the Apostles.

4th. That all the duties of the elders, as such, are to be discharged in the presence of the whole congregation—nothing must be done by private teaching or visiting from house to house. He must feed the whole flock at one time, and in the same pasture, or not at all.

This is the theory, my dear sir, which you introduced; and it was in opposition to this theory that I desired you to examine, not to debate, the few remarks which have called forth your long defence, only a part of which appears in the present number. I have therefore now to request our readers to consider again my first notice of your plan, p. 126, and your communication hereunto prefixed.

In my remarks, page 126, I lay down principles taught in the Bible; not, as you say, of human wisdom, but deduced from the Book itself—such as, "Every community or body needs government," &c. You admit that this is true; but make Christ himself the government, and the elders representatives of the congregation! You now say that the issue is, "Whether the elder is not as much under the law as any other disciple." Singular issue!! Is it possible that you do thus understand the matter!! If so, I deem it unnecessary to do more than to request you to read my remarks again. I never made such an issue with any man in substance, form, or meaning. The King is under the law as well as his subjects. The Apostles were under law as well as those whom they converted. How then could I form such an issue as that the elder was not under law as well as every other disciple! The Governor of Virginia is as much under law as any citizen of this commonwealth. The elders or rulers of a Christian community are under

the law equally with the community itself. You have mistaken the whole issue, if issue there be, when you thus reason.

Again—you seem to avail yourself rather of an ambiguity in the word *government*, than meet the question which I have stated. You say the church is under government, meaning Christ himself! I cannot think that on so grave a subject you would play upon a word. I attribute it rather to inadvertence. Every Christian will say the government of the universe is on his shoulders. By him kings reign and princes decree justice. But who would thence infer that Jesus is governor of any particular state! Authorities, principalities, and powers are under him, and *by them he rules*. To say we need no presidents, elders, or bishops in the church, with power to preside and rule, because Christ is the archbishop, the chief shepherd, and overseer of souls, King in Zion, &c. is equivalent to saying we need no president, governor, or magistrate in the state, inasmuch as Christ the Lord is king of nations and the governor of all the earth. There is neither point nor relevance to the question in your admitting that the church is under a head or government, because under Christ!

Again—you seem to confound the legislative with the executive office; for you say, If the administration or government of the church be *senatorial*, of course it is *legislative!* Had the senate or presbytery of Israel a legislative power, and did I not define the word *senatorial* as used in the Jewish sense—equivalent to *presbyterian?* You certainly know that *senatorial* in Latin is but the representative of *presbyterial* in Greek. Do you not acknowledge that "the *elders* of Israel" and "the *senate* of Israel" were equivalent phrases, and was it not most evident to you that I used them interchangeably!!

The word *presbuterion*, *presbytery*, or *senate*, *is used in the New Testament for both the eldership of the Christian church and for the eldership of the commonwealth of Israel.* When, then, I spoke of the senatorial government of the church, I spoke as scripturally as when I spoke of the government of the elders or the presbytery. But though a people called Presbyterians may legislate for a church, must it follow that the senate or eldership of a Christian community must also claim or possess such a power!

There is, my dear sir, then no such issue as you have made and on which you have based your letter. You have entirely mistaken or lost sight of the question. Legislation belongs neither to a Jewish nor a Christian elder. Even in our political government we commit not into the same hands the legislative and executive powers. Christ alone is our King, our Lawgiver, and Supreme Judge. The rulers of a Christian community are not legislators, but executors of Christ's

laws; and he that submits not to them as such, rejects the authority of Christ, if so be Christ commanded the Apostles, and the Apostles commanded the churches to select and ordain such persons! Instead of such persons, you have got up a sort of *representatives* of a congregation, without any place in which, or person to whom, they are to represent the church. Such officers are an anomaly in heaven, earth, or hades. Like the noun and the pronoun, the principal and his attorney, they ought never to appear in the same sentence. In the primary assemblies of the people who ever heard of a *representation?* No more can an elder be a representative of a congregation in its own assemblies.

I do not wonder, then, that your system of a representative powerless eldership led you to seek a new solution for Hebrews xiii. 17., converting elders into heathen magistrates, men's souls into men's lives, and *watching* into the government of the sword.

I have, perhaps, already said too much. It is only necessary that with these hints, rather than a defence of my views, (for indeed my views are not at all assailed,) the pieces already published be again read with care.

The remainder in our next number. Meanwhile, I think it expedient that the elder's official duties and obligations be more carefully and scripturally examined; and it is under this conviction that I encourage the *pro* and the *con* to a reasonable extent on the necessity and utility of such an institution in the Christian church. A. C.

MR. LYND'S THIRD ATTEMPT.

From the Cross & Baptist Journal.

REPLY TO MR. CAMPBELL.

[CONTINUED FROM PAGE 314.]

But this case may be made still clearer by varying the statement. The *fact* of an *instrumental* agency in renewing and sanctifying sinners, Mr. C. admits. He has never been charged with denying it. That, however, is not a point in controversy. But he does not hold the *fact* of an *efficient* agency in renewing and sanctifying sinners. Let me illustrate. A saw is an *instrument*. Here is a small stick to be sawed into two parts, and a little boy takes up the saw to do this work. He succeeds. The saw is the *instrumental* agency, his muscular power the *efficient* agency. But the same boy attempts to saw a large log of hickory wood, and after penetrating a little distance, he can move the saw neither one way nor the other. After repeated attempts he abandons it in despair. The saw is still the *instrumental* agency, and in the hands of a man could be made to perform the work; but the boy who used it in this case is not the *efficient* agency, because he failed to execute. Where was the difficulty? It was either in the nature of the wood itself, in the difficulty of penetrating it, or, in the want of sufficient power to penetrate. The instrument itself was suited to the work. The wood presented no obstruction to the efficient agency of the man: the difficulty of penetrating it did not cause the failure, because the man overcame it The whole difficulty lay in the want of *sufficient power*.

Now be it understood that this illustration is not designed to show the manner in which the Holy Spirit renews the hearts of men. I forewarn every reader on this point, so that he may not pervert the meaning, or confound things that are distinct. I use it merely to illustrate the difference between *instrumental* and *efficient* agency. The extent to which I apply it, will now be stated as clearly as possible, so as to hinder any misconception.

The word of God is the *instrumental* agency in renewing and sanctifying sinners. The Holy Spirit is the *efficient* agency. The word is preached to a sinner who regards it not. Again, and again the motives contained in the word are impressed upon his mind; but he does not appreciate them, he does not feel their power, and of course his heart remains unchanged. Where is the difficulty? Is it in the nature of the subject—in other words, *is it in the nature of moral agency?* That cannot be, for the Holy Spirit has overcome that difficulty in many sinners. Is it in the work itself which is to be done? Certainly not; for the Holy Spirit has, in numerous instances, accomplished the work. The whole difficulty then must be *in the want of sufficient power in the Holy Spirit*, to use the instrumentality effectually.

I hope that we shall hear no more charges about misunderstanding the views of Mr. Campbell. They are now before the public so clearly, that, not to perceive them, is to be wilfully blind. All he has now to do is either to defend them with a Christian spirit, or to give them up.

We will now proceed to the arguments of Mr. Campbell, prefacing the whole with a short synopsis. The first part of his reply, which was published in the July number of the Harbinger, does not profess to contain any argument, and hence it must be laid aside.

The second part of his first reply, in the August number, contains an explanation of the passage, "Thy people shall be willing in the day of thy power." This explanation does not affect the question at issue, because I do not use the passage to mean that the people of God are made willing by any other motives than those which the word of God supplies. Because I have not, since his reply, referred to this explanation, he seems disposed to triumph. But why should I refer to it? It proved just what I designed to prove, and Mr. Campbell says that it does not prove something else. He informs us that it does not prove that men are *made willing* by any other power than that of *motive*, or, in other words, that men are not *forced* into willingness. Now I believe that men are made willing through the instrumentality of the truth, without any constraint upon their free agency; but at the same time, I believe that the power of God through the truth is *determining* and *decisive*. And I repeat the incomprehensible fact—"*Thy people shall be willing in the day of thy power.*"

The same number contains an objection to one of my illustrations; but the fact to which it applies, i. e., the entire want of relish for spiritual objects in every unrenewed heart, is untouched. There is but one assertion in that number which calls for any attention, and that is the philosophy, "TO BE FULLY CONVINCED IS TO BE FULLY DISPOSED."

The closing part of the first reply in the September number, has but one argument, and that in reference to the subject of prayer, which has been fully answered. An effort is made to illustrate that kind of influence, which the Holy Spirit exerts, in keeping up the remembrance of God's word, in the minds of his people, and bringing the word written seasonably to their view. This is a SIGNAL FAILURE, and makes his theory look worse and worse. The proof is easy, but I shall have occasion to use it in another part of the reply, to which the reader is referred.

The first part of his second reply, in the December number, consists of a synopsis of nine pages made out upon a single sentence of mine. But as it does not profess to contain any argument in relation to spiritual influence, we may lay it out of the case. We may review this synopsis at some future time.

The second part of the second reply, published in the January number of the present year, contains no argument connected with the question before us. It professes to contain argument, and does contain argument against some opponent, but who he is I am unable to discern. I shall show that it has no relation to any thing which I have written.

The third part of his second reply, in the February number, has a repetition of the phi-

losophy—"TO BE FULLY CONVINCED IS TO BE FULLY DISPOSED;" and a long article on the affirmation that the incomprehensibility of a theory always nullifies it I shall show that this has nothing to do with the argument.

The fourth part of his reply, in the March number, does not pretend to touch one of the arguments quoted in that number. It contains some errors which it may be useful to correct.

The same may be said of the closing part of the reply in the April number. The arguments have as yet met with no opponent.

Upon a review of the whole reply, it appears that there is but one point relevant to the question, and that is the naked assertion, that "TO BE FULLY CONVINCED IS TO BE FULLY DISPOSED." This I have reason to think will be satisfactorily settled in the present rejoinder. As there is considerable, however, that is calculated to draw away the mind from the true question, the whole will be carefully examined.

Arguing from Mr. Campbell's view, I stated this as the inevitable result:—WHEN THE GOSPEL IS ONCE BROUGHT TO THE ATTENTION OF MEN, IT THEN DEPENDS UPON THEMSELVES WHETHER THEY ARE RENEWED OR NOT. Upon this statement he uses a little sophistry, but a mere child could detect it. He says that upon this plan, his representation of converting influence leaves SOMETHING depending upon one's self. Afterwards he observes, "There is SOMETHING depending upon ourselves; Mr. Lynd thinks there is NOTHING depending upon ourselves." And then he lays down my argument thus: "Whatever view of converting power leaves SOMETHING depending upon one's self is not of God." I have marked with emphasis the words "*something*" and "*nothing*," because they entirely alter the position. Why did not Mr. C. meet it fully, and just as it stands? It is the inevitable result of his system, that *when the gospel is once brought to the attention of men, the work of renewing their hearts is entirely of themselves*. Whenever Mr. C. will take such notice of this statement as its impression upon all his readers fairly demands, then I will reply; but until that time he must bear its whole weight.

As to his giving my theory of conversion from the Baptist Confession of Faith, it is really enough to overthrow the gravity of a Job in the ashes. I neither affirm nor deny, because it is unnecessary. Mr. C. already has before him my faith in the renewing of sinners. If he can overthrow that, I have done. It would be quite competent to me, I conceive, to show the design and the force of those articles quoted from the Confession, and then to prove their agreement with the word of God; but it would be unsafe to adopt any sentiment upon which Mr. C. should put the construction.

As to the dialogue which I am supposed to hold with one of my hearers, I have only to say that if I were poor Austin, I might be silly enough to place myself in such a predicament. If on this point we stood upon common ground, I might without much danger adopt the dialogue, and then put the right conclusion to it. But we do not occupy common ground, because Mr. C. either does not or will not see the difference between a *cannot* or an *inability*, the result of aversion and wickedness, and an *inability*, the result of physical deficiency. This distinction sweeps away with one brush all he has said on the subject, together with his whole illustration of the eye balls and the eye-lids. This belongs to another subject, which I propose to examine at some future time.

Mr. Campbell asserts the following propositions:—

1. "The scriptures no where intimate that the Spirit of God does or must accompany the word, to make it either intelligible or credible, or to enable any person to believe it."

2. "The scriptures no where teach that any person, in order to his salvation, is operated upon by the Spirit without the word, or antecedent to his believing it."

3. "The Saviour affirmed that he who heard him speak and saw his miracles, had no excuse for his sin; whereas, now, many say, We have an excuse for our unbelief, because the Spirit has not helped us."

Now says Mr. C, "I have never yet found the antagonist that could successfully impugn any one of the three." Very good, I am sure I shall not attempt it. But, Mr. C, the reader who has ever thought upon the subject, will not be deceived by these propositions. With respect to the first, he will concede that the word is *intelligible*, because many have

understood it to their salvation—that it is *credible*, because it is true, and based upon ample testimony—and that, in the proper and literal sense of the term, men have *ability* to believe it, or they could not be guilty for unbelief. But to make a person *willing* to receive the word as it should be received, to change a heart of enmity to the truth, to one of love, to give a *new heart*, in other words to renew the soul, which is morally dead in trespasses and in sins, is quite a different proposition. And I affirm that the scriptures intimate, in many places, that the Spirit of God does, or must accompany the word, to give a new heart, to make men willing to submit to Christ as their Saviour. This is the very point at issue between us, and you have the proofs before you, not one of which you have shown to be irrelevant to the positions they were designed to sustain.

The second proposition has relation to some other antagonist, but who he is I know not. Perhaps some Confession of Faith. The third proposition is true; but that which many say about it, is a false conclusion. It all results from their ignorance of the word *ability*. I hope when Mr. C. next presents tangible propositions for me to take up, he will affirm such only as have some relation to the subject before us.

I had stated that Mr. Campbell's system limits the power of God. This is a strong point, and the reasoning is, to my mind, conclusive. But does Mr. Campbell meet it? No—he merely affirms that my system also limits the power of God, because God cannot lie, and cannot create mountains without valleys. Until I can see the connexion between the premises and the conclusion, I must regard it as a *non sequitur*. However, he makes a second attempt near the close of his reply, and a more clumsy perversion never was penned. I should not have expected such awkward work from a mere school-boy. Mr. C. represents it in this light. He says, "Because Mr. C. will not allow that God can save all mankind, whether they die in sin or in righteousness—that God can save sinners without expiatory sufferings—that he can be approached without a mediator, Mr C. denies the power of God." Now I assert that this is *not* the state of the case; and if any reader is so stupid as not to perceive that this is nothing like the position in which I have represented Mr. C., I shall not take the trouble to enlighten him. Whenever Mr. C. can show that to save a sinner in his sins is an object of power, as I have shown that to renew a sinner's heart is an object of power, then, and not till then, will his charge stand that I deny the power of God. I believe that God cannot save a man in his sins, nor break his promise, nor change his purpose, because these are not objects of power. For the same reason I believe God cannot be unholy. But to renew a sinner's heart *is* an object of power. So much for the alteration of my argument, which still remains to be answered. I will now state again my proposition: God can renew a sinner *whenever he chooses*, through the truth. This is the point his system denies; and I call upon him to come out manfully and affirm or deny in so many words. Let him not again fly the track. There is no backing out now. By the grace of God I intend to know the uttermost of this matter.

I had also proved that as man is entirely dependent on God for his spiritual life, it depends upon his will whether they possess spiritual life or not. This is a strong point.—How does he meet it? Merely by asserting, "*Not so much as Mr. Lynd's.*"

[TO BE CONTINUED.]

REPLY TO MR. LYND.

CRESCIT EUNDO* is the best motto for all sorts of controversy. The stupendous avalanche was at first but the size of a marble; the darkening cloud that overspreads the whole heavens was a few hours since but a speck in the horizon; and the discussions of Luther and Tetzel concerning the efficacy of indulgences, filled Europe and America with a three hundred years' controversy, which has greatly illuminated and regenerated the world.

I am resolved that this *bone of controversy* shall not be lost in the mist

* It increases as it goes.

of a thousand sentences; and as my friend Mr. Lynd in the preceding pages has given me nothing to do, save to request the curious reader to compare his narrative with what is spread upon our pages, I proceed to sketch a plain common sense view of the real issue.

In my last I promised a few propositions covering the fore and back ground of the whole territory in dispute. I now hasten to my task.

1. The spirit of God is the spirit of *wisdom* and of *revelation*. By it all the Prophets were inspired, spoke, and wrote the spiritual, supernatural, and eternal things found in the Bible.

2. The spirit of God is the spirit of *power*, moral, intellectual, and physical. By it all the miracles were wrought which confirmed the mission of Moses, of Christ, and the Apostles. It is the immediate author both of the truth to be believed and of the supernatural evidence which supports it.

3. The spirit of God is also the spirit of *grace*. By it sinners are converted—that is, enlightened, renewed, sanctified, comforted, and fitted for the immediate presence of God.

4. The *means* which it uses for this purpose are the word and works of God; for it works upon the human heart only by moral means, and these are the word and the works of God, as creator, preserver, and redeemer, so far as they affect the condition and future destiny of man.

5 In converting sinners it is represented as convincing them of sin, justification, and future judgment, by the sayings and doings of Jesus Christ; and not by any peculiar, abstract, superadded efficacy, independent of, without, and above the word.

6. In sanctifying and perfecting Christians, it is represented as dwelling in them, animating, consoling, and working in them to will and do according to the divine benevolence.

7. It will yet quicken the mortal bodies of the saints, and make them like Christ's glorious body—spiritual, glorious, and immortal.

The present controversy primarily terminates on the 5th proposition. Mr. Lynd affirming that *independent of, without, and above the word*, the spirit of God in converting a sinner first makes him willing by some inexpressible efficacy superadded to it; and when made willing the sinner is farther assisted by a special interposition which gives efficacy to the word read or preached; but when it cannot be read or heard, it regenerates the person without it, as in the case of elect infants, &c. To this we object for the following reasons:—

1st. Because the scriptures no where assert or declare that the word is impotent, or that it needs such a superadded efficacy to bring it down to the sinner or the sinner up to it. Not one text can be adduced from Old or New Testament signifying such a co-operation of the Spirit in the case of conversion.

2d. Because such an efficacy argues that the gospel is either wanting in light or evidence. If sinners are not converted by the gospel, the fault is either in them or in it. If in the gospel, it must be in the want of light or power; or, which is the same thing, in the want of motive. But it cannot be in the gospel, because it is divinely called "the power of God to salvation;" and his wisdom and power would not allow it to be wanting in light or in evidence; and because those who are saved by it never can communicate any more light or evidence than they derive from it: so that no motive to holiness can be suggested by the most gifted saint that is not derived from the Book. The fault is not then in the gospel, and must be in the sinner. Now if in the sinner, it must be either in the want of inclination or of power. But it cannot be in the want of power, for then the fault would be transferred to the author of his power, inasmuch as man can have no power but what is given to him.

It remains then that the fault must be in the inclination or will of the sinner. But that this fault be his own, there must be in the gospel such motives as when considered are able to overcome this apathy or aversion: for if there be not such motives or power in the gospel, it is not "*the power of God to salvation*," but only a *part* of his power; and such a part as always fails in every human being, unless sustained by something extrinsic of itself; and this is the same as to say that man has not power or reason to be willing; and this is equivalent to transferring the fault to the author of his power and of the gospel.

But unbelief is guilt. Now guilt cannot exist only when it is in the power of a person to prevent it, and that is not within the power of any being for which he has no capacity, or which, having capacity, there is not sufficient motive to influence him to act; from which it follows that the guilt of unbelief lies neither in the want of a natural capacity to believe, nor in the gospel want of sufficient motives to influence and enable a person to believe it; but in the wilful inattention of the sinner to the whole subject, arising from his having given his heart to idols.

The secret of all human inability is therefore found in the idolatry of the heart. "When it shall turn to the Lord," says Paul, "the veil shall be taken away." To overcome this a positive influence or efficacy without, above, and independent of the gospel, would be wholly inadequate; for then it would not be the gospel, but something apart from it, which affected the heart; and the effect could not be moral or holy, inasmuch as it would not be the result of moral motive, but of an influence without argument or moral consideration.

But a question arises in the mind of all considerate and reflecting persons just at this point;—*How comes it that some persons hear, believe,*

and obey the gospel, while others do not hear, believe, and consequently do not obey it to the purification and salvation of their souls? The conflicting theories of the schools originate in the conflicting solutions given to this question in whatever form it may be presented. And here is the *punctum saliens*—the fountain and source of my long conflict with the Rabbies of this day, on the influence of the Holy Spirit. Oh! that there were some unambiguous words—some definite phrases in our language, that could preclude misunderstanding and mistatement here!

Mr. Lynd and his class of Christian philosophers will have it that his solution gives all the glory to God, while ours gives all the glory to man himself for the change of his own heart. He ascribes it all to the grace of God—to the sovereignty of his purpose, and to the direct and positive influence of the Holy Spirit in subduing the sinner, or in making him willing by an efficacy or power distinct from the gospel and superadded to it. Hence his constant effort to represent my views as subversive of the sovereignty of God—of the freeness of his grace, and the work of the Holy Spirit in the conversion of sinners. On the other hand, I charge upon his theory the nullification of the gospel of God, or, at least, the making it void by his traditions, and consequently I charge upon it the ruin of many souls, who, but for its influence, as taught by himself and others, might have obeyed the gospel and been saved. Moreover, I affirm that my solution of the above question is as compatible with the sovereignty and favor of God as any other solution of it; nay, that it is *more honorable* to the grace of God than that of Mr. Lynd.

The reader who has carefully examined the portions of Mr. Lynd's *third attempt* already quoted, needs not to be informed that abstract from the narrative which Mr. Lynd gives of his views of the controversy, the only point which he holds up to the aversion of his peculiar readers is what he calls "the inevitable result of my views"—viz. "*When the gospel is once brought to the attention of men, it then depends upon themselves whether they are renewed or not.*" This he has reiterated and italicised and expressed in different forms even to satiety. The contrary is, then, Mr. Lynd's theory—viz. 'When the gospel is *once* brought to the attention of men, it does not then depend upon themselves whether they are renewed or not.' Of course, then, such phrases as the following are wholly erroneous:—"Circumcise, therefore, the foreskin of your heart, and be no more stiff-necked"*—"Circumcise yourselves to the Lord, and take away the foreskins of your heart, you men of Judah and inhabitants of Jerusalem, lest my fury come forth like fire and burn that none can quench it"†—"Make you a new heart and a new spirit; for why will you die, O house of Israel."‡ I say, such ex-

* Deut. x. 16. † Jer. iv. 4. ‡ Ezek. xviii. 31.

pressions are exceedingly erroneous, not according to Moses, Jeremiah, and Ezekiel, but according to Mr. Lynd! Even the evangelical Isaiah is at fault when he said, "Wash you, make you clean, put away the evil of your doings from before my eyes; cease to do evil—learn to do well"—from whom, perhaps, Jeremiah learned to say, "O Jerusalem, wash thy heart from wickedness that thou mayest be saved."* Even James the Apostle is also in error when he says, "Draw nigh to God and he will draw nigh to you. Cleanse your hands, you sinners, and PURIFY YOUR HEARTS, you double-minded."! Mr. Lynd says, "When the gospel is once brought to the attention of men, it does not then depend upon themselves whether or not they shall be saved."

But I have said my solution is as compatible with the sovereignty of God as that of Mr. Lynd. The proof is, that it admits that all things are according to God's own purpose which he purposed in himself before the foundation of the world; for he purposed to send his Son and to send his Spirit, and to do by them all that has been done for the salvation of men. He purposed to send the Prophets and Apostles, and to call Jews and Gentiles to the knowledge of Christ. He purposed that the gospel should be preached among all nations, beginning at Jerusalem. And it is in virtue of his purpose that it has reached this country and this generation—that it has come into my hands and into those of millions of my cotemporaries; and it is the immutable purpose and decree of God that he who believes the gospel, repents, and is baptized shall be saved, and that all who fall asleep in Christ shall rise with him at the last day.

I have also said that my solution of the question is *more honorable* to the grace of God than that of Mr. Lynd: for in the first place, our theories equally ascribe the origin of this salvation to the free gift of God in sending his Son, Spirit, Apostles, &c. and not to any petition or work done by any of our race to obtain it. It is therefore of free favor, wholly of grace in its origin and procuring causes—such as the death of Christ, the descent of the Spirit, the mission of the Apostles, and their labors of love and martyrdom in establishing the faith for us.

Again—so far as the committing of this gospel to record, and preserving and extending it to us, is considered, it is also equally of grace. But when the question turns upon that part of the system of grace which relates to our becoming personally interested in it, I say that view is *more honorable* to the grace of God which relieves me by the employment of my own faculties and affections, than that which relieves me without such employment of them. It is, in my judgment, more gracious to save me actively than passively; or with, than with-

* Isaiah i 15.; iv. 14.

out, the concurrence of my whole intellectual and moral nature. Just as the benefactor who feeds and clothes a number of paupers by giving them something to do, is more beneficent and kind than he who sustains them as though they were infants.

Mr. Lynd and most of his speculative brotherhood speak of grace as though it were incompatible with any human instrumentality. They seem to think that to throw a plank to a drowning man on which he may walk to the shore, is not so gracious as to carry him to land: or to show a safe retreat to one pursued by a lion, is not equivalent to carrying him off the ground on the back of an elephant! Now in a thousand instances of which we can easily conceive, there is a congruity of things, of means and ends, with our nature and circumstances, more gracious and kind than that which would overlook such congruity and secure us happiness without it. If these remarks do not satisfactorily explain how our views may be more honorable to the grace of God than those we oppose, we have ample resources at hand. Meantime, I hasten to a still more cardinal point.

Mr. Lynd evidently regards his theory of spiritual operations in giving efficacy to the word, or in making the unwilling willing by a direct and positive influence, without argument or motive, as more consonant to the sovereignty and grace of God and nature of fallen man, than the view which assigns to providential agencies the power of arresting the attention and keeping it upon the truth until it so imbues and renovates the mind as to issue in its turning to God. Now to my mind there is no deficiency as respects either sovereignty or grace in my theory, but a very great practical advantage to mankind in favor of it. I ask, is there not as much sovereignty in either sending or permitting an affliction, or a preacher, to secure our attention to a message, as there is in sending an angel, a dream, or a miracle to effect it! The angel that rescued Peter from prison—the spirit that caught away Philip—or the raven that fed Elijah, were equally sovereign means to those ends. And if God employ an earthquake, a tempest, or a preacher to arrest a sinner's attention, the means are both as divine and sovereign as though he personally interposed himself. And so long as the Spirit of God is the spirit of truth and the author of the written word, who inspired the Apostles and breathes in their writings, whatever or whoever may be the instrumental cause of our attending to his voice, the result is the work of God's own Spirit and grace in and upon us.

So far, then, our theory is, to say the least, equal to that of Mr. Lynd as respects either the sovereignty or the grace of God, or the spirituality of the change effected, or even as respects the nature of the sinner as needing something extrinsic or above himself to lead him to God.

I repeat it, in all these respects it is at least equal; and need I add, it is inexpressibly more safe? for on Mr. Lynd's hypothesis mine can do no harm, be it true or be it false. If it be false, it cuts off no man from the power of the Spirit to renew him; inasmuch as there is, on his showing, no connexion between a man's theory and the working of the Spirit. The Spirit converts the Arminian, the Calvinist, the infidel, the Jew, the Turk, in the same manner, maugre all their theories and superstitions. But if my theory be true, his is of course not only false, but extremely dangerous; inasmuch as it makes the gospel neither the wisdom nor power of God to salvation, and necessarily tends to undervalue the reading and hearing of the word, by making neither of these of any conceivable value to us, unless preceded or accompanied by an influence, in obtaining which, we can have no more power than those in the graves: *for we cannot without the Spirit acceptably pray to God for the Spirit*—and thus Mr. Lynd's gospel theory leads to despair and death more immediately and directly than to God and heaven, unless neutralized by some straggling truth borrowed from another system, which makes the written word some how necessary to salvation. I do hope that Mr, Lynd will in his next attempt pay to this view of the comparative claims of the two theories a becoming attention, and show, if he can, wherein the superexcellency or superscripturality of his theory consists. We have had narrative enough—we shall next expect argument. A. C.

Discussion of Universalism.

MR. SKINNER TO MR. CAMPBELL.

No. XXVII.

UTICA, June 9, 1838.

My dear Sir—HAVING shown that every attribute of the Divine Being, as taught in the Scriptures and allowed by all Christians, stands directly opposed to the doctrine of endless misery, and clearly in favor of the final holiness and happiness of all mankind, I shall next proceed to show that the character, advent, labors and doctrine of Christ, as predicted in the Old Testament, and more fully laid down in the New, cannot be consistently explained on any other ground but that of universal salvation.

2—In what light does the Old Testament exhibit the promised Messiah? Does it ever ascribe to him the character of a partial Saviour, or that of a weak, capricious, or revengeful being? Does it ever represent him as undertaking *less* than the salvation of the whole world? or as engaging in a work, for the accomplishment of which he was incompetent? or in the pursuit of which he should encounter obstacles insur-

mountable, or difficulties that should discourage him? No, neither. He is uniformly represented as an all-sufficient, entirely competent, completely successful, and gloriously triumphant Redeemer and Saviour.

3—He is there set forth as the Seed of the woman that should bruise the serpent's head—the Shiloh, to whom the gathering of the people should be—the Rock smitten and the Well of Water, as a fountain of life—the Fountain to wash in from sin and uncleanness—the Sun of Righteousness—the bright and morning Star—the Stone cut from the mountain without hands, that was destined to fill the whole earth—a Shepherd to lead and feed his flock—a Refuge for the weary—an Ensign for the people—a Prophet, a King, and Governor to instruct and rule them, from sea to sea, and from the rivers to the ends of the earth—the Righteous Branch and Tree of Life, both to heal and nourish the nations—the Messenger and Testator of the Covenant—the Refiner and Purifier—a Feast of fat things for all people—in short, as the Salvation of God to the ends of the earth.

4—If these representations exhibit the true character of Messiah, I ask, shall the serpent's kingdom eternally stand? Shall the people never be gathered to Shiloh? Shall souls forever thirst and never taste of the water of life? Shall sin and uncleanness never be washed away? Are there millions of souls on whom the Sun of Righteousness, with healing wings, shall never rise nor shine? Shall not the whole earth be filled with the knowledge of God, as the waters cover the sea? Will the Shepherd never feed his flock, nor the weary ever find rest? Will the people never flock to their Ensign, nor the Prophet instruct, nor the King rule over them? Will the nations never be healed? Will the Messenger of the Covenant never come to his temple, nor refine his silver, nor purify the sons of Levi? Shall not all people partake of the feast of fat things? And shall not the salvation of God extend to the ends of the earth? How will you answer these and similar questions?

5—In like manner the New Testament exhibits Christ as a universal and complete Saviour. He is there represented as the true Light, that lighteth every man that cometh into the world—the Bread of God, that cometh down from heaven to give life unto the world—the Physician to heal the morally diseased—the Author and Finisher of faith, and the Captain of Salvation—the Jesus, or Saviour, who should save his people from their sins—the Deliverer who should turn away ungodliness from Jacob—the Lamb of God that taketh away the sin of the world—the Head of every man—the Head of the Church, which is his body, and the fulness of him that filleth all in all—the Heir of all things—the faithful and true Witness—the prevailing Lion of the tribe of Judah—the Door and Shepherd of the sheep, who gave his life for the sheep—the Mediator and Testator of the better covenant—in short, as the complete Saviour of the world.

6—Now if Christ be the true light that lighteth every man that cometh into the world, shall not every man be enlightened? If the Bread of God giveth life to the world, shall not the world have life? If the morally sick are healed, shall they eternally remain diseased? Shall not faith, in the now unbelieving, be perfected under such an author and finisher as Christ, and salvation be completed under such a Captain, of whom it is said, "he shall not fail nor be discouraged"? If he

saves his people from their sins, shall they eternally remain unsaved? If he turns away ungodliness from Jacob, and takes away the sin of the world, shall ungodliness and sin forever remain and hold mankind in endless bondage? Shall the body of Christ eternally remain incomplete, or diseased, or in bondage? Shall the Heir of all things never possess his inheritance? Did the Faithful and True Witness testify falsely when he declared, "And I, if I be lifted up from the earth, will draw all men unto me"? Shall the Lion of the tribe of Judah be defeated and never prevail? Shall the sheep never enter the Door opened for them, nor the Shepherd that died for them lead them into the green pastures by the side of the still waters of God's love? Shall the Mediator never accomplish the object of his mission, nor see the better covenant fulfilled, nor witness the conferring of the inheritance on those to whom it was bequeathed and attested by his death? In short, if he be the Saviour of the world, shall not the world be saved? Can he be *in truth styled the Saviour of the world*, if a large portion of the world be eternally *lost?*

7—From all these and numerous other descriptions of his advent, character, and the object of his mission, what else can be inferred but that he came for the purpose of effecting the salvation of all men, and was purposely represented as a universal Saviour, both in the Old and New Testaments? Can all these representations possibly accord with the idea of his being only a partial Saviour or Deliverer of mankind? Surely not. Moreover, the character of Christ, as exhibited in his life, labors, and teachings, while on earth, can never accord with the doctrine of endless misery, nor with any other than that of the salvation of all men.

8—In what character did Jesus appear on earth—in that of a Destroyer, or that of a Saviour? in that of a friend, or foe of mankind? in that of an impartial and kind benefactor of all, or in that of a capricious and petulent avenger of pretended or real wrongs? When persecuted, did he retaliate? When reviled, did he revile again? When reproached and scoffed at, did he curse his foes? Nay---his whole life was one continued exhibition of love, benevolence, and compassion. It is emphatically and truly said of him, "He went about doing good." To the poor and needy he was condescending and humane. He gave health to the sick, feet to the lame, eyes to the blind, ears to the deaf, speech to the dumb, sanity to the lunatic, bread to the hungry, forgiveness to the sinful, salvation to the lost, and life to the dead. Ever merciful and mild, he compassionated the sufferings of every condition, wept at the grave of Lazarus, his friend, and also over the approaching woes of Jerusalem, where resided his bitterest foes; and even for his bloody and cruel murderers, he prayed on the cross, and in the agonies of death at their unfeeling hands, besought his Father for their forgiveness!

9—As his life was one of ever-enduring benevolence and compassion, so was it one of spotless purity and holiness, of filial obedience, and of humble resignation to every dispensation of divine Providence. The same resignation which he practised, he inculcated upon the minds of his followers---teaching them that God was good and worthy of all confidence and trust. Sometimes he reproved his followers for their want of faith or confidence in God, but never for putting too much in

him. "O ye of little faith, wherefore do ye doubt?" He teaches them, the very hairs of their heads are all numbered---that even a sparrow falls not to the ground without their Father's notice, and that God even clothes the grass of the field and the lilies of the vale, and will by no means neglect the interest and happiness of his nobler creature, man.

10—He also taught his followers to practise the same benevolence and kindness to their fellow-men, that they experienced at the hand of God--to love their enemies, bless those that cursed them, do good to those that hated them, and pray for those that despitefully used and persecuted them, in order that they might thus *imitate, and become practically and characteristically the children of their Father in heaven.* Now, had Jesus inculcated the idea of the implacability and hatred of God towards his enemies---that he caused his sun to shine and his rain to fall only on the just and good, and withheld them from the wicked and unjust, the evil and unthankful; had he taught them to hate and curse their enemies, that they might be like God; in short, had he set them the example by cursing *his* enemies, and dooming them to endless wo, instead of praying for them on the cross; then indeed we might well doubt his impartiality, and question whether he either believed or taught the doctrine of universal salvation. But when we consider the life, the labors, the spirit, the temper, the example, the doctrine, the precepts and moral instructions of Jesus, we seriously and earnestly ask, is there aught in any of them incompatible with this benevolent doctrine, or aught that favors in the least the unmerciful doctrine of never-ending wo? Let the candid and reflecting reader judge.

11—Again, if Christ is to be regarded as the image and representative of God, and his spirit and his temper to his enemies as the spirit and temper of God, as the Scriptures teach us, how can we come to any other conclusion than that God is good to all, not excepting his enemies, and designs the salvation of the whole world? Did Jesus pray in faith, and did a double portion of the spirit of his Father rest upon him when he prayed for his betrayers and murderers on the cross? If so, will they not be saved? And if *their* sins are to be blotted out, and they are to obtain salvation, (as Peter teaches, Acts iii. 14--26.) who is there in the world that will not? In short, if God be for us, who can be against us?

12—How can the great object of Christ's mission and labors be mistaken by an attentive reader of the Bible? The inspired Apostle declares, "We have seen and do testify that the Father sent the Son to be the Saviour of the world." 1 John iv. 14. Those that saw and heard the sublime instructions of Jesus, said, "We have heard him ourselves, and know that this is indeed the Christ the Saviour of the world." John iv. 42. It is worthy of remark, that Christ is no where called, in Scripture, the Saviour of a *part* of the world, nor a *part* of a Saviour of the world, but emphatically and repeatedly *the Saviour of the world.* That the *object* of his mission was the salvation of the whole world, few in the present day dare deny. The question then occurs, Will that object be accomplished, or will Christ fail or be defeated? Now we maintain, and think the Bible abundantly warrants the conclusion, that he will *not* fail nor be defeated; (Isa. xlii. 4, and liii. 10, 11;) but that in the dispensation of the fulness of times, all his gracious designs will be consummated, his labors of love accomplished, his object com-

pletely attained, his doctrine and predictions fulfilled, the whole world redeemed from sin, purified in the blood of the Lamb, rendered holy and happy, and glorious forevermore, and the reconciled kingdom delivered up to God the Father, that God may be all in all. Not one word of all he predicted shall fail; not one for whom he died shall eternally perish; but all, reclaimed and restored, shall shout, "Salvation to God and the Lamb forever."

13—As a Prophet, Christ predicted both the fact and manner of his own death, his resurrection from the dead, the destruction of Jerusalem, the woes coming on that generation, and many other events that have been literally and fully accomplished, and thus gave us evidence both of his prophetic character and veracity, insomuch that we have every reason to believe every other prediction and declaration which he made relative to the object of his mission and the salvation of the world, shall, in God's own good time, be fully verified. His resurrection and exaltation to glory, is the sure pledge of the resurrection and salvation of the world—the earnest that, because he lives, we shall live also—that as the head of every man, the first born of every creature, the first begotten from the dead, hath arisen, so his body, (every individual of the human family constituting a part thereof,) the fulness of him that filleth all in all, shall eventually arise to glory, incorruption, and endless bliss.

14—I shall now proceed to consider the more direct and positive testimony of Scripture in favor of the final salvation of all mankind. I take the Bible as the only correct, safe and all-sufficient rule of faith and practice. "To the law and the testimony; if we speak not according to these it is because there is no light in us." I profess to receive no doctrine but what can be proved by a "thus saith the Lord." But if reason, common sense, philosophy, correct logic from allowed premises, benevolence, the prayers of all good beings in the universe, and last and best, the general voice of revelation, all unite and harmonize in attesting the doctrine of universal salvation, then must this doctrine indeed be worthy of all acceptation. This is my firm belief. The following are some of my reasons for regarding this doctrine as eminently scriptural.

15—Because the Scriptures not only represent God as the universal Creator and Parent of all mankind, who created, not to curse and torment, but to bless and make them happy; (Isa. xliii. 6, 7; Mal. ii, 10; Acts xvii. 25--28; Wisdom of Solomon xi. 24--26;) but they also describe him as the only rightful Lord, owner and proprietor of all men: and if he be so, he can never suffer his property to be irrevocably lost, and fall into the hands of an enemy. "Behold all souls are mine," saith God, "as the soul of the father, so also the soul of the son is mine." "For of him, and through him, and to him, are all things, to whom be glory forever." Ezek. xviii. 4.; Rom. xi. 36. This last text is thus beautifully paraphrased by Dr. A. Clarke: "*Of him*, as the original Designer and Author; and *by him*, as the prime and efficient Cause; and *to him*, as the ultimate end for the manifestation of his eternal glory and goodness, *are all things* in *universal nature*, through the whole compass of *time* and *eternity—to whom be glory*. And let him have the praise of all his works from the hearts and mouths of all his intelligent creatures *forever*, throughout all the generations of men. *Amen*, so be it: /et this be established forever." *Com. in loco.*

16—Because God, in the covenant of grace, hath given all mankind, and power, dominion and authority over them, into the hands of his Son for the express purpose of effecting their salvation. "Thou art my Son: this day have I begotten thee. Ask of me, and I shall give thee the heathen thine inheritance and the uttermost parts of the earth thy possession." "All power is given unto me in heaven and in earth." "The Father loveth the Son and hath given all things into his hand." "Thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." Psalm ii. 7, 8; Matth. xxviii. 18; John iii. 35; and xvii. 2. Moreover, the Faithful and True Witness declares, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "And I, if I be lifted up from the earth, will draw all men unto me." If, then, all mankind, without exception, are given to Christ for the express purpose that he should give them eternal life, and all shall so come to him as not to be cast out, shall any be doomed to endless misery? And shall not all be saved?

17—Because God *wills* the salvation of all men, and inspires the hearts of all good men to desire and pray for the same glorious end. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved and come unto the knowledge of the truth." "Thy will be done." 1 Tim. ii. 1–4; Matth vi. 10; xxvi. 39. Would the Apostle exhort, or would God inspire mankind to pray for that which is in opposition to his will? or for that which he determined never to grant? or does man possess more benevolent feelings towards his fellow-beings than God does?

18—Because Jesus came to fulfil or accomplish the will of God. "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." "Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." "My meat is to do the will of him that sent me, and to finish his work." John iv. 34; vi. 38, 39; Heb. x. 7.

19—Because none can defeat the will of God—it shall certainly be accomplished. "He doeth according to his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, or say unto him what doest thou?" "He worketh all things after the counsel of his own will." "I have finished the work which thou gavest me to do." Dan. iv. 35; Eph. i. 11; John xvii. 4.

20—Because God has no other will than that above expressed and clearly revealed; and he will never have a different will. "He is in one mind, and who can turn him? and what his soul desireth that he doeth." "He is without variableness or the shadow of turning." Job xxiii.; James i. 17. Seeing therefore what God's will is, considering also its immutability, and the means employed for its accomplishment, why should we doubt the salvation of all men?

21—Because it is God's *pleasure*, as well as his *will*, that all should be saved and come unto the knowledge of the truth. "For thou hast created all things, and for thy pleasure they are and were created." "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." "For the Lord taketh pleasure in his people; he will beautify the meek with salvation." Rev. iv. 11; Ezek. xxxiii.; Ps. cxlix. 4.

22—Because God's pleasure shall be accomplished. "My counsel shall stand, and I will do all my pleasure." Christ came to accomplish the pleasure of the Most High, and the Prophet declares, "The pleasure of the Lord shall prosper in his hand." "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it *shall accomplish that which I please*, and it shall prosper in the thing whereto I sent it." Isa. xlvi. 10; liii. 10; and lv. 10, 11.

23—Because God's fixed and unalterable *purpose* accords with his *will* and his *pleasure;* and that purpose shall certainly be accomplished.—"Having made known unto us the mystery of his *will* according to his good *pleasure*, which he hath *purposed in himself*, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have PURPOSED, so shall it stand—for the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it—I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory." Eph. i. 9, 10; Isa. xiv. 24, 27; and xlvi. 11–13.

24—Because God "hath spoken of the *restitution of all things* by the mouth of all his holy Prophets since the world began." Acts iii. 21. Now God would never have foretold this event by the mouth of all his holy Prophets if it were never to be accomplished. And it is certain that the fulfilment of the predictions can only be accomplished by the salvation of all men. The learned Dr. Adam Clarke, forgetting his creed when he comes to this text, writes thus on it: "As the *grace of the gospel* was intended to destroy the *reign of sin*, its energetic influence is represented as *restoring all things*, destroying the *bad state* and restoring the *good;* taking the kingdom out of the hands of sin and Satan, and putting it into those of righteousness and truth. This is done in every believing soul: all things are *restored* to their primitive order, and *the peace of God, which passes all understanding, keeps the heart and mind in the knowledge and love of God* The man loves God with all his heart, soul, mind and strength, and his neighbor as himself; and when such a work becomes *universal*, as the Scriptures seem to intimate that it will, then all things will be restored in the *fullest sense* of the term." If all theologians could lose sight of their creeds when they read this and similar passages, it appears to me they would come to the same conclusion with this eminent commentator.———Yours in all faithfulness,

D. SKINNER.

Mr. Campbell to Mr. Skinner.

No. XXVIII.

BETHANY, Va. July 12, 1838.

Sir—YOUR two last letters appear to have been designed for making up the number. Like mortar, they only fill up space, without strengthening the wall. When I consented to protracting the controversy to forty letters in all, or twenty letters each, it was on your allegation that you could not do justice to the subject in less. But really, sir, for

some time past you seem to have exhausted the subject and to be intent on making up the complement, rather than proving your propositions. Your proof was nearly all in your first letter: it was then in the solid form—since you have given it to us in its liquid state—and now you are exhibiting it in its gaseous phenomena. It becomes still less feasible the more speciously you elaborate it. Your allegations require direct proof; yet you have not attempted to give us a text, not even a single text, that says all men shall be finally holy and happy—not one verse that says any thing about your *post mortem* purgatorial repentance, sanctification, and salvation.

2d. You appear in the singular attitude of proving a question of fact by theorizing, or by remote inferences from premises that have no bearing upon the subject. Meantime, while you are elaborating a theory rather than proving a proposition, I shall proceed to summon a few witnesses in the case, whose testimony severally and collectively refutes all Universalism, both the genuine Universalism of New York and New England, and your *unwritten* indefinable Restorationism. Future judgment, future punishment, the everlasting destruction and perdition of ungodly men, or the ultimate difference between the righteous and the wicked in another state, are unequivocally asserted and fully maintained by the following witnesses, if their words have any meaning. Though written off as you now read them before I read your last letter, you will no doubt perceive that they reach the whole ground assumed in it, and in that which preceded it, and much more than anticipate and countervail both your quotations and reasonings. Do, sir, give, if possible, a candid hearing to the following cloud of witnesses, any one of whom has more authority than all the Rabbis, philosophers, and commentators that ever lived:—

3d. *Enoch's Testimony.*—"Behold the Lord comes with ten thousand of his saints to execute judgment [*krisis*,* punishment] upon all, and to convince [convict] all that are ungodly amongst them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 15.

4th. *Abraham's Testimony.*—"That be far from thee, O Lord! to do after this manner, to slay the righteous with the wicked; and *that the righteous should be as the wicked*, that be far from thee. Shall not the Judge of all the earth do *right?*" Gen. xviii, 25.

5th. *Moses' Testimony.*—"The Lord God is merciful and gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will *by no means clear the guilty;* visiting the iniquity of the fathers upon the children, and upon their children's children, to the third and to the fourth generation." Exod. xxxiv. 6, 7.

6th. *Joshua's Testimony.*—"As for me and my house, we will serve the Lord;" but—"You cannot serve the Lord; for he is a holy God, a jealous God; he will not forgive your transgressions nor your sins. If you forsake the Lord and serve strange gods, then he will turn and do you hurt, and consume you after that he has done you good." Joshua xxiv. 19, 20.

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* *Krisis*, rendered *judgment*, often means condemnation, damnation, punishment.—Matth. xxiii. 33. "Vipers, how can you escape (*krisis*) the punishment of hell?" "The resurrection of damnation, or *punishment*." John v. 29.

7th. *Balaam's Testimony.*—"God is not a man that he should repent, nor the son of man that he should lie; hath he said, and shall he not do it? Hath he spoken, and shall it not come to pass? He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him. Let me die the death of the righteous, and let my last end be like his." Had Balaam been a Universalist he might as well have said, all punishment being in this life, 'Let me die the death of the wicked, and let my last end be like his.' Num. xxiii. 10, 19.

8th. *David's Testimony.*—"The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous: for the Lord approveth the way of the righteous, but the way of the ungodly shall perish." Ps. i. 5, 6. "The wicked shall be turned into hell, and all the nations that forget God." Ps. ix. 17. "Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest. This shall be the portion of their cup." Ps. xi. 6. "Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart," &c. Ps. xv. "Deliver me, O Lord, from the wicked, from the men of the world which have their portion in this life." Psalm xvii. 14. "Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He who has clean hands and a pure heart; who has not lifted up his soul nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Ps. xxiv. 3, 4. "Evil shall slay the wicked. The face of the Lord is against them that do evil." xxxiv. 16, 21. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs. They shall consume away." xxxvii. 20. "The end of the perfect man is peace, but the transgressors shall be destroyed together: the end of the wicked shall be cut off." v. 37, 38. "To the wicked God saith, Thou thoughtest that I was altogether such a one as thyself; but I will reprove thee, and set them [thy sins] in order before thine eyes. Now consider this, you that forget God, lest I tear you in pieces and there be none to deliver." l. 26. "Behold these are the ungodly who prosper in the world: they increase in riches. When I went into the sanctuary of God then I understood their end. Surely thou didst set them in slippery places; thou castedst them down into destruction; they are brought to desolation as in a moment: they are utterly consumed with terrors. O Lord! when thou awakest thou shalt despise their image." lxxiii. 12–20. "In the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same; but the dregs thereof all the wicked of the earth shall wring them out and drink them." lxxv. 8. "When all the workers of iniquity do flourish, it is that they shall be destroyed for ever." xcii. 7.

9th. *Solomon's Testimony.*—"Though hand join in hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered." Prov. xi. 21. "The wicked is driven away in his wickedness, but the righteous has hope in his death." Prov. xiv. 32. "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." xxix. 1. "Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil. Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be

well with them that fear God, who fear before him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow, because he feareth not before God." Ecc. viii. 11--13. "Let us hear the conclusion of the whole matter: fear God and keep his commandments, for this is the whole happiness of man; for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Ecc. xii. 13, 14.

10th. *Isaiah's Testimony.*—"Say you to the righteous that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hand shall be given him." iii. 10, 11. "There is no peace, saith the Lord, to the wicked. The sinner, though a hundred years old, shall be accursed." lxv. 20. "The destruction of transgressors and of the sinner shall be together, and they that forsake the Lord shall be consumed." i. 28.

11th. *Jeremiah's Testimony.*—Among my people are found wicked men: they are full of deceit, therefore are they become great and waxen rich; yea, they overpass the deeds of the wicked. Shall I not visit for these things, saith the Lord; shall not my soul be avenged on such a nation as this?" v. 25--29. "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name." x. 28. "Ah! Lord God, behold thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee. Thou showest loving kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them. The Great, the Mighty God, the Lord of Hosts is his name; great in council and mighty in work: for thine eyes are open upon all the ways of the sons of men, to give every one according to his ways and according to the fruit of his doings." xxxii. 18--19. "I the Lord search the heart and try the reins, even to give every man according to his ways and according to the fruit of his doings." xvii. 10.

12th. So testify Enoch, Abraham, Moses, Joshua, Balaam, David, Solomon, Isaiah, and Jeremiah; and these are but a fair sample of the witnesses of the olden times—the Patriarchal and Jewish ages of the world. We shall now hear some of the New Testament witnesses:—

13th. John the Baptist testifies, "Jesus shall baptize you in the Holy Spirit and in fire. His fan is in his hand, and he will thoroughly cleanse his floor, and gather his wheat into the garner, and burn up the chaff in unquenchable fire. The axe lieth at the root of the trees: every tree that bringeth not forth good fruit is hewn down and cast into the fire." Matth. iii. 10, 12.

14th. Jesus, the great teacher and light of the world, testifies, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, you shall *in no case* enter into the kingdom of heaven." Matth. v. 20. "Blessed are the pure in heart, for they shall see God." v. 8. "If thine eye ensnare thee, pluck it out; if thy right hand cause thee to stumble, cut it off and cast it away; for better it is for thee that one of the members perish than that thy whole body be cast into hell." v. 29, 30. "Enter in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and *many there be* that go in thereat. Because strait is the gate and narrow the way that leadeth unto life, and *few there be that find it.*" vii. 13, 14. "Not every one that saith Lord! Lord! shall enter into the kingdom of heaven; but he

that doeth the will of my Father who is in heaven. Many will say to me in THAT DAY, Lord, Lord, have we not in thy name done many wonderful works? Then will I say to them, I never did acknowledge you; *depart from me*, you workers of iniquity." vii. 21--23. "Whosoever shall not receive you, nor hear your words, when you depart out of that house or city, shake off the dust of your feet. Verily, I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city. Fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell." Matth. x. 14, 15, 28. "Alas! for thee Chorazin, Bethsaida, Capernaum, &c. it shall be more tolerable for the land of Sodom in the day of judgment than for you!" Matth. xi. 21--24. "I say to you, that every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." xii. 36, 37. "Let the tares and the wheat grow together unto the harvest, and in the time of harvest I will say to the reapers, Gather you together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all that offend and do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth in the kingdom of their Father. Whoever hath ears to hear let him hear." xiii. 29, 30, 41, 42. "So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." xiii. 47--50. "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it: for what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? For the Son of Man shal. come in the glory of his Father, with his angels, and he shall reward every man according to his works." xvi. 25--27. "It is better for thee to enter life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire—into hell fire." xviii. 8, 9. "Woe unto you, Scribes and Pharisees, hypocrites! you shall receive the greater damnation. Serpents! generation of vipers! how can you escape the punishment of hell?" Matth. xxiii. 14--23. "These [the *wicked*] shall go away into everlasting punishment; but the *righteous* into life eternal." Matth. xxv. 46.

15th. Thus Matthew Levi testifies that Jesus spoke and taught the people. Matthew, Luke, and John confirm the statements of Matthew, and add other sayings of the Messiah of a similar import, and sometimes illus rative of them; such as, "All sins may be forgiven unto the sons of men, and blasphemies wherewith they shall blaspheme; but he that shall blaspheme against the Holy Spirit *hath never forgiveness*, but is in danger of [or liable to] eternal damnation." Mark iii. 28. Matthew adds, "Whosoever speaketh a word against the Holy Spirit *it shall not be forgiven him, neither in this world, neither in the world to come*." xii. 31, 32. Luke also declares, "To him that blasphemes against the Holy Spirit *it shall not be forgiven*." xii. 10. Mark, by a peculiar repetition, makes some points more emphatic; as when he quotes the Messiah saying, "Than to go into hell, into the fire that

never shall be quenched, where their worm dieth not and the fire is not quenched." This he repeats three times, chap. ix. 42--48. "Woe to that man by whom the Son of Man is betrayed! it were good for that man that he had never been born." Mark xiv. 21. "He that believeth not shall be damned." Mark xvi. 16. "He that rejecteth me and receiveth not my word, hath one that judgeth him—the word that I have spoken the same shall judge [condemn] him *in the last day*." John xii. 48. If it be possible for human language to assure us that there are some persons who shall never be pardoned, Jesus Christ himself has most solemnly and explicitly done it in the words before quoted—"He shall never be forgiven, neither in this world nor in that to come."

16th. Here we might pause: for who can illustrate or confirm the words of the Saviour and Judge of all men! But as there are some who teach that since the gospel was fully preached by the Apostles, and not by Christ, nor the Prophets, we must look to their testimony for the future condition of those who receive and reject their gospel. We shall therefore hear some of the Apostles testify on this subject:—

17th. The sketches of sermons found in the Acts of the Apostles show that the receiving and rejecting of the gospel, as there published, was understood by all the preachers as equivalent to receiving and rejecting eternal life. For example, Paul and Barnabas said to the Jews in Antioch of Pisidia, "It was necessary that the word of God should first have been spoken to you; but seeing you put it from you, and *judge yourselves unworthy of eternal life*, we turn to the Gentiles." Again, Luke says, "When the Gentiles heard this they were glad, and glorified the word of the Lord; and as many as were ordained [determined] for *eternal life*, believed." And to those who rejected the gospel, Paul says, "Behold, you despisers, and wonder and perish." Acts xiii. 41, 46, 48. And as if the *life eternal* of the hearers depended in part upon the faithfulness of the preacher, Paul says, "I have not shunned to declare to you all the counsel of God; therefore I call you to record this day that I am pure from *the blood* of all men." Acts xx. 26, 27. As a proof of the faithfulness of Paul, we learn that when he reasoned before Felix and Drusilla of righteousness, temperance, and *judgment to come*, Felix trembled." Acts xxiv. 25. But we have not to infer their mind or make out their testimony by construction. We shall therefore hear Paul in his Epistles:—

18th. *Paul's Testimony.*—"Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his works. To them who by patient continuance in well-doing seek for glory, and honor, and immortality, (he will reward) eternal life. But unto them who are contentious, and do not obey the truth, but obey unrighteousness, (he will reward) indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile. But glory, honor, and peace to every man that worketh good, to the Jew first and also to the Gentile: for there is no respect of persons with God. For as many as have sinned without law shall also perish without law, and as many as have sinned under the law shall be judged (condemned) by the law; for not

the hearers of the law are just before God, but the doers of the law shall be justified." Rom. ii. 1--13. This passage may be regarded as a full expose of the principles of the moral government of God as Paul understood it. Every thing else found in his epistles is but an application of these principles. For example:—

19th. "Know you not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." 1 Cor. vi. 9, 10, 11. This is substantially oft repeated; such as, Gal. v. 19--21. "The works of the flesh are manifest, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, *and such like;* of the which I tell you before, as I have also told in times past, that they who do such things shall not inherit the kingdom of God." Once more—"For this you know," says Paul, "that no whoremonger, nor unclean person, nor covetous man, who is an idolator, *has any inheritance* in the kingdom of Christ and of God. Let no man deceive you with empty words: for because of these things comes *the wrath of God upon the children of disobedience.*" Eph. v. 4, 5.

20th. He varies his style, and teaches the same solemn truths in a great many ways. "We Apostles are unto God a sweet savor of Christ in them that are saved, and in them that perish: to the one we are the savor of death unto death, and to the other the savor of life unto life." 2 Cor. ii. 15, 16. "We must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether good or bad. Knowing, therefore, the terror of the Lord, we persuade men." 2 Cor. v. 10. "For our God is a consuming fire." Heb. xii. 29. "If any man love not the Lord Jesus Christ let him be *anathema maranatha* (accursed when the Lord comes.) 1 Cor. xvi. 22. "For tho' we or an angel from heaven preach any other gospel unto you than that which we have preached, let him be anathema"—i. e. accursed." Gal. i. 8. "Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap *corruption*, (death;) but he that soweth to the spirit, shall of the spirit reap life everlasting," (incorruption.) Gal. v. 7, 8.

21st. "There are many walk—the enemies of Christ. *Their end is destruction!*" Phil. iii. 19. "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night: for when they shall say, Peace and safety! then sudden destruction cometh upon them—as travail upon a woman with child—and they shall not escape." 1 Thess. v. 2. "Let the troubled (persecuted) rest with us——when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." Thess. 17--10. We need not quote Paul farther: he cannot be more explicit, not even when he says, "He that despised Moses' law died without mercy—at the mouth of two or

three witnesses—of how much sorer punishment (*than death*) will he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing?" &c. Heb. x. 29. "But we are not of them who *draw back to perdition*, but of them who believe to the saving of the soul." x. 39.

22d. We have not yet heard the pillars James, and John, and Peter, nor have we room for their whole testimony; a few words from each will show on which side they stand:—James says, "Sin, when it is perfected, brings forth death;" and "judgment without mercy shall be awarded to him that showed no mercy;" "yet mercy rejoiceth against judgment;" and "he who converts a sinner from the error of his way shall *save a soul from death* and hide a multitude of sins." chap. i. 15; ii. 13; v. 20. "If punishment begin at the house of God, what shall be the end of them who do not obey the gospel of God? And if the righteous with difficulty escape, where will the ungodly and the sinner appear?" 1 Peter iv. 17, 18. "False teachers—denying the Lord that bought them—shall bring upon themselves swift destruction. The punishment threatened of old lingers not, and their damnation slumbers not! For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved to judgment, and spared not the old world, nor Sodom, nor Gomorrah, *will he spare you?* The Lord knows how to reserve the unjust *unto the day of judgment to be punished.*" 2 Peter ii. 3–10. "The heavens and the earth which are now by the same word, are kept in store, reserved to fire against the *day of judgment and perdition of ungodly men.*" "The unlearned and unteachable wrest the scriptures *to their own destruction.*" 2 Peter iii. 7, 16. "This is the record that God has given to us eternal life, and this life is in his Son. He that hath the Son has life, and he that has not the Son of God has not life." 1 John v. 11, 12. "No murderer has eternal life abiding in him; and every one who hates his brother is a murderer." 1 John iii. 15.

23d. We shall not enter the Apocalypse because of its symbolic style, but conclude with a few words from Jude:—"The angels which kept not their first state, but left their own habitation, he has reserved in everlasting chains under darkness, unto the judgment of the great day." verse 6. "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." verse 13.

24th. So depose Enoch, Abraham, Moses, Joshua, David, Solomon, Isaiah, Jeremiah, John the Baptist, Jesus the Messiah, the four Evangelists, Paul, Peter, James, and Jude. On their testimony, without a word of comment, leaving the literal to explain the figurative, and the figurative the literal—Prophets to explain Apostles—and Apostles, Prophets, and Jesus himself to explain them all, I leave it with all my readers to decide for themselves whether there be not the strongest reasons on the part of all impenitent sinners for "a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries of God and Christ." I have sometimes quoted from the new version as well as from the old; but as some of these passages will doubtless be reconsidered, I appeal, according to stipulation, to the common version only.———Faithfully yours,

A. CAMPBELL.

Kingdom of Satan---No. 7.

The master-policy of Satan, as we have seen evinced in the antediluvian age, was first to put down the remedial system, which he measurably effected in the martyrdom of Abel, and in alienating Cain from the *doctrine of blood and peace*, or of sin-offerings. His second effort was to turn away the attention of men from the subject of religion altogether, by involving them in the business of this life—the founding and building up of cities, the invention of the useful and curious arts of social life.

His third effort was to dignify with temporal and political honors the principal leader in worldly pursuits. Thus Cain was regarded and honored as the founder of the city of Enoch; his son Jabal, as the inventor of tents and the instructor of shepherds; Jubal was celebrated for musical instruments and the song; Tu-bal-Cain, for the invention of armor and the manufacture of brass and iron.

His fourth effort was to corrupt the marriage institution by the introduction of polygamy; and finally to induce the righteous to such an intimacy with the wicked as entirely to destroy parental influence in behalf of piety and morality. The fruits of this impolitic alliance were the giants of ancient times—men of uncommon physical and mental stature. Thus was the alliance sanctioned, and the world filled with a powerful race of transgressors.

By corrupting and obliterating the remedial system, in the cardinal points of substitution and sin-offerings—by engaging the intellect and affections of mankind in great worldly undertakings—in attracting the esteem and admiration of the world to those pre-eminent in the pursuits of time and sense—in corrupting the piety and virtue of the ancient and honorable institution of marriage by a plurality of wives; and finally by uniting "the sons of God" and "the daughters of men" in the nuptial bonds regardless of the religious and moral affections; Satan by these means gave to his kingdom not merely extension, but power to fill the whole earth with such violence and crime as called for a direct, immediate, and overwhelming interposition of Heaven in the form of a universal deluge.

After the flood his next grand and capital effort was the introduction and establishment of polytheism. The doctrine of the altar, the priest, the victim, and the sin-offering naturally and necessarily introduced the doctrine of various relations or manifestations of the Godhead. The names of God, especially Elohim, began to be applied to some angels, princes, judges, as agents or messengers of God in human affairs. And thus the plural

form of this word, misunderstood and misapplied, gave rise, it is presumed, to the notion of a plurality of gods; and the idea once conceived, was easily amplified and extensively propagated throughout the human race. Gods multiplied with the fruitfulness of the human imagination till the whole universe was cut up into an infinite number of dominions to find employment for the innumerable multitude of new gods which every year accumulated upon a deluded world. These were at first regarded as representatives or images of the true, invisible, and eternal God, and men first did them homage in this light. But so soon as the sun, moon, or stars, or any grand object in nature began to be regarded as a type, image, or representation of God, and to be reverenced as such, the idea of representation soon vanished from the mind, and the worship due to God alone was transferred to the image or shadow itself.

Idolatry, as the word imports, means the worship of an image. Men at first could not be brought immediately to worship a plurality of gods, or indeed to regard any thing seen in nature as the author of nature. To this folly they could be reduced only by degrees. They must help their minds to reverence and adore the invisible and eternal God by the aid of their senses; and that their senses may be a help to them, there must be an image portrayed before them. Thus images as *helps* to devotion were first urged upon the world; and from being *helps*, they soon became the real and exclusive *objects* of human adoration.

The long lives of the Patriarchs before the flood prevented the introduction and spread of either idolatry or polytheism. The unity, spirituality, ubiquity, and eternity of God were known to Adam and his sons, and passed from the lips of Adam to the ears of Noah through only one generation, for Adam died only one hundred and twenty-six years before Noah was born. Thousands indeed might have talked with both Adam and Noah, and communicated all that Adam taught on this subject to Noah, from whom it passed to Shem, Ham, and Japhet. The early ripeness of the old world for destruction was owing, as we conceive, to their having corrupted the true, rather than to their having introduced a false theology; and to their having connected with a clear and certain revelation of the one God, *passing only through two hands*, a grossly immoral and irreligious life.

There has not been on earth any people more speedily or more inevitably doomed to a sudden and timous destruction than those who have possessed the true knowledge of God, and dishonored it by flagitiously wicked and unrighteous lives. Hence the philosophy of all the denunciations of the Saviour against those cities and villages in which he gave them the clear evidences of his benevolent and divine mission. Hence, too, the destruction

of the earth with its inhabitants within two lifetimes of the creation. Hence, also, the confounding of human speech and the early judgments of God upon the first nations after the flood.

But within some three or four centuries after the deluge, the terraphim or talismans, or Chaldean and Persian Telepin, idols as gross as those of Laban, became general all over the East; insomuch that at the calling of Abraham his immediate ancestors and their contemporaries were deeply imbued with image or idol worship. The calling of this Patriarch and the foundation of a new dispensation became, in the course of human events, a necessary measure to prevent ultimate and universal polytheism.

In reference to the subject now in hand, we have simply the fact before us that by idolatry and polytheism Satan reduced the human race down to a species of barbarism, brutality, and abomination, to which they could never have been reduced but by the inadequate, impure, lustful, savage, and vengeful delineation of the Supreme Being through the media of an imagery impiously mean, degrading, and absurd. Men the most cruel, blood-thirsty, impure, and savage, were after death converted into gods, and dead men of the worst type filled all the temples of all the nations of the earth.

Lofty conceptions of God—of his purity, holiness, excellency, and glory, are essential to human dignity. Low and vulgar apprehensions of the divine character issue in low and vulgar practices. Should a philosopher of the right school undertake the elevation of human character to the highest standard of moral excellence, his first effort would be to elevate to the highest possible degree our conceptions of the being and perfections of the Author of our nature and the object of our fears. Satan knew this long before the days of Nimrod and Mizraim, and very subtilely set about the degradation of the divine character in the estimation of man. Images, idols, deified heroes, demigods, and gods many, soon distracted the attention of mankind; and from worshipping first the sun and moon and the hosts of heaven, they are finally found worshipping dead men, dumb brutes, ignoble reptiles, and even the herbs of the field. Satan reasoned correctly. His philosophy was—the lower the conceptions of God, the lower the feeling of obligation, and the lower the standard of morality. Under this system man sunk to depths of pollution, infamy, and crime, which can neither be written nor read by any of our cotemporaries. Polytheism became essential in this scheme, because in the ratio of the multiplication of gods there is a division of responsibility and obligation. When responsibility is divided it is diminished, and when diminished it soon becomes uncertain and doubtful, and then the transition into a state of

apathy, indifference, and insensibility is short and easy. Such was the influence of idolatry and polytheism. No rites were too cruel, no sacrifices too great for those who knew not the true God. Possessed by the demon of superstition, men and women outraged every law of nature, every instinctive feeling, every natural affection, and committed enormities against God and nature that could not now be believed except by a very few who are conversant with the secret vices and customs of the Atheists of our day.

Human sacrifices were the only victims that could placate the indignation of a Moloch, a Baal, or a Saturn, and these must pass through a fire so devouring as fitly to resemble the ultimate punishment of Satan and his rebel compeers. Such a hold too have these unhallowed customs and vices taken of the human heart, that not only in heathen lands, but in Christian countries —not only in ancient times, but in our own day, some of their cruel and impious rites are practised, and multitudes are yet immersed into the same vices, debaucheries, and abominations which ensued upon the introduction of image worship and polytheism.

From these facts, and a multitude of others that could be adduced if necessary, it is plain that to counteract the policies of hell, nothing will be more available than to hold up to human admiration, in language clear, simple, and expressive, the unity, spirituality, ubiquity, omniscience, eternity, majesty, and supremacy of God, with all the adorable excellencies of his moral character—his justice, truth, holiness, condescension, mercy, and love; and to place in the boldest and most striking light the true scripture doctrine of substitution and sin-offering, sometimes called 'the remedial system,' before the minds of all men. They are always, and in all nations and languages, the purest and best men, the most moral and dignified of our race, who understand most comprehensively and believe most sincerely those views and institutions which Satan has most labored to corrupt, deface, and destroy from the commencement of his rebellion down to the present time. A. C.

News from the Churches.

This number is chiefly controversial—the force of external circumstances, and not the Editor's choice. With *Cowper* he would say, (a few words being changed,)—

> Oh! for a lodge in some vast wilderness,
> Some boundless contiguity of shade,
> Where the charge of heresy and rumor
> Of opinions—of party zeal and pride,
> Might never reach me more! My ear is pain'd,
> My soul is sick with every mail's report
> Of schismatic strife and impious discords
> With which all Christian sects and creeds abound.

There is no love of truth in man's erratic heart:
It does not feel the worth of faith divine.
He finds his brother guilty of a thought
Not color'd like his own, and having power
To enforce the wrong, for such a worthy cause
Exacts his assent by St. Peter's screws,
Or drives him headlong from the church of Christ.
Where now the Christian spirit, the love of truth!
And what man having the Christian feelings
Does not blush, and sadly hide his burning face
To think himself a saint, if saints act thus?

I say, controversy is not my choice. "I am for peace; but when I speak, for battle they are keen." The fire that Jesus kindled, still, however, burns. The enmity between the woman's Son and the serpent's seed yet rankles in the human heart; and the sword of truth which Christ unsheathed will never find the scabbard till the Lord himself triumphantly appear.

The Universalian controversy, as all my readers know, was forced upon my hands. I never liked it, because of the foul spirits that generally advocate it, and the many disguised Sceptics which I have every reason to believe are making it a hiding-place from the scorn of Christendom. That there are *some* good and honorable citizens in those ranks I never doubted; but I could never promise myself the pleasure of meeting with any of them in the field of discussion. I was, however, so assailed that I could not honorably and faithfully avoid it. Fourteen letters, each, are now published; and according to stipulation there may be six more on each side—in all, *forty*. The half of this number would have been just as good as one hundred. But when I undertook the cause, I was determined to go through with it, and that the Universalist should have any thing that he could with any sort of reason or plausibility demand. He has got all that he asked—and my readers see how it stands.

The controversy has already been useful to many: of this I have much assurance. Religious teachers of different denominations have not only become our regular readers, but have, without a single exception known to me, been fully pleased with the discussion; and already it is proposed by ministers out of our denomination to make it "*a standard work*."

There are some things in it which I do not like, both in matter and manner; but more of the latter than of the former. Still, under all the circumstances, it could not be better. Of the arguments on our side I am not ashamed. Still I must ask the indulgence of some of our readers who regard it as a work of supererogation. The controversies on hand will soon have an end: a few months, and we think we may promise them a respite of some moons. I have on file much in store for their edification and entertainment, not so dry and musty as the mouldy bread and clouted shoes of the Gibeonites, who imposed on Jesus the Saviour of Israel according to the flesh. Our maxim is borrowed from Solomon: "Do with all thy might what thy hand findeth to do." I hope to finish this Universalian controversy honorably and usefully, and it is not without evidence that I calculate on some very good and happy results. There is more than the mere question of Universalism involved in the controversy.

We have to lay over many articles for want of room. Even the good news from the churches on hand is much abridged, and some correspondents deferred who are worthy of better usage. Still we do the best our circumstances afford. A. C.

Montgomery county, Va. June 22, 1838.

Since my last few lines which gave an account of the preceding Lord's day labors at New Salem, we have been considerably favored at each succeeding appointment. As many as five or six on each day have put on Christ: so that at this time we number about 45 here—all in peace and order—stedfast in the ancient usage. Nearly all the Methodists in this section have exchanged Methodism for Christianity; among the last of them a class-leader, a venerable man of 70, and of high reputation for piety. He was presented with Heding's Sermon on the Trinity, with a request that he would read it and quit the Arians; but he tells them the cure came before the disease, and prays them for the peace of Zion to read a New Testament he sends them and quit the Methodists. Last Saturday, with one of the Elders of New Salem, I started for Shiloh, 11 miles west, where I had before immersed a few. On Saturday, after a discourse, I called for aliens to surrender; but none came. That night seven or eight came forward, and by Monday morning, when our meeting closed, 17 had made the good confession. More no doubt would have come forward had the meeting continued On Lord's day a crowd attended the word and stood on the banks of Delta creek to witness what they (the most of them) had never seen—viz. penitents immersed into Christ. This day I start for Giles, New Castle, Botetourt, Catawba, Montgomery. I could not give so much time to the work, but that I am associated with a brother-in-law in business, who is also a brother in Christ, and has an eye on a perishing world. He directs at home, while I lift the standard abroad. We hope for an humble harvest when the King of kings comes. CHESTER BULLARD.

Nottingham, Harrison county, Ohio, June 27, 1838.

I think I have not given you any information respecting the success that has attended my labors in the good cause of regeneration, since my return from New England in Octo-

ber last. I cannot *now* state the exact number that has been received in different places. However, I think that 8 or 9 have been received by the Liberty congregation in Guernsey county: a few added in Nottingham: *this* congregation is doing very well—adding to their faith virtue, and to virtue knowledge, &c. Last Lord's day 3 were immersed in Washington township in this county. We have received several there of late; some from the Presbyterian ranks, and two (a gentleman and his wife) from the Seceders, all very intelligent and influential. I have labored a considerable part of my time there for 5 months, to some account. A new congregation will be organized at that place soon, and a convenient house for worship erected this season There is a great and effectual door open in this section at present, and there are many opposers. Two faithful and prudent Evangelists would find employment here just now. I cannot meet half the calls of the public I labor all that my health will admit of. ROBERT COOK.

Athens, Sangamon county, Illinois, June 26, 1838.

We commenced a three days' meeting on Friday before the first Lord's day in this month, at Lick creek in this county. The circumstances being favorable, I continued there for several days, preaching only, however, at night after the fourth day. Nineteen believed, repented, and were immersed. Last Friday another meeting commenced at Lantrel's in this county. Four made the good confession and were immersed. Brother Sneed and myself intend to devote our whole time this Summer to the proclamation of the word. May the Lord bless all that are truly devoted to his service!

ROBERT FOSTER.

Winchester, Indiana, June 26, 1838.

The cause of truth is progressing some in this region of country; for even here, in this wicked and benighted place, light is springing up and religious inquiry awakening. Brother Snodgrass has been laboring some in this place and vicinity; and one strong indication that truth is making some impression, is, that our friend Methodists, who had politely tendered us their meeting house, have as politely ordered us out of doors. We now hold our meetings at the Court-House.

The remarks of Justus in the last number, of the difficulties of those laboring in THE WORD, who also attend to the ordinary affairs of this life, "write declarations and pleas," &c seem peculiarly applicable to me. The community in which I live, and have lived for some time—the moral depravity of their situation, and the blindness and inefficiency of their religious teachers, stirs up my zeal at times, till, as one of old said, it "consumes me;" yet having to make a living for my family, and (either fortunately or unfortunately) writing Declarations and Pleas for that end, the prejudice of the community against the idea of a Lawyer's being a Christian, deters me in a great measure from saying as much for my Lord and Master as I should do, for fear I might bring his cause into reproach. O that by deed, if not by word, I may plead his cause! JERE. SMITH.

Brown county, Ohio, July 2, 1838.

I am happy to inform you that the good cause of our common Master is still on the advance. At a meeting which I attended some four weeks ago, at Carlisle, Ky. (the place of my former residence) about 67 persons made the good confession and were united with the congregation meeting in that place. Blessed be the name of the Lord for his goodness! O! it was a blessed season of refreshing from the presence of the Lord! The church can truly say, "The Lord hath done great things for us, whereof we are glad!" The meeting continued ten days, embracing two Lord's days. Brethren Raines, Taffe, Irvin, and Snodgrass were with us part of the time—brother William Parker, who is an excellent exhorter, all the time. I attended a meeting in company with brethren John Powell, Allen, and Vanderman, embracing the 2d Lord's day of June, at which some 25 persons were united with the church in whose bounds the meeting was held. This church is situated in Brown county, Ohio, about 9 miles north of me, on White Oak. At some meetings I have just attended in Kentucky 8 made the good confession and were baptized.

In the last Harbinger I see you have noticed the conduct of Elder Badger, the Editor of the Palladium. You are severe, but perhaps none too severe. That gentleman has acted a very strange part. Professing great charity and liberality—a desire to prove all things by the word of truth, he has nevertheless closed his columns against us, while they are thrown wide open to every scribbler who chooses to lift a pen against us, to caricature and misrepresent our views. Twice I have sought to be heard in our defence in that paper, and twice have I been refused. I have sometimes thought of noticing more at large the conduct of this Editor in some of our periodicals. O! it grieves me to the very heart to think that those who have professed to take a stand upon the Bible alone, should act such a part! This little notice is at your service, to use as seems good to you.

JOHN ROGERS.

May's Lick, Kentucky, June 13, 1838.

The brethren Rogers, Raines, and Taffe have lately held a meeting at Carlisle, about 20 miles from this place, and immersed upwards of 60 persons on their confession of faith in the Lord Jesus. The good cause seems to be prospering in many places in Kentucky. Brother R. C. Rickets is preaching in the lower end of this county, and immersing at almost every meeting. Eleven or twelve were immersed at Germantown this week. We thank the Lord and take courage that the truth of God will shortly triumph over error and sectarianism in Kentucky, notwithstanding the many slanders that have been lately circulated against it. J. J. MORRIS.

Stanford, Lincoln county, Kentucky, June 29, 1838.

I have concluded to communicate to you the success of the gospel at Republican, 5 miles from Lexington. Brother John A. Gano commenced preaching on Saturday before the 2d Lord's day of this month. He was joined by brother Curtis Smith on Lord's day, and by myself on Monday. The meeting continued only five days, during which time forty three persons made the good confession that Jesus Christ is the Son of the living God; forty of whom I had the pleasure of immersing before I left them. Brother L G. Fleming was with us towards the close of the meeting. On the Lord's day following brethren C. Smith and Jacob Creath, Jr. held a meeting at Providence, between 2 and 3 miles distant from Republican, and received ten more upon confession of their faith in Jesus. This was, in some degree, produced, I suppose, by the first meeting. We regretted exceedingly to leave Republican, as 15 came forward on the last day. I have often been blessed at Republican, but never before saw a more interesting meeting at that place.

Brother Gano is a powerful proclaimer: he seems to have the spirit of the Good Book, both in public and in his private intercourse. Brother C Smith does exceedingly well also. I think as much depends upon the *manner* as the *matter* of the proclaimer.

THOMAS SMITH.

Boon county, Missouri, June 29, 1838.

As your work has an extensive circulation in this state, will you be so good as to publish in your August number that the brethren from the different churches of Christ in the counties of Calloway, Boon, Howard, Randolph, Monroe, and Audrain, expect to hold an annual meeting in Paris, Monroe county, which will commence on Friday before the 4th Lord's day of September next, and continued from 4 to 8 days. It is expected that the brethren from each church will endeavor to meet and come prepared to spend a few days in the social worship of God together—our object being simply to hear from each other—cultivate an acquaintance—strengthen the bonds of union—promote brotherly love, and worship the God of heaven. It is hoped that the teaching brethren will so have their arrangements made that all can be present.

On Saturday before the 2d Lord's day of this month, a three day's meeting commenced in Fulton. Our venerable brother B. W. Stone was with us, and was the principal speaker. Fourteen were added to the congregation, nine of whom were immersed during the meeting—several others have been added since at other meetings brother Stone has attended. He still is in the field laboring with the zeal and ardor of a youth. On the 27th inst. he and I addressed a large congregation at Bear Creek in this county. One obeyed the Lord.

Yesterday he and I met a large assembly in Rockeport. Ten additions were made to the congregation, and prospects very flattering. Last Lord's day and Saturday before I was in Jefferson City. Crowds assembled to hear the words of life. Two confessed and obeyed the Lord. The citizens of that place are kind and hospitable, and show by their polite and solemn attention their willingness to hear the word with all readiness, and then search the scriptures to see whether these things are so. I greatly wish that some efficient teacher could attend them. I may hereafter give you the *particulars* of my late visit to Jefferson—which may interest you, your readers, and the public. The good cause is evidently gaining ground in Missouri—the fields seem already white for harvest. Oh! that we had able ministers to go forth and meet the calls and desires of the people!

THOMAS M. ALLEN.

Florida, Missouri, July 5, 1838.

In the counties of Ralls and Pike, within a few weeks past, upwards of one hundred have entered the reign of Christ, and some few in this county.

HENRY THOMAS.

Garretsville, Ohio, July 2, 1838.

We have just closed one of the happiest meetings we have ever had in this place. Brethren Marcus Bosworth and Jones Hartsel were our proclaimers. We commenced on Saturday the last day of June, at 9 o'clock A. M., and on Sunday there were eleven persons turned to the Lord, and put him on by being immersed into his death. We had a very large and attentive congregation, notwithstanding there were two other meetings in sight on the Lord's day. Our meeting continued till Monday noon. There was much good seed sown and watered, and I have no doubt but God our heavenly Father will give the increase. The fields are white already to harvest, but laborers are few. If you calculate to attend the Trumbull county yearly meeting, I hope you will publish it in the Millennial Harbinger. It commences at 1 o'clock on Friday before the last Lord's day in August. And if you intend to go to Richfield the week after, come this way, if you can, and give us a discourse or two.

JOHN RUDULPH, Jr.

[I intend, the Lord willing, to attend those meetings.—A. C.]

Smithfield, Bradford county, Pennsylvania, July 4, 1838

We have succeeded in persuading 28 persons to become obedient to the faith of the gospel having received the assistance of brother Palmer of Canton. We now number about 70 or 80.

J. WOOD.

Jacksonville, Illinois, June 15, 1838.

I have just returned from a protracted meeting at Winchester, commencing this day week, 16 miles south-west of this place, attended by brethren Teacham, Reynolds, Hatchell, Lewis, Henderson, and Challen, as teachers; during which 24 made the good confession, and put on the Lord Jesus Christ by being immersed into his name; and several

others who had become lukewarm in the cause, acknowledged their error and buckled on their armor once more, making in all upwards of 30, and leaving many wounded. Some of the number have been confirmed infidels, as I have been informed by the citizens of the place. The church at that place contains about 100 members. 'Truth is mighty and must prevail.'

Brother Steenes has moved out of town about four miles, and taken his membership from us, with the intention of organizing a congregation in his own neighborhood, leaving the care of the congregation here to brother Henderson and myself. Both of us are much engaged in business and illy qualified to discharge the responsible and arduous task of overseeing a congregation containing upwards of 200 members. We want a good man and true to settle with us. A man of genuine piety and respectable literary attainments is required in such a place as ours, as this place seems destined to be the emporium of literature for the state" J. T. JONES.

[Here should have followed letters from brethren Hall, Gano, and Johnson, laid off for this number, full of good news. Also, one from brother Wallis, Nottingham, England. Very reluctantly they are laid over for our next. They report the increasing prosperity of the cause.—A. C.]

NOTICES OF NEW PUBLICATIONS.

"A DISCOURSE ON THE THREE SALVATIONS," by *B. F. Hall*, Lexington, Ky., 1838. This is a well executed tract, of 55 pages. The proceeds of the sale, after expenses, to go to Bacon College. It is written with the usual clearness, good order, and force of brother Hall, and worthy of the perusal of all who need more clear and definite views of the evangelical economy. It is also a good tract for rich brethren to purchase by the quantity and distribute amongst those who have limited or mistaken views upon the great subjects on which it treats.

"THE HIGHWAY OF HOLINESS," by *Robert Mack*, Columbia, Tennessee, June, 1838—a monthly quarto, or 96 pages per annum, at One Dollar per volume, or five copies for four dollars. It proposes some good things—some questionable things—and some things decidedly neither good nor indifferent. The author designs to show that Paul's *Man of Sin* is only a *principle*—and to examine Calvinism in all its *five points*. These are very questionable matters—as to the expediency and utility of the things, admitting the capacity of the author to be equal to his zeal and sincerity. But he proposes to examine the subject of offerings and sacrifices, and to investigate their nature for the purpose of showing that "none mentioned in the Bible are (properly understood) *expiatory*, or were so intended." This is one of those points on which I should be sorry to see one sentence written. He that takes away out of my Bible all expiatory offerings and sacrifices may have the balance of it for one shilling, so far as my hope of immortality is concerned! This single proposition, were all the rest as good as ever written, would forbid my saying, *God speed Robert Mack in his enterprize!*

Next comes "Proposals for republishing by subscription, in the city of Pittsburg, a religious work, entitled *An Essay on the Order and Discipline of the Apostolic Churches*, by Henry Errett, Elder of the church of Christ in New York, originally published in 1811, about 170 12mo. pages, at 62½ cents. Also, the *Epistolary Correspondence* of the aforesaid church in New York with Christian churches in America and Europe—first published in 1820—130 pages 12mo. Price 50 cents, or both books for $1,00.—by Russell and Isaac Errett, sons of Henry Errett."

Some of these letters I republished and read many years since in the *Christian Baptist*. The Essay on Order and Discipline I once read, but I have forgotten much of it. In both works there is much to approve and a good deal to disapprove, if my memory serves me right. These churches, besides the imperfect theories of the gospel which they held, did not understand the constitution of Christ's kingdom nor the apostolic bond of union, and therefore they have generally fallen to pieces or frittered themselves down to nothing by forming a new party for every new opinion.

"THOUGHTS FOR THE CANDID, or *Extracts on Christiany*," an Extra (No. 1,) of the *Morning Watch*, published by Barney & Shehane, Evergreen, Anderson's District, S. C. This is a tract of 128 pages, containing eight Essays on the Ancient Gospel. a "Discourse on the Holy Spirit," and "Sin and its Cure," with some other extracts got up by our brethren above named and the beloved E. A. Smith, who is now assisting them, is, like the tract of the Three Salvations, *(if it had been so well printed,)* very convenient for distribution, and some of our benevolent brethren in the South are taking them by the hundred for this purpose. This is doubtless one way of doing good accessible to multitudes—not merely temporal, but spiritual and eternal good. I hope to see these brethren next Winter, as also those in Louisiana and Mississippi, if the Lord permit; but I cannot yet fix either upon my route or time of departure from home. My ways are not in my own hand, and I must wait upon the openings of the Lord. A. C.

BACON COLLEGE.

WE rejoice to learn that this Institution is still rising in reputation and usefulness. The number of Students is still greater than last season. The Trustees and Faculty are laboring to make it worthy of very liberal patronage, and we doubt not our brethren an friends will also find it their interest to support it well. A. C.

THE

MILLENNIAL HARBINGER

NEW SERIES.

VOLUME II.——NUMBER IX.

BETHANY, VA. *SEPTEMBER*, 1838.

MORALITY OF CHRISTIANS—*No. IX.*

A FEW suggestions on what is due to the *property* of our neighbor completes our present plan. His personal rights, and the regard due to his reputation, on the basis of Christian righteousness, have been touched with a very gentle and rather sparing hand. But as the Great Teacher has said, "Unless your righteousness exceed the righteousness of the Scribes and Pharisees, you shall in no wise enter into the kingdom of heaven," it becomes us diligently to inquire into every branch of this righteousness.

Justice is wisely regarded as the basis of all the social virtues. It is an essential attribute of the Divine Nature; for, in the language of inspiration, "justice and judgment are the habitation of God's throne." Justice, however, as respects God, is merely *distributive;* amongst men it is also *commutative.* No creature can ever demand any thing as a matter of justice from his Creator: for who can first give to God, that it may be recompensed to him again? for of him are all things!

We have natural, political, and Christian justice; but as we write for those who "hunger and thirst after righteousness," and not to make a treatise on justice, I shall confine myself to practical views, not of natural or political justice, but of Christian righteousness. This is, indeed, the most comprehensive and excellent justice, and comprehends much more than any other species of justice known amongst men.

The Christian system sometimes seems to place under this head what are generally supposed to be virtues of another name; such as alms-giving—clemency towards our debtors—not exacting in all cases what may be strictly due to us, or not pressing unseasonably our de-

mands against others. Such strict, or such unseasonable demands, Solomon regards as being "overmuch righteous." The Christian righteousness is therefore above the righteousness of law—above political and natural justice: for to that righteousness it adds clemency, generosity, almsgiving, and the rights of humanity in general.

But we must limit our suggestions in the first place to what, in the common estimation of mankind, enlightened by the New Testament, is regarded as justly due to our brother and neighbor. This is, however, such a common sense and popular theme, that it would appear idle or unnecessary to expatiate at length upon it. I should have come to this conclusion had I no other guide than my abstract and *a-priori* reasonings on the subject: but really I am almost a sceptic in this thing called *common sense* views of right; for how can we call that a common sense view of any subject which is not perceived nor understood by one in a score of our contemporaries.

My acquaintance with men and things, though on subjects of this sort limited, has very reluctantly compelled me to think either that there is no common sense view of justice, or that there is at this day a great lack of common honesty among mankind. There is no escaping from the one or the other of these alternatives—either men have no common sense views of justice, or they lack common honesty. But it may be said that is not *common* honesty which is possessed by a few. True; but perhaps *common* sense and *common* honesty are so designated, not because they are possessed by the majority or commonalty, but because they are *ordinary* and not *extraordinary* attainments—just as we would, in contradistinction from marble or granite, call the sandstone *common*, even in a country where there was very little stone of any sort.

Justice, it is agreed on all hands, is a fundamental virtue, and the basis of all social qualities that adorn and bless human nature. As respects the rights of property, it has decreed, that, as no man can justly demand what is not his own, so neither can any person keep or hold back the property of another person one moment without his consent. It has recognized, if not established, the principles upon which any thing becomes our property; and then it decides how that property shall be transferred to another. Common consent has, without any recorded conventional agreement, ordained the ways and means by which any creature of God becomes ours; and therefore there are but few controversies about these rules and reasons; but very many difficulties arise in society about the infraction or disregard of those principles, both in the pursuit of property and in the enjoyment of it.

Cupidity, avarice, and worldly temper are the most common and

the most fixed characteristics of this age and nation. Mammon never had, in the same number of people, a larger class of devoted worshippers—true-hearted, sincere, and constant in their homage, adoration, and praise, than are found at this hour in England and America. Every city is a church, a few non-conformists excepted, and every Bank a temple consecrated to this golden god. His altars are covered with the richest sacrifices, and his censors smoke with the costliest incense. While other gods have their pagodas, their tents and groves, their altars and their worshippers, like Jupiter Olympus, this divinity is supreme and fills the canopy of every Pantheon from London to Marion City. His worshippers have no uniform, costume, nor established rites; for theirs is the worship of the heart—the spontaneous and voluntary devotion of the soul.

The Christian church, after having waged a long, protracted, and varied conflict against "the minding of the flesh" and "the love of the world," has greatly fallen under that very influence which she so sternly reprobated and once so sincerely contemned. A worldly temper is always aggressive. Having ceased to cherish that Christian love "which seeketh not her own," which pleases not itself, which rejoiceth in the prosperity of others; and having suffered the demon of selfishness to pollute the heart with the promptings of covetousness, the restraints of the Christian precepts present but a feeble barrier against the encroachments of cupidity and personal aggrandizement. Hence the sin of carnality, or "the minding of the flesh," like a leprosy has spread itself over the professing communities, and sadly defaced the ancient boundaries between the kingdoms of Satan and of Christ.

It is owing to this that the refined and elevated sense of justice, which always distinguished the men of moral eminence in the annals of the saints of God, has measurably been lost; and in its stead that aggressive temper which will build up its own interests, not only regardless of those of other men, but often in violation of their rights, has grown so strong and made itself so formidable, that courts of civil judicature have become almost as necessary in "the Christian church" as they formerly were in the dominions of the Cesars. Against this state of things it was originally an essential element and object in the current reformation of manners to remonstrate, and to oppose to its infractions the solemn restraints of reason, of law, and of the gospel of God.

We feel daily more and more the necessity of this. The spirit of American enterprize, aggrandizement, and national improvement has seized all classes of this community, and greatly augmented and confirmed the love of this world in the minds of men. A new country,

like a young man stepping forth into the walks of life, elate and gay, is exposed to great temptations, as well as subject to the strong passions and affections of a healthy and vigorous constitution, and therefore requires more and more the help of sound doctrine and an efficient discipline to keep within the bounds of reason and restrain the appetites and passions of its inhabitants.

The communications of the daily and weekly press, the conferences in the market-place, the forum, and around the social hearth, all tend to cherish and increase the spirit of the world in every person that falls under their influence. The Lord's day and the worship ordained for it are now very generally profaned and violated by such communications. Even those who preach that the Lord's day is but a Jewish Sabbath changed and improved, and that neither our own thoughts nor our own words are allowable guests during its sacred hours, are often found engaged on worldly themes—such as the crops, the seasons, the prospects, the politics of the country, until they appear within the very walls of "the sanctuary." What a heavenly preparation for observing the day to the Lord—for worshipping God in spirit and in truth!

But to these indications of a worldly spirit we merely allude as illustrative of that state of mind which necessarily tends to that injustice and unrighteousness of which we are now about to speak. That covetousness and injustice which break through all covenants, promises, and engagements, and which so aggressively often invade the premises and rights of others, is but a single manifestation of that worldly temper which is at variance with the spirit and precepts of Christ.

All the perfections of Deity, all the moral attributes of a good man, and all the ingredients of a Christian spirit are homogeneous. They are one spirit, one essence, uniformly manifesting itself in relation to surrounding objects and circumstances. Hence the spirit of Christ is an immutable spirit, and works the same results in all mankind. From this view of the subject it will follow that the man who does not appreciate his own word never does appreciate the word of God; and conversely, he that reverences the word of God will always honor his own word by keeping his covenants with all mankind. The inference may appear too strong for the present style and spirit of the professing world; but we are nevertheless deeply penetrated with its demonstrative truth and evidence—that the man who is not honest to God cannot be honest to man; and the man who does not habitually preserve truth in his intercourse with the world, does not reverence and love the word of God.

In all covenant transactions justice and truth go hand in hand. The one cannot stand without the other. He that for value received pro-

mises to pay a stipulated sum against a given day, and fails to do it, is guilty of two sins—falsehood and injustice. There may be extenuating circumstances, it is admitted; but still the word is forfeited and the pledge unredeemed. It is alleged that dates and covenants are often but mere forms, and that they are not expected to be fulfilled according to the letter of the instrument; that they only mean that the person will be liable to do against that day what he promises to do. They argue that such being the understanding between the parties at the time, there is neither falsehood nor injustice in a failure to comply. Admit the plea, and what follows? That men agree to use language which they intend to falsify for the sake of conforming to the customs of the world!

If, then, a lie may be told, and injustice done in word, but not in deed—in form, but not in substance—then is the defaulter innocent in one point, but guilty in another—innocent in doing all that was expected at the time, but guilty of using language which according to its fair construction, and according to its acceptation and obligation in innumerable instances, means the very opposite of what he intends. Thus habituating one's self to trifle with truth is not good; and who can tell but the latitudinarianism of many professors is occasioned, if not caused, by thus tampering with truth in wilful evasion of the meaning of words.

But however the customs of society in giving and accepting of securities may be plead in some cases in extenuation of the sin of falsifying, in other cases where there is a *bona fide* understanding that at a given time a certain sum shall be paid, palpable injustice and falsehood must inevitably be perpetrated on every such failure, and can only be excused or extenuated when interferences specially providential or wholly uncontrollable have occurred.

So appreciable is the excellence of punctuality, that most men by a tacit agreement call him "a *good* man" who faithfully meets and fulfils all his engagements. And he that fails in such engagements, however religious in prayers and alms deeds, is regarded by society at large rather as a hypocrite than a Christian. It is therefore as essential to our usefulness in this world as it is to our Christian integrity and purity, that truth and justice be supreme in all our transactions with men. But as this will be readily admitted by all persons of reflection, it is of more consequence to suggest how this excellence may be attained than to expatiate upon the utility or the necessity of it. Of this we cannot now speak particularly; meanwhile, it may be observed that the less we pamper a worldly or fleshly temper, the more easy will it be for us to cultivate truth and justice in all our intercourse with the world.

A. C.

LORD'S DAY MORNING.

SCENE—*The Meeting-House Yard.*

GOOD morning, *Deacon Thompson*. How dost thou do?

Well, I thank thee, *Elder Thomas*, only fatigued with yesterday's ride from the sale at R—y.

Deacon Thompson. Did you attend the sale to the close?

Elder Thomas. I left just as the last Negro wench was offered for sale on Friday evening.

Deacon Thompson. Were there many servants sold?

Elder Thomas. About thirty; and at very low prices, if we take into the account that they were to be paid for in Mississippi currency.

Deacon Thompson. What seemed to be the average price?

Elder Thomas. Likely boys, from 18 to 25, were sold at from 500 to 600 dollars; and some healthy girls, of the same age, were sold as low as from 450 to 550 dollars.

Deacon Thompson. Were there many persons in attendance?

Elder Thomas. Yes, there was quite a number, as it was known that both the land and the Negroes must be sold both by the Will of 'Squire C— and also in virtue of an execution.

Deacon Thompson. And what did the land bring?

Elder Thomas. One thousand acres were bid up to $15,000, but it was to be tried again on Friday evening. It was not expected to command more than 16 dollars per acre.

Deacon Thompson. Is it not pretty good cotton land?

Elder Thomas. I should call it good second-rate land.

Deacon Thompson. How do the crops appear on the route to R- y?

Elder Thomas. They are all promising—some places unusually fine. I should say, upon the whole, that the coming crop will be better than our last.

Deacon Thompson. Well, I trust, with the help of Mr. Biddle and the present crop, our Banks will be able to resume specie payment as soon as the present crop is in market.

Elder Thomas. If the price of the forthcoming crop, and the demand be only a little better and brisker than that last year, I think our pecuniary troubles will be quite manageable.

"By this time," my correspondent says, "the congregation were generally in the house and yard, except a few groups in the road. Passing along to my gig," says he, "I found two gentleman extolling the merits of their respective horses, and a considerable group in another place were listening to the discussion of the probabilities of a change in the administration of the federal government. On directing my way to the meeting-house I

found two elderly ladies lamenting the lukewarmness of the age, and regretting the prevalence of heretical opinions; while another Deacon was engaged with one of 'the Reformers' in adducing reasons why he was opposed to the weekly observance of the Lord's supper. As I only heard so much of these discussions as to learn their drift, I cannot relate the particulars. So matters progressed until the Preacher entered 'the sacred desk' and the audience were seated. Opening his hymn-book, he said, 'Let us begin the public worship of Almighty God by singing—

'Jesus, in thee our eyes behold
A thousand glories more
Than the rich gems and polish'd gold
The sons of Aaron wore.'

"A good many of the congregation took part in the singing, and seemed as though they were in good earnest. After the hymn Elder Thomas prayed, confessing the sins of the people and imploring a revival of religion. He preached to his audience the necessity of the new birth, and exhorted all to get more religion than they had. Another prayer and hymn, with the apostolical benediction, finished the exercises of the day, and every man went to his own home.

"On my return to Belleville," continues my correspondent, "I listened to the following dialogue between two members of the church who called each other *brother William* and *brother Henry*, which was all I could learn of them:—

William. Elder Thomas is a very sound Divine, and much respected in his own neighborhood by all but the "New Lights."

Henry. These "New Lights," or "Disciples," as they call themselves, are always finding fault with our Preachers; but I think it is because they stand so much in their way. Elder Thomas is too much of a gentleman to contend with them, and every person knows that he is as able to defend himself as any Preacher among them.

William. What do they say against him?

Henry. Nothing that he preaches pleases them; he does not understand the scriptures; he is a textuary; he is a hindrance to the edification of his congregation; he is the assumed Pastor of four flocks, and he cannot feed one; his prayers are dry and formal. In fact, according to them, he is a dry and withered branch, an unfruitful bough, a barren fig-tree, a mere cumberer of the ground.

William. I have always heard that these "Disciples" were crooked sticks, cynical, censorious, and exclusive, and I now believe it. They have no charity; and with me an uncharitable man is no Christian.

Henry. Yet they have always a Bible or a Testament in their

pocket; and are ever and anon pushing a text of scripture down your throat; and they are always talking about "THE BOOK."

William. I believe they are great book men! And they pretend to be very zealous for all the commandments. But I have no faith in them. I would rather hear our good Elder Thomas one hour than hear them a year.

"In this manner the first day is sanctified to the Lord and regarded as his by many professors. And these are spiritually-minded, regenerated worshippers of God, sound in faith and wholesome doctrine. If the Saviour's words be true, that "out of the abundance of the heart the mouth speaketh," what shall we say of such Elders and Deacons and Christians as those, and what estimate shall we form of their worship on the Lord's day! If such worshippers can please the Lord and be edified in their meetings, then have the Apostles exhorted us in vain, that "to be carnally-minded is death, and to be spiritually-minded is life and peace."

"The present is not an age given to devotion. Men have not time to meditate, to pray, to examine themselves. They have too many newspapers to read, too many political questions to discuss, too much business to transact, too many doctrines to debate, too many faults and errors to censure—and too little taste for communion with God. In such circumstances, under such influences, who can be fitted for the spiritual society of heaven! who can grow in favor with God, and in the knowledge of Jesus Christ our Lord!"

The above scene in the meeting-house yard at P—a, on the Lord's day morning, is, it may be said, a strong case—rather exaggerated. But I know that many such scenes weekly transpire; and that multitudes of religionists spend the Lord's day mornings and evenings going to, and coming from, the place of worship, no better than did Elder Thomas and Deacon Thompson and their brethren as above reported.

No religious offerings, services, or worship can be acceptable to the Lord without the proper preparation of heart; and it is out of the question for any person to rush from the midst of worldly thoughts, words, and actions, into the presence of the Lord, either acceptably or profitably. This is to offer the sacrifice of fools, rather than reverently and acceptably to worship the Lord. It would be well if Christians would remember that our God is a consuming fire, a jealous God, and seeks to be worshipped in spirit and in truth, and that it is an abomination to draw near to him with the lips and to honor him with our tongues when our hearts are far from him.

A. C.

Discussion of Universalism.

MR. SKINNER TO MR. CAMPBELL.

No. XXIX.

UTICA, July 9, 1838.

Dear Sir---IN addition to the arguments already before our readers in favor of the final salvation of all men, I present you with the following further scriptural reasons for entertaining this faith.

2. Because David, an inspired Prophet of the Most High, declares unequivocally that "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is the governor among the nations." Ps. xxii. 27, 28. Here notice that by the expression, "all the ends of the world," is meant all people in all parts of the earth; and lest the universality of the language should still be questioned, he repeats the substance of it as applying to all nations in still stronger terms; and lest a single soul of the human family should be left out, he says, "all the *kindreds* of the nations." By the expression, "shall remember," it is implied that they had not *yet* remembered; and by "shall worship before thee," is implied ultimate, hearty and sincere reconciliation and devotion. The Psalmist assigns the best of all possible reasons for this result, viz. that "the kingdom is the Lord's and *He* is the governor among the nations" Had the kingdom been the devil's and he the governor among the nations, no such happy result could have been anticipated; and there would have been some plausible ground for your gloomy doctrine of endless damnation.

3. Because David also declares of Christ, that "He shall have dominion from sea to sea, and from the river unto the ends of the earth;" —that "all kings shall fall down before him; all nations shall serve him." Ps. lxxii. 8, 11. What expressions of greater universality than the above, could the Psalmist have used, had he intended to teach the salvation of all men?

4. Because the Psalmist further declares, "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." Ps. lxxxvi. 9. Now as there is no nation but what God has made, and all nations that he has made shall come and *worship before him* in such a manner as to *glorify his name*, there is no other conclusion to which we can come but this, that all shall experience a saving conversion and become participants of salvation.

5. Because God declares by the Prophet Isaiah, "Look unto me, and be ye saved all the ends of the earth; for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength." Isa. xlv. 22--24. Who shall gainsay the irrevocable oath of the immutable Jehovah? His word and his oath are pledged, and "it is impossible for God to lie."

6. Because St. Paul reiterates the same sentiment and applies its consummation to the dominion of Christ. After speaking of the humiliation and obedience of Christ, he says, "Wherefore God also hath

highly exalted him and given him a name which is above every name; that at (in) the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Philip. ii. 9--11.

7. Because the same Apostle also says, (1 Cor. xii. 3.) that "no man can say that Jesus is the Lord but by the Holy Ghost." Hence, as all shall confess him Lord, and that "to the glory of God the Father," it is evident that the divine spirit must then be and abide with each and all.

8. Because God promised that in the seed of Abraham, Isaac, and Jacob, all the nations, and families, and kindreds of the earth should be blessed: "In thee shall all families of the earth be blessed." "All the nations of the earth shall be blessed in him." "In thy seed shall all the nations of the earth be blessed." "In thee and in thy seed shall all the families of the earth be blessed." "In thy seed shall all the kindreds of the earth be blessed." Gen. xii. 3; xviii. 18; xxvi. 4; xxviii. 14; Acts iii. 25. If there be on the face of the earth a solitary individual who is not of any *nation*, or any *family*, or who is not a *kindred* of the earth, then that individual may not be included in the gospel covenant; otherwise he must be blessed in Christ, if God's oath and promise be true.

9. Because Christ was the promised seed of the Patriarchs in whom this blessing was to be bestowed and shared, and therefore the blessing was of a spiritual instead of a temporal nature, and clearly implied the salvation of those that were to be blessed. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. iii. 16.

10. Because God has made in Zion a feast of fat things for all people. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." Isa. xxv. 6, 7. It matters not, so far as the result is concerned, how thick the face of the covering or how dense the veil of darkness that may now obscure the mental vision of individuals or nations. It shall be pierced by the potent beams of the great Sun of Righteousness: yea, it shall be utterly destroyed and known no more forever: and all people and nations shall see as they are seen and know as they are known, and thus partake of the feast of fat things for all people.

11. Because Jesus, the promised Messiah, the seed of Abraham, Isaac, and Jacob, in whom all nations, families, and kindreds of the earth were to be blessed, has given "himself a ransom for all, to be testified in due time"—"by the grace of God has tasted death for every man"—"is a propitiation for the sins of the whole world"—and is called "the Lamb of God who taketh away the sin of the world." John i. 29; 1 Tim. ii. 6; Heb. ii. 9; 1 John ii. 2.

12. Because by his death he was to conquer and destroy death, and him that had the power of death. "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power

of death, that is the devil, and deliver them who through fear of death were all their lifetime subject unto bondage." His triumph over death is to so complete that the challenge may be triumphantly given, "O Death, where is thy sting? O Grave, where is thy victory?" Heb. ii. 14, 15; 1 Cor. xv. 55.

13. Because God hath promised not only the destruction of death and every thing that can disturb or mar the felicity of his children, but also that he will wipe away all tears from off all faces. "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away." Isa. xxv. 8; Rev. xxi. 4.

14. Because God is to write his law in every heart and put it in every mind—he is to be the God of all, and all are to be his people—he is to be with and bless all—all are to know, love, and serve him. Jer. xxxi. 33, 34; Heb. viii. 10, 11; Ps. lxxii. 8, 11; Rev. xxi. 2, 3.

15. Because to know and love God and Jesus Christ, as we have assurance that all shall do at last, is life eternal—is equivalent to, and synonymous with, salvation. "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "Every one that loveth is born of God and knoweth God—God is love, and he that dwelleth in love dwelleth in God, and God in him," and this is salvation. John xiv. 23; xvii. 3; 1 John iv. 7, 16.

16. Because the very judgments, punishments, and chastisements which God inflicts on mankind, so far from being designed to injure, are especially designed for their benefit—to humble, subdue, correct and amend; and therefore cannot be in contravention of his numerous promises of universal salvation. "Is the law against the promises of God? God forbid!" "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye be without chastisement whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of the flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits and live? For they verily chastened us after their pleasure; but he [God] for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." "The Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men." "If his children forsake my law, and walk not in my judgments, if they break my statutes and keep not my commandments; then will I visit their transgressions with the rod and their iniquities with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." Gal. iii. 21; Heb. xii. 6–11; Lam. iii. 31–33. See also Isaiah liv. 1–8, and lvii. 16–21, and Matth. xxiii. 34–36; Psalm xxxix. 30-34. Thus, whatever iniquities may be committed, and whatever judgments or punishments God may see fit to inflict

on mankind, they cannot nullify his promise, or cause him to break his oath and covenant, in which he has pledged his veracity to bless in Christ all the nations, families, and kindreds of the earth.

17. Because the righteousness in Christ, and the justification of man unto life through him are to be as universal as the reign and condemnation of sin. "As by the offence of one, judgment came upon all men unto condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many [*hoi polloi*, the many, the multitude, or the mass of mankind] be made righteous." Rom. v. 18, 19. This you allow to be a proper antithesis, and contend that "the words on both sides are to be taken in the same extent of meaning." How then can you avoid the conclusion that all are to be made righteous in Christ?

18. Because, although sin greatly abounds and subjects its infatuated votaries to great and protracted miseries, yet the Apostle declares that "where sin abounded, grace did MUCH MORE abound; that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life by Jesus Christ our Lord." Rom. v. 20, 21. From this testimony it must be clear, that grace shall not only reign as extensively as sin has, that is, universally among men, but more powerfully, more effectually, and more lastingly. But if it does not, and if it should not remove and do away all the evils of sin, and bestow greater good than was previously enjoyed, then it cannot be true that grace abounds "much more than sin."

19. Because the same creature, (that is the whole creation,) that was subjected to vanity, frailty, and bondage, shall be emancipated into the glorious liberty of the sons of God. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; that the creature (*ktisis, creation,*) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. viii. 20, 21.

20. Because Christ is repeatedly called *the Saviour of the world*— and he cannot be the Saviour of the world if only a *part* of the world is ever saved. "We have heard him ourselves and know that this is, indeed, the Christ, the Saviour of the world." "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." John iv. 42; 1 John iv. 14.

21. Because Christ is the seed of the woman which was to bruise the serpent's head, figuratively representing the destruction of evil; and it is expressly declared of him that "for this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John iii. 8.

22. Because Christ prayed not only for his friends and disciples in a special manner, but also for the *world*, for which he gave himself a ransom, not excepting his very murderers John xvii. 2, 9, 21, 22, 23; Luke xxiii. 34.

23. Because Christ never prayed against, but in accordance with the will of God, and he declares that he "knew that the Father always heard him when he prayed." Matt. xxvi. 42; John xi. 41, 42; xviii. 11.

24. Because we have the promise of the fulness of the Gentiles coming in, and all Israel being saved. "It is a light thing that thou

shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth." "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved." Isa. xlix. 6; Rom. xi. 25, 26.

25. Because the doctrine of universal salvation alone accords with the commands and the teachings of Christ. "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven," etc. Now, unless God loves his enemies and blesses them that curse him, etc. there certainly is no propriety in urging mankind to do it that they may be like him. Matth. 44--48.

26. Because God is called the Saviour of all men, and his grace is said to bring salvation to all men. "For therefore we both labor and suffer reproach, because we trust in the Living God, who is the Saviour of all men, especially of those that believe." "For [correctly translated] the grace of God that bringeth salvation to all men hath appeared, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." 1 Tim. iv. 10; Titus ii. 11, 12.

27. Because God has given to mankind eternal life in Christ, and unbelief cannot destroy it, nor nullify its truth and verity. "He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar: [i. e., treated him as such:] because he believeth not the record that God gave of his Son. And THIS IS THE RECORD, that God hath given to us ETERNAL LIFE; and this life is in his Son." "For what if some did not believe? Shall their unbelief make the faith [fidelity] of God without effect? God forbid: yea, let God be true, though every man were a liar." 1 John v. 10, 11; Rom. iii. 3, 4. Thus eternal life is truly the gift of God to man in Christ, whether man believes it or not. And whenever man believes this truth, whether here or hereafter, and not till then, will he enter into the enjoyment of that which is as true without as with his faith.

28 Because the law of God requires all mankind to love him with all the heart, soul, mind and strength, and their neighbors as themselves. "On these two commandments hang all the law and the prophets." Obedience to these two commandments is the only medium of fulfilling the law and the prophets. Love, and love only, is the fulfilling of the law. And we are assured that not one "jot or tittle of the law shall fail until all shall be fulfilled." Matt. v. 17, 18; Luke x, 27; xvi. 17. And as "God has spoken of the restitution of all things by the mouth of all his holy Prophets since the world began," both the law and the Prophets require the salvation of all men in order to their fulfilment. If one poor soul should remain in endless rebellion and unreconciliation, as much as one jot or tittle of the law would forever fail and remain unfulfilled.

29. Because a universal resurrection of all men to life in Christ Jesus, is plainly and positively declared in the Holy Writ: and furthermore, that "if any man be in Christ he is a new creature—old things

are past away, and all things are become new." "For as in Adam all die, even so in Christ [not out of him] shall all be made alive." 1 Cor. xv. 22. See the whole chapter, and 2 Cor. v. 17. Here you acknowledge is another perfect antithesis, the words "all men" in both parts of which are "to be taken in the same extent of meaning."

39. Because "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea and all that are in them," shall ultimately unite in one universal anthem of praise, and exclaim, "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. v. 13.

31. Because in that grand and glorious consummation, predicted by the foregoing Scriptures, when Christ delivers up the reconciled kingdom to the Father, God shall become all in all, to each one of his offspring; and when he is in them all and all are in him spiritually, understandingly, and truly, then will all be perfectly holy and consequently perfectly happy. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. Death, the last enemy, shall be destroyed. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that GOD MAY BE ALL IN ALL." 1 Cor. xv. 24--28.

32. To the scores of Scripture testimonies here adduced, multitudes more might be added were it necessary. But this I deem unnecessary for any minds, unless it be those deeply imbued with prejudice and obstinately determined in unbelief. On such more would be useless; for many of them would not be persuaded though one arose from the dead. I shall, however, have occasion to refer to a few more hereafter, when I come to notice your two or three last letters. In the mean time I submit to the minds of the candid the following queries:—

33. How can all the foregoing Scriptures be true, and yet the salvation of all men not be true? How could that doctrine be expressed in stronger terms than those found in the above passages? If it were true, in what language would you expect to find it expressed? I know of no language stronger than that used. Can these passages, all or any of them, be reconciled with the merciless dogma of endless damnation? I trow not. If the doctrine of endless hell torments be true, why did neither Christ nor his Apostles ever teach it? Why did none of the Apostles ever threaten their hearers with hell torments in one solitary instance of their preaching on record? Why did the great Apostle to the Gentiles never so much as *name* hell, nor use one word in the original that is ever translated hell, except *hades*, and then only to show its destruction? 1 Cor. xv. 55. What would be thought of a preacher now-a-days who should travel as far and preach as extensively and as long as Paul did and never once mention hell? What is to become of your endless hell and its subjects when the devil and all his works are destroyed—when sin shall be finished, an end made of transgression and everlasting righteousness brought in—when there shall be no more death, neither sorrow nor crying, neither any more pain—and when

God shall become all in all? If the doctrine of endless hell torments be true, why have we no account of its ever having been preached in the Christian church before the days of Tertullian in the third century? If the doctrine of universal salvation was regarded as so erroneous and pernicious as you deem it, why was it held and openly promulgated by some (if not all) of the most eminent of the Christian Fathers? and why was it never condemned nor deemed heretical in the days of Clement, of Origen, of Gregory, Pamphylius, etc., nor until the fifth century when many of the greatest corruptions had entered the church, that have ever disgraced it and disfigured the pure gospel of Christ?

Yours in all faithfulness,

D. SKINNER.

MR. LYND'S THIRD ATTEMPT.

From the Cross & Baptist Journal.

REPLY TO MR. CAMPBELL.

[CONTINUED FROM PAGE 357.]

I UNDERSTAND all that Mr. C. says about moral and physical power, but I have to learn its connexion with any part of the argument. Mr. C. says, 'The name or the idea of Jesus never reached the understanding of any mortal, whose eye never saw it, nor whose ear never heard it.' We grant that God has constituted man in his present state, that his mind acquires ideas originally through the senses; but we deny that God has by this constitution debarred his own power of access to the spirit. We call it presumption to say as Mr. C. has said, '*We think it cannot be done any more than God can create a hill without a valley.*' It *has been done*, we fearlessly assert, from the death of the first saint, until the death of the last saint up to the moment of my penning this sentence. God can and does communicate with spirit in heaven without the aid of the senses. Mr. C. may say, '*It never has been done on earth, without the senses.*' We grant that the name or the idea of Jesus comes to the understanding through the senses, and that all the motives of the gospel come to the mind through the senses, because God has established this medium of communication upon earth, and hence the necessity of preaching the gospel; but because the mind receives the motives of the gospel through this medium, God has not debarred his power or right of communication with the spirit to make those motives effectual in the heart and conscience. We say he does make them effectual in every sinner who is renewed and sanctified. Mr. C's theory supposes that God has created a moral agent, over whose moral character he can have no control further than by the communication of ideas to the mind through the senses. The whole history of revivals of religion founded upon earnest prayer is a mere farce, a deception upon the public mind by a play upon words, if this be true. If Mr. C. had turned his attention to my arguments and attempted to answer them, his time would have been more profitably employed. Whether ideas are communicated to the mind in this life by the five senses, is not a question between us; but, whether, when ideas are thus communicated to the mind, God has any power to make them efficient in renewing a sinner's heart.

Again he says that Mr. L. 'makes the simple act of regeneration before faith, the renewal of the Holy Spirit, in which man is wholly passive, and in which there is no co-working with the grace of God—the spirit of God works faith in them as independent of them as when he formed the body of Jesus without a single volition of Mary his mother.' Then he adds, "And because Mr. C. doubts this philosophy, on his plan, 'if the Holy Spirit had ceased to exist after he had inspired the Apostles, it would have made no difference in the renewing of sinners.'" Verily, here is a hard spot. Now mark, reader, in the first

place, that the above sentiments ascribed to me, are taken out of some Confession of Faith, and, really, I am so ignorant of Confessions that I could not tell you to which of the denominations it belongs. But if you suppose I have written any thing of this kind, I entreat you to read over again all that I have written. This looks as if Mr. Campbell was pushed rather hard for argument. Observe, in the second place, the addition, '*because Mr. C. doubts this philosophy*,' &c. No, not because Mr. C. doubts this philosophy, or any other philosophy, but because he himself says in his dialogue, 'Every spirit puts forth its moral power in words; that is, all the power it has over the views, habits, manners, or actions of men, is in the meaning and arrangement of its ideas expressed in words, or in significant signs addressed to the eye or ear. All the moral power of Cicero and Demosthenes was in their orations when spoken, and in the circumstances which gave them meaning; and whatever power these men have exercised over Greece and Rome since their death, is in their writings.' Upon this passage, I observed, 'Could any thing more clearly prove that Mr. Campbell does not hold the doctrine of the Spirit's influence? Here it appears that if *the Holy Spirit had ceased to exist* after he had inspired the Apostles, it would have made no difference in the renewing of sinners upon Mr. Campbell's plan.'

Now I freely grant that all these points are engrossed in the proposition that man must be supernaturally operated upon *without the word, and independent of it*. But there is no such proposition before us. No such proposition can be drawn from any thing I have written. The contrary has been again and again explicitly avowed in the statement that the word of God is the instrumentality which the Spirit employs to renew sinners.—Probably the proposition is taken from some Confession of Faith. This, however, is not the worst. Mr. C. says, '*Now for the proof*,' i. e of this proposition which I do not hold. And then he quotes several passages of scripture from my essay, which are proofs of the different points in my essay and reply. The case of Lydia was introduced to prove that God does exercise an influence upon the heart so that the motives of the gospel may be efficient. 'Whose heart the Lord opened that she attended to the things which were spoken by Paul.' Now if the sacred writer is to be comprehended, he says that the Lord *first* opened her heart, so that, upon its being opened, she attended to the things which Paul taught. One thing is implied obviously, that if the Lord had *not opened* her heart she would not have *attended*, and of course would not have *believed*. I may have occasion to refer to the passage at another time, merely observing, that Lydia heard the Apostle preaching, and while she heard the word, the Lord opened her heart so that she *attended*, because interested from the heart in what he delivered, and believed in Jesus. The passage was not used to prove the proposition stated by Mr. Campbell.

The passage, 'The spirit shall take of mine and show it to you,' was not introduced as a proof. It was stated that Mr. Harris had introduced an argument in connexion with that passage, and it was the argument alone with which I had any concern. And let the reader mark it, Mr. C. has answered Mr. Harris' analogy and the fact which it engrosses only by an *exclamation*, the only way in which he can answer it.

The passage, 'No man can come to me except the Father which hath sent me draw him,' is excepted to by Mr. C. He says, 'By what rule or law of evidence Mr. Lynd applies this to his proposition he does not say.' Why by no law if *my proposition* is the one Mr. C. has palmed upon me. But it is not, and I will now say to what proposition it does apply and show how it applies by quoting my own words.

'It cannot be questioned for a moment by a dispassionate reasoner that divine influence is absolutely necessary to the salvation of every sinner who is saved, and also to the exercise of faith in Christ as the medium of justification. What further proof is needed than the language of Christ furnishes: 'No man can come to me, except the Father which hath sent me draw him.' Here is inability to come to Christ, and inability that must be removed by the Spirit of God. But it is a *moral impotency*, (mark that, reader,) expressed in another place by the words, '*Ye will not come to me*.' It is the disposition of the soul, the entire depravity of the heart, that causes the difficulty, and not any defect in the *understanding*. Men are so opposed to Christ that they will never come to him or believe in him unless they are drawn. There is no relish for spiritual good in the soul; and while this want of relish continues no exhibition of the truth will diminish their aversion.'

Mr. Campbell supposes that this drawing consists in prophecies, miracles, and the various attestations given to Jesus Christ. Then what is the meaning of the passage?—Simply this, 'No man will believe on Jesus Christ as the Messiah and the Saviour of men, unless his mission is attested by suitable proofs.' No man will believe that there is such an animal as the Hippopatamus, who has never seen one, unless his existence be fully proved by competent testimony. Of course he will not. Alas! alas! is this all the Saviour meant? Every person who is guilty of rejecting Jesus has this drawing, and yet in the case of multitudes it is ineffectual

I understand the language of Christ to imply that all who are drawn by the Father *will* and *do* come to Christ. Mr. Campbell believes that one man is as much drawn as another.

Our Lord had proved that he was superior to Moses, inasmuch as he was the true bread, the bread of God which cometh down from heaven. Immediately the Jews murmured, and objected to his origin: 'Is not this Jesus the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven? Jesus said, 'Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.' When the Father is said to draw, it means so to influence the sinner drawn as to bring him to the knowledge and confession of Christ, as is evident from the application of the prophecy, 'All thy children shall be taught of the Lord.' From this our Lord draws the conclusion, 'Every man therefore that hath heard, and hath learned of the Father, *cometh* unto me.' But is not every one who hears the gospel equally drawn? I say no, because every one does not come to Christ, but this drawing is *decisive*, it brings the soul to the obedience of the faith. Besides every one thus drawn by the Father shall be raised up at the last day. Take the connexion into view. Jesus addressing the people, says, 'Ye also have seen me and believe not,' and then immediately adds, 'All that the Father giveth me shall come to me'—and again, 'This is the Father's will that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.' This raising up at the last day must imply more than the mere resurrection of the body; for in this sense Christ will raise all the dead, wicked and good; but this is spoken particularly of the saved.

The passages, 'Of his *own will* begat he us,' and 'Having predestinated us—*according to the good pleasure of his will*,' were offered in proof of the proposition that man is entirely dependent on God for his spiritual life, and they are incontrovertible proofs of this proposition. I do not wonder that Mr. Campbell is astonished at my want of discrimination in applying these passages to prove a proposition that never once entered my brain.—But I ask, in the name of common sense, virtue, and religion, is this a fair mode of meeting an opponent?

Every one knows that there is policy in war: but a man who is professedly in search of the truth revealed in God's word, should feel himself above such policy. It is the policy of Mr. Campbell to avoid my arguments, because the moment he impugns them, he brings into conflict with himself the fundamental doctrines of the Bible. I now affirm, and stand prepared to prove, *that Mr. Campbell's view of divine influence overthrows the leading and fundamental doctrines of redemption.*

Mr. C. has one point which he supposes will transfix my statements. It is simply this, that the incomprehensibility of a theory always nullifies it. Now this principle has no relation to my arguments. All he has said upon this point is completely nullified by one of his illustrations, that of converting water into wine. This accurately presents the state of the question so far as I am concerned. We can easily believe the fact that the Holy Spirit, by the instrumentality of the word, renews all who are renewed; but it is impossible for any man to explain the process of this work. The instrumentality is *moral*, and so far we think we comprehend it; the instrumentality in the case of the wine is *physical*, and so far we think we comprehend that point. But when Jesus by physical power attempted to convert water into wine, he *really* and *truly* accomplished it; the water *really* became wine. So when the Holy Spirit by *moral* power attempts to renew a soul, he *really* and *truly* renews him; the heart *really* becomes changed. The Holy Spirit can no more fail in

the use of moral power, to renew such a soul, than Jesus Christ could have failed in the use of physical power to convert water into wine.

Mr. Campbell confounds *fact* and *theory* in a most singular manner. He says, 'The incomprehensibility of a fact cannot nullify it, but the incomprehensibility of a theory always does.' A fact is something done, as for instance, that Christ became incarnate—a theory states in what manner it was done, as in this case; the Holy Spirit came upon Mary and the power of the Highest overshadowed her. Both are facts, and yet the second fact is positively a theory of the first. But both are incomprehensible, and upon Mr. C's principle, I may believe the fact of Christ's incarnation, but the theory I must not admit, because it is incomprehensible. Again, it is a fact that some men are born of the Spirit of God. But it is also a fact that this birth is by an incomprehensible influence. It is compared to the wind: '*The wind bloweth* where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.' The second fact is an incomprehensible theory of the first, and according to Mr. C, it is nullified I suppose that an incomprehensible *human* theory nullifies it, but not a *revealed* theory. I take the position that some men are renewed by an influence of the Spirit which I cannot understand. 'No,' says Mr. C, 'this cannot be. I admit the fact of such influence in renewing men, but I cannot admit your theory of it, because the incomprehensibility of a theory always nullifies it.' I reply, 'Mr. C., you mistake me, I have not attempted any explanation or theory.' 'Yes, you have,' says Mr. C., 'for you say it is an incomprehensible influence. You cannot define it, or give it a name.' Here the conclusion is obvious that the Saviour's language, 'The wind bloweth,' &c. is either an incomprehensible *theory* or an incomprehensible *fact:* if the former, it is nullified; if the latter, then my assertion is a *fact*, and not a *theory*. Every one may perceive that there is a great want of accuracy in the positions of Mr. C.; and were it not for the exceeding delicacy of the theme, we could show from the fact and the theory of our Lord's incarnation that the same method of reasoning which Mr C. employs in relation to the influence of the Spirit in renewing men, would prove that the Holy Spirit was no more the efficient agent in the production of our Lord's body, than he was in the production of the body of Saul of Tarsus. The principle, however, is perfectly harmless, so far as any argument of mine is concerned, and it appears to have been used chiefly for the sake of convenience. It is indeed a very convenient mode of disposing of any fact. All we have to do is to call it a *theory*, and it is nullified.

[TO BE CONTINUED.]

REPLY TO MR. LYND.

THE first paragraph above quoted appears to me a manifest evasion. After seemingly granting all I said, viz. that "*the name or the idea of Jesus never reached the understanding of any mortal whose eye never saw it or whose ear never heard it*," he goes on to deny a proposition never affirmed by me in word or writing, and becomes eloquently animated about it. If this be not an intended evasion, Mr. Lynd has done himself a real injury. "Mr. Campbell's theory," let me tell Mr. Lynd, supposes no such thing as that God has created a moral agent over whose moral character he can "have no control further than by the communication of ideas to the mind by the senses." Better Mr. Lynd would examine what I *do* say, than combat what I *do not* say.

The second paragraph is also evasive. I had given Mr. Lynd's views both in his own words and in those of a Regular Baptist Confes-

sion of Faith, backed by the Presbyterian, on "regeneration before faith, and the working of faith by the Spirit independently of the Word, in the human heart," that it might stand in bold relief before our readers. On this Mr. Lynd first observes. "Verily, this is a hard spot." I believe it, though not as Mr. L. wishes to represent it. It is a very hard spot; and Mr. Lynd gets round it quite handsomely. I believe Mr. Lynd considers himself a "Regular Baptist Minister," and professes to accord with the orthodox Presbyterian Confession on these subjects of faith, regeneration, and spiritual influence. At all events, these are the words and phrases against which I have written and spoken, and which have elicited all the dialogues, conferences, and discussions, verbal or written, which, for 15 or 20 years, I have had on this subject. Now every man who opposes me on this ground, is fairly supposed to defend the propositions I oppose; provided only, I do only oppose those propositions. Now Mr. Lynd seems to say in the next paragraph that he does not hold these propositions, but that *he goes for the instrumentality of the word in every case of regeneration and conversion.* If this be so, I certainly have misunderstood him; and I now ask, Has he renounced the doctrine of the Regular Baptist Confession, and of the Presbyterian Confession, from which the Baptists borrowed it? If he have, let him say it clearly and unequivocally; for then, indeed, the controversy would be narrowed down to a single point. If Mr. L. does not make "the simple act of regeneration before faith the renewal of the Holy Spirit, in which man is wholly passive, and in which there is no co-working with the grace of God," I have misunderstood him; and if he do not, he is almost as great a heretic as myself. Mr. Lynd must not evade this "very hard spot" by saying, 'This is not the proposition before us.' I say, it is the very proposition which is before us, if there be any such. The dialogue on which he animadverts is written upon this very proposition of regeneration or conversion, independent of, or without the word, as any one may see by turning over to the first page of it. Mr. Lynd never stipulated about any special proposition: he attacked my reasonings upon this point without invitation, or challenge, or agreement, and he must be understood as holding the contrary of that which he opposes. Moreover, I think it is high time and every way expedient, that if he maintain the proposition I impugn, we should come to some agreement about the mode of conducting the discussion to a proper close. We ought to have some understanding about the length, breadth, and thickness of our respective replies, and the number and order of them. As things now are we may write an annual volume each without edification. Meanwhile, I propose that after he shall have laid my reply

before his readers, he will come to some understanding about the points at issue, and that we shall have not more than a certain reasonable space in direct reply to each other monthly. Two or three pages each, well condensed, and to some one point, will do more than a hundred of such random shots as those now before us. Mr. Lynd will, I hope, think favorably of this.

As to accompanying power in nature or in grace, I have repeatedly said I neither affirm nor deny. But I do deny the doctrine of the Baptist Creed and of the Presbyterian, in teaching the renewal of the Holy Spirit, or regeneration, *before faith;* and faith as wrought in the heart, *independent of the word*, by some mysterious influence of the Holy Spirit. I deny this because it makes the word of God of no effect, and opens the door of imposture and self-deception, teaching men to wait for, and to expect a visit from heaven, as essentially prerequisite to their believing and obeying the truth. These are the real points at issue; and I understand Mr. Lynd as defending these views both as a Regular Baptist Minister and also as opposing me. If I have misunderstood him I shall be happily relieved. The chapters on "Effectual Calling" and on "Saving Faith" in his Confession of Faith, which I have understood he is pledged to teach, contain enough on these points without any other reference to justify all that I have spoken or written on the subject.

In the part of his reply quoted last month, the reader, by turning back to the first paragraph, will find Mr. L's illustration of his doctrine of *instrumental* and *efficient* agency. The illustration is a *boy*, a *saw*, and a large *log of hickory wood*. Again, a man, and the same saw, with the same piece of wood. The boy failed to cut it into two pieces; but the man, by superior strength, succeeded. The instrumental cause of conversion is set forth by the saw, and the efficient cause by the arm of the strong man. Avoiding the abuse or misapplication of this illustration, against which Mr. L. cautions his readers, I proceed to observe that this illustration represents the word of God as useless as a saw without a foreign hand to use it, and that neither the preacher nor the sinner can effectually use it to his own salvation or to that of any other sinner. Why, then, does Mr. L. preach it, or exhort the sinner to read it, inasmuch as it is of no salutary use but in the hand of the Spirit working by it with a miraculous or divine power? But in the case of infant and Pagan regeneration, of which the Confession and the party speak so often, the Spirit of God has no instrumental cause—there is no *saw*. Yet it saws the infant's or the Pagan's heart effectually without a saw, or effectually saves without any instrumentality. Does not, then, the whole theory effectually render the word of God of no effect?

For if the word be of no use in any case without the hand of Omnipotence, and if the hand of Omnipotence can renew and regenerate without it, I ask Mr. Lynd for a rational and intelligible account of the use of it in the article of regeneration. Mr. Lynd will not, I hope, put us off by saying, "I use it merely to illustrate the difference between *instrumental* and *efficient* agency." This we all understood long ago.

What a free and acceptable gospel my friend Mr. Lynd has for sinners! The gospel itself may be compared to a saw, so far as they are both instruments. But as the saw cannot cut without the sinews of a human arm, so neither can the sinner believe the gospel until it is grasped by the omnipotent hand of the Spirit and effectually stamped upon his heart. And for the procurement of such help and power he need not pray; for until he have this very inwrought faith he cannot be heard or answered. So that he can neither believe, repent, nor pray, until the efficient hand of the Almighty Spirit takes the instrument, the gospel, and writes it omnipotently on his heart. I argue not the truth of this splendid theory: I only say, that of all the abuses of speech, Mr. Lynd's gospel, as "*glad tidings of great joy to all people*," is the superlative degree. It may be glad tidings of great joy to all the self-styled elect, who imagine themselves already to have been the subjects of this efficient agency; but to the world it is any thing but gospel. The gospel of a lottery ticket of one prize to a thousand blanks, is not more unfitly called glad tidings to all people.

Mr. Lynd represents the conversion of the sinner as a sort of personal conflict between him and the Spirit of God. And hence if a sinner could be supposed to be a subject of spiritual influence, and yet fails of salvation, he would regard it as a triumph over the Holy Spirit; and because he regards the Holy Spirit as never-failing to convert all "in whose hearts he begins to work," he represents me as some way admitting that the sinner may in many cases overcome the Spirit. Such is the influence of unjust and improper analogies. Well now suppose I should admit that some resist the Spirit, and that the Spirit does unavailingly strive with some, would I not be sustained by the Holy Spirit himself speaking in his servants? The Jews often "resisted the Holy Spirit," as Stephen, full of the Holy Spirit, intimated; and he ceased to strive with them. Shall we then say these Jews triumphed over the Spirit of God! Mr. Lynd's Creed has a doctrine of "common operations" of the Spirit, which just suits this case. These common operations are insincere and frustrable; but the special operations are sincere and infrustrable! Which of the Apostles so teaches?

Now all these speculations are to me not only unscriptural, but unreasonable, and savor much of the darker ages. Suppose the phi-

losophers should get up a debate about the operations of the Spirit of God in nature in the production of the fruits of the earth. One of them insists upon it that the efficient cause of all the fruitfulness of nature is the Spirit of God. He quotes such passages as, "The Spirit of God moved upon the face of the waters;" "The Spirit of the Almighty has given me breath;" "By his Spirit he has garnished the heavens, and by his hand he has formed the crooked serpent," (or the milky way.) And in reference to the Spring season David says, "Thou sendest forth thy Spirit and they are created, and thou renewest the face of the earth." So much for *natural* regeneration in the Spring. These scriptures, by the way, are as well quoted as those quoted by Mr. Lynd. Now this religious philosopher argues that in every particular case the Holy Spirit is the efficient agent of every apple, fruit, and flower, and that all the natural agents, the heat and moisture, the gases and the salts, were instrumental causes. So far he is as plausible as Mr. L. And like him he proceeds to say, that unless the Spirit of God accompany every shower by some influence superadded, not of the nature of moisture, nor any other instrumental cause, not one apple or ear of corn shall be produced. Meanwhile, another philosopher who admits all the same scriptures which he has quoted, and much of his reasoning upon efficient and instrumental causes, asks him to explain his superadded special influence. He says it is not of the same nature with the instrumental causes, but a power which he cannot define—as unlike the rain as an arm of flesh is unlike a saw; and thus he leaves it. But when pressed by an opponent, he asks by way of self-defence, How comes it that it so often rains, and the sun so often shines in vain, unless at one time there is a supernatural efficiency which is wanting at another. Well says the Prophet, "As the rain cometh down from heaven, and the snow, and returneth not thither again, but watereth the earth that it may bring forth and bud, that there may be seed to the sower and bread to the eater; so shall my word be which goeth forth out of my mouth—it shall not return to me void, but shall accomplish that which I please, and prosper in the thing whereto I send it."

Let me add, the Lord is always present in all the realms of nature, pervading and animating all; and he always accompanies his word. But that in one case he subdues and vanquishes the sinner by irresistible and infrustrable power, and in another case does not; so that the faith of the one is to be ascribed to this overwhelming influence, and the unbelief of the other to the want of it, is a solution of the problem which I do not find in the Bible; but it is very clearly taught in Mr. Lynd's "form of sound words" and some other orthodox creeds.

Mr. Lynd, in rallying his scripture proofs, re-asserts with additional

positiveness his interpretatton of them; but he has offered no new reasons. True, he asserts on one passage, "I understand the language of Christ to imply that all who are drawn by the Father *will* and *do* come to Christ. Mr. Campbell believes one man is as much drawn as another." Now I believe neither the one nor the other. But Mr. Lynd I imagine thinks (but he thinks very superficially) that it must be so. I neither believe nor teach so. Many are drawn by the Father that do not come to Christ in some sense of the word *drawn;* and perhaps no two persons are equally drawn, all things considered; for then their obedience would be precisely equal.

Mr. Lynd talks about my changing the proposition. I confess I know not what to think of this. He talks of "policy in war"! Still more strange. Next he challenges me: "I now affirm, and stand prepared to prove, that Mr. Campbell's view of divine influence overthrows the leading and fundamental doctrines of redemption." What stress of weather drove my friend into this port I pretend not to say; but really he speaks like one who had "lost his reckoning," or, at least the thread of his discourse. Well now, let me tell Mr. Lynd very respectfully, that I shall endeavor to meet him on that ground; or, in one word, that *I accept his challenge*, and shall propose the rules of discussion as soon as I finish this review.

Mr. Campbell does not "confound fact or theory in a most singular manner." But Mr. Lynd appears not to perceive that he is either sporting or manœuvring with the words *theory* and *fact* as he uses them. It is a fact that he represents one fact under the name of a theory because it explains another fact; and from this *special* use of the word argues against its general meaning. Really, this looks like as if the end sanctified the means, or as if all wrongs were right in war! I again repeat that the incomprehensibility of a theory always nullifies it. Who would give a farthing for an explanation of a fact that was as incomprehensible as the fact itself? And what is a theory but a view or an explanation? Mr. Lynd's *theory* resembles one showing a fine landscape, in a moonless and starless night, to a person who never saw it before. I repeat all that I said about theory and fact, as true to the letter.

The fact of spiritual influence I admit most unequivocally. I believe that no one unborn of the Spirit and of water can be a constitutional citizen of Christ's kingdom. I believe the fact that the Spirit of God is the direct and immediate author of all good in us; and yet I do cordially reject my friend Mr. Lynd's theory of faith, regeneration, and the new birth, as unscriptural, irrational, and injurious to society. Like a thousand others, he justifies the incomprehensibility of his own

theory by a very palpable though oft-repeated misconception of these words: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." His, and the popular interpretation is, that the new birth and the movements of the wind are alike mysterious and inscrutable. But Jesus did not say, *So is the new birth;* but "*So is every one born of the Spirit*" unknown to thee, Nicodemus. You neither know the genius of the dispensation of the Spirit, the constitution of my kingdom, nor the nature of the citizens thereof. To what verb is the phrase, "*so is every one born of the Spirit*"—the nominative case? The grammatical construction repudiates the use Mr. L. and others make of this passage. A. C.

Mr. Campbell to Mr. Skinner.

No. XXX.

BETHANY, Va. August 1, 1883

Sir—YOUR grand proposition is, that "*eternal life* (meaning holiness and happiness) shall be the ultimate destiny of all mankind." This you were to prove from the Bible. Your proposition is not single, but compound. You admit that "without holiness no man shall see the Lord." Hence you have to prove that all men will ultimately be holy. But multitudes, you also are obliged to admit, live and die in their sins, unrighteous and unholy: consequently, you have also to prove from THE BOOK, that all who live and die unholy and profane, shall be made holy after death. Both of these points being established, it remains for you to prove that all men shall be finally *happy.*

2—Now, instead of dividing the proposition and proving the predicates separately, you are attempting, contrary to all the rules of reason, to prove a compound proposition by texts that neither name, nor even allude to, any one of the predicates you have laid down. Should you even prove one of the predicates it does not necessarily follow that the other is also proved. You remind me of one who said he could prove his system from every text in the Bible: so you can prove Universalism by a hundred texts that never allude to the subject. To quote the scriptures with your license, is summarily to hand me the Bible and say that in the aggregate it proves every thing you affirm.

3—Universalists seem not to be aware of this sophistry; for I never saw them quote a verse to prove their predicates separately—as, for instance, that all men shall finally be holy. They reason as if the assertion of the one point proves the other. The proof of universal happiness is universal holiness, and the proof of universal holiness is universal happiness, seems to be your favorite circle. You move in this circle; for in all your quotations you have not presumed to adduce a single text in proof of the final *holiness* of all mankind.

4—Your "*thus saith the Lord*" is, 'Thus saith Mr. Skinner' on some scrap of disjointed scripture. For example, in Letter XXVII. you

say "God is the rightful owner and proprietor of all men." You quote the Lord as saying, "All souls are mine." Then, says Mr. Skinner, "he cannot suffer his property to be irrevocably lost." Lost for a time he may suffer it, but not irrevocably! This is one of your scripture proofs, from which you infer the ultimate salvation of all; and this inference you call a *thus saith the Lord.* Well, are not all sheep and cattle the Lord's? Does this prove their final salvation!

5—Another of your direct proofs (Nos. 14, 15, 16,) is the promise that the heathen people were to be given to Christ "for his inheritance, and the uttermost parts of the earth for his possession." Another—"When lifted up on the cross Christ would draw all men to him." Another—"That he would give eternal life to as many as were given him," &c. &c. Do any of these texts affirm the ultimate holiness and happiness of every man? Christ has been long since lifted up: has he now drawn all men to him? The heathen are now his inheritance: are they every soul converted, or will they universally become holy? Where is the proof in these scriptures? As well might you affirm that when Paul said to the Collossians he "warned *every* man and taught *every* man, that he might present *every* man perfect in Christ Jesus," he meant every son of Adam. Did he mean every son of Adam, or did he mean every one of a certain class, or place, or number! Your answer to this will refute all your scripture quotations.

6—You rely upon the universality of certain words in all these passages. Well, we shall give you another specimen: "Behold *the world* is gone after him." John xii. "Your faith is spoken of throughout *the whole world.*" Rom. i. "*All the world* wondered after the beast." Rev. xiii. 3. Do the phrases "the world," "the whole world," and "all the world," mean every son of Adam, or some of all classes, or the whole of one class. Answer as you please—your answer is mine to your quotations.

7—As you have not yet replied to my last three letters, I shall go on to prove still farther the negative of your proposition. This I will attempt by adducing a few illustrations and proofs of the following proposition:—*The language and style of the Bible are at war with Universalism.*

8—*Example 1st.* You say that after death, or at most after the final judgment, all men will be made holy and righteous. Now the last intimation of the sayings of the Judge, found in the Apocalypse, flatly and directly contradict this: for after the final judgment he will say, "He that is unjust [then] let him be unjust still [or forever;] and he that is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still." Rev. xxii. 11. Where now your universal holiness! There are some unjust, filthy, unrighteous, and unholy persons after the final adjudication, according to John. They are, then, not all holy.

9—*Example 2d.* In describing the New Jerusalem state John farther says, (xxi. 24.) "The nations of them that are saved shall walk in the light of it." Does not this imply that all will not be saved, or that only one class of mankind shall inhabit the heavenly Jerusalem?

10—*Example 2d.* "They shall enter into the heavenly city whose names are written in the Lamb's book of life." Can any thing more

plainly intimate that there are names *not* written in the Lamb's book of life, who shall not enter into the New Jerusalem?

11—*Example 4th.* "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter through the gates into the city." Rev. xxii. 14. Can any words more fully evince that there are some who will not have right to the tree of life, and who cannot enter through the gates into the city?

12—*Example 5th.* "Without are dogs, sorcerers, whoremongers, murderers, idolators, and whoso loveth and inventeth a lie." Rev. xxii. 15. This may be called the last oracle of God concerning the ultimate destiny of mankind; and does not this intimate that there will be kept out of the city of God, the heavenly Jerusalem, a large portion of mankind?

13. *Example 6th.* "The elect of God." "Who shall lay any thing to the charge of God's elect?" This phrase intimates that there are some who are not God's elect—some who are not blessed, pure in heart, or saved from their sins—against whom charges of condemnation may be brought.———From these specimens the readers of the Bible will be able to add hundreds of passages that designate the opposite characters, fortunes, and ultimate destinies of mankind, so plainly and so fully that it will require great ingenuity to pervert or misapply them.

14—Compare the point in such contrasts as these with the looseness of your inferences from scripture quotations: for example, one of your proof-texts, with which you cap a whole climax, is, "Whom the heaven must receive until the times of restitution (or *accomplishment*, as some of the learned render it,) of all things which God has spoken by the mouth of all his holy Prophets since the world began." (Close of Letter XXVII.) From this you argue the certain salvation of all mankind. Now what says the text? '*Christ must continue in heaven till the times of the accomplishment*,'* *or restitution, if you please, 'of all things which God has spoken by his Prophets from the beginning of time.*' This proves that Christ will not again appear on earth till all the predictions of the Prophets concerning the church and the world shall be accomplished. From which you infer the restoration of the wicked out of hell, and their final holiness and happiness, although the Prophets in their thousand predictions have not once spoken of this subject.

15—Now, sir, let me say to you emphatically, that you cannot produce one text in proof of your compound proposition of final holiness and happiness that I cannot show to be as much perverted as this one; nay, you cannot produce one text that I cannot show to be a manifest wresting and perversion of scripture. Select one or two of your strongest texts, and put me to the proof. You need not tell me that you can produce one hundred: remember I only ask for one. If you can produce only one, that, *fairly construed in its contextual meaning and the scope of the passage, affirms the final holiness, or the after-death reformation of wicked men, or the eternal happiness of mankind*, I will give up the whole controversy.

16—You and "the *destructionists*" having concurred that endless

*"To me," says Dr. George Campbell, "it is manifest that these words, *The restitution of all things which God hath spoken by his Prophets*, convey no meaning at all. Substitute *accomplishment* for *restitution*, and there remains not a vestige of difficulty or of impropriety in the sentence." See him on Matth. xvii. 11.

misery is unjust or unjustifiable, have had recourse to many expedients to explain away a thousand scriptures that confront your theories. You once said you were glad that I was not a destructionist: and why I could not conceive, unless you thought as some of my friends once seemed to think, that destructionism is more plausible or palatable than everlasting punishment. But, sir, I go for what is evidently the meaning of scripture, or whatever is true; not for what is most plausible or palatable. And however plausible the reasonings of Mr. Bourn of Birmingham, or those of the more deservedly celebrated John Taylor of Norwich, from whom destructionism has been imported into the United States, and once handsomely set forth in an anonymous pamphlet of my friend Henry Grew of Philadelphia, are now maintained by two or three of my acquaintance from whom I expected more good sense; I say, however commended to us as worthy of all acceptation, because more consonant to some men's theories of what is fitting for God and men, destructionism is to my mind just as repugnant to scripture language, right reason, and good logic, as your modified Restorationism or ultra Universalism.

17—The modified destructionism of Old England and of New England, as above noticed, is briefly told in two sentences:—"Eternal punishment does not mean," say they, "an eternal preservation in misery and torment; but a total extinction of being. The sentence of destruction, or annihilation, or total extinction of consciousness, shall be preceded with more or less torment proportioned to the greater or less guilt of the criminal." This, with these benevolent spirits, is everlasting punishment, everlasting destruction from the presence of the Lord, the fire that is never quenched, the worm that never dies, the true contrast with eternal life. Dr. Watts' annihilation of infants is but a modification or special application of this very comprehensible and intelligible theory. Their end is destruction, or annihilation, or total extinction of consciousness, &c. &c. I have but one objection to this theory—and that is, that it makes the word of God of no effect so far as it presumes to sustain itself by its testimony.

18—With me punishment is pain, and everlasting punishment is everlasting pain, not an everlasting unconsciousness of pain, torment, or misery; for that, with me, is everlasting annihilation. Their system is *suicidal*, because they first say that everlasting punishment is everlasting annihilation or unconsciousness; and then unsay it by alleging that sinners are raised to life, are first tormented according to their works, and then destroyed or annihilated: so that with them, at one time, punishment or torment precedes destruction, and at another eternal punishment is eternal unconsciousness or destruction. If this be not a suicidal theory, there is none such.

19—To destroy the meaning of words is to destroy the Bible: for what is the Bible but words of fixed meaning? Unfix the meaning of these words, and where shall revelation be found! Now if punishment mean pain or torment, it cannot also mean unconsciousness; for an unconscious being cannot suffer pain. If there be everlasting punishment, there must be everlasting consciousness; in other words, there cannot be pain without feeling. *No feeling, no pain*, is a sure maxim. An everlasting destitution of feeling and everlasting punishment in the subject, is a contradiction in terms. Bible destruction is not, then, the

extinction of life, of consciousness, or of feeling: for if it were, eternal pain or misery would be impossible. This is my first argument against the destructionists.

20—My second is, that Jesus assigns to wicked men the eternal fire prepared for the devil and his angels. Now angels cannot die: for Jesus affirms they cannot. They cannot be annihilated or rendered unconscious of being. Hence as the devil cannot die, or cease to be under future torments, neither can the wicked: for the devil, wicked angels, and wicked men are to be co-partners in the same eternal fire—in the same everlasting punishment. And that the devil and his angels are to be tormented beyond their present sufferings is clear to themselves: for when Jesus came the first time they asked if he were about to torment them before the final judgment.

21—My third argument is, that if eternal punishment be eternal unconsciousness, an eternal ceasing to be, or annihilation, (for we use the word annihilation not in the quibbling sense of some who suppose a reduction to *nihility* impossible;) I say, if eternal punishment be eternal death in the sense of eternal unconsciousness, then those who are doomed to this state are punished no more than the harmless dove that sings among the branches, or the innocent lamb that skips in the meadow; for they too suffer an everlasting punishment—they go into the eternal fire with the devil and his angels, if that everlasting punishment and eternal fire be an eternal sleep, an everlasting unconsciousness, an endless extinction of feeling. These three objections to me are insuperable. Others are at hand.

22—These are not, however, the common arguments by which this system has been usually assailed. Dr. Chauncey, like many other Universalists, held the doctrine of the destructionists *provisionally;* that is, if he failed in proving the salvation of all men, he would then contend for the destruction or eternal unconsciousness of all wicked men. The great Dr. Edwards objected to this destructionism as follows:—

23—1st. That the different degrees of punishment which the wicked will suffer according to their works, proves that it does not consist in annihilation, because that admits of no degrees.

24—2d. If this annihilation be preceded by torment of different degrees, then it makes eternal punishment to be a compound of previous torment and eternal annihilation. And this makes annihilation the least punishment imaginable, as that without any previous torment will be the doom of infants and the least culpable sinners.

25—3d. To be annihilated after a long series of torments would be no punishment at all; it would indeed be anticipated as a sort of rest or heaven to the miserable inmates of a temporary hell.

26—4th. To threaten men with "recompensing *tribulation*" and "taking *vengeance in flaming fire*" and "everlasting destruction from the presence of the Lord," is to threaten them with putting an end to their miseries, if everlasting destruction mean an everlasting ceasing to be, or an eternal annihilation.

27—Met by such arguments as these, the talents and learning of Taylor, the ingenuity of Bourn, and the dexterity of Scott and Mason failed in the last century of making many converts to this theory—the pleasing salvo of dubious Universalists, the anodyne of those who have

too much sense for gross Universalism, and too little faith in the words of Him who will say, "Depart, you CURSED," not You BLESSED, "into the ETERNAL FIRE prepared for the DEVIL and his angels." "These shall go away into *everlasting punishment*, while the righteous enter into *life eternal*."

28—Life, let me add, is not simple being; nor eternal life eternal being, but eternal well-being; neither is eternal death the loss of being, or of consciousness, but the loss of eternal well-being. For there will be *something* to be blessed and *something* to be tormented forever and ever, independent of, and distinct from, eternal happiness and eternal torment.

29—I am not, then, a Destructionist, a Restorationist, nor an *ultra Universalian*—not from any prejudice against any of them, but because I cannot find in the Bible a single sentence contextually interpreted, not a single word properly understood, favorable to any of these schemes. I claim no originality on this subject. I am not in love with any new theory, neither have I any traditional prepossession nor bias against them: I have long since made myself familiar with these theories and their evidence to see if there was any thing in them more worthy of acceptance than the old Protestant, Puritan, or Waldensian theories. I have found that the views of the primitive church, of the Protestant and Waldensian church, on this subject, are consonant to scripture, good sense, and sound reason, if I am any judge of such matters. Some of them may have spoken very incongruously, and done injustice to themselves and brethren; still the Arminian and Calvinian theories are incomparably more scriptural and rational than those of the Destructionist, Romanist, or the Universalist.

30—The Apostles could have very easily prevented all difficulty upon this subject by simply assuring us in definite language that all the wicked dead should become righteous men in another world in consequence of being tormented for a thousand years in hell; that they would eventually all become holy and happy; or if that were not the fact, they could have taught us that all the wicked dead shall be raised and tormented for a few thousand years, and then annihilated as an eternal punishment or rest from misery. But, sir, such ideas are not in the Bible, simply because they were not in the minds of the men who spoke as they were moved by the Holy Spirit.

31—Now, sir, let me say to you with all perspicuity, that I neither adopt nor oppose any theory on this subject because it corresponds with, or differs from, my views of the primitive and present constitution of man. Nor would I non-fellowship a destructionist because of his theory, inasmuch as he teaches that it shall not hereafter and forever be with the righteous as with the wicked; nor would I make it a term of Christian union or communion that a person should agree with me in my exposition of future punishment. But, sir, the absolute denial of future punishment in another state of existence is with me a denial of the faith of Christ, whose errand into this world, whose death, burial, and resurrection for our SINS and for our justification were altogether unjustifiable and UNNECESSARY, if so be that man was not forever doomed to woe because of SIN, or saved from endless misery by Christ's interposition. It is as unequivocal a denial of Christ's words as quoted by me in the 28th letter, as human speech affords. The boundary between

opinion and faith are to my mind clearly marked. To deny a fact and to differ in opinion, are, with me, two things as different as reasoning and believing—as seeing an object and thinking about it. I have, moreover, uniformly found that those who deny the future punishment of wicked men, deny other facts in the Christian system that essentially change its nature, character, and design. But of this I may have to speak more plainly and fully hereafter.

32—After giving us in letter 29th a string of scripture texts speaking of Christ's kingdom in this world compared with the narrow limits of the ancient kingdom of God among the Jews—of the superabundance of grace in passing over millions of sins in an individual, while sin reigns to death for a single offence—of Christ's being called "the Saviour of the world"—of Christ's praying in accordance with the will of God—of "every knee bowing and of every tongue confessing to the glory of God"—you proceed to ask, last paragraph, "*How can all the foregoing scriptures be true, and yet the salvation of all men not be true?*" &c. I answer, because not one of those scriptures speak of the ultimate and eternal salvation of all mankind; nor have you, by any sort of reasoning or proof, attempted to show that they do—*nor can you!*

33—If it were even said a thousand times that God is the *Saviour of all men*, while there are *three distinct salvations* repeatedly alluded to in the scriptures—such as the *salvation of the soul* from the guilt, power, and pollution of sin—the *salvation of the body and life of man* from temporal evils—and the *salvation of the whole man, body, soul and spirit*, after the resurrection of the dead, so often spoken of in the sacred writings; and so long as there are multitudes said to be lost, perished, destroyed, and punished, your assumptions cannot be sustained by such passages of scripture as you have quoted. While Jesus says "the gate of life is *strait*, and the way leading thither *narrow;* and the gate of destruction *wide*, and the way leading thither *broad*, and *many* going in thereat, and *few* finding the other"—that "many shall at last seek to enter in and shall not be able," &c.—I say, with a host of such sayings, a few specimens of which I gave you in my last letter, it is impossible that those passages you have adduced can refer to the same subjects at all.

34—Remember I have called upon you to single out *one, two,* or *three* of your strongest proofs, and I will either show that they are *wrested* or *perverted*, or give up the controversy. But, sir, I presume to say that you will not hazard even this much. I want your *strongest* text, that I may the more fully canvass it and show its irrelevance.

35—You talk of *some* of the Christian Fathers, *if not all*, (!) having been Universalists. The Romanists say, with just as much truth and reason, that some of them, *if not all*, were good Papists. I want you to give us the primitive Apostles: throw none of your primitive dust in our eyes, Mr. Skinner. It is all a hoax. All the truly primitive Fathers ask, "How shall we escape eternal punishment if we neglect so great salvation?" "Of how much sorer punishment than temporal death shall the apostate be thought worthy?" Yes, sir, "our God is a consuming fire." There is nothing but a certain fearful looking for of judgment and fiery indignation that shall destroy the adversaries of Christ's person and gospel. And says Paul, "If any man preach any other gospel than I have preached, let him be *anathema*—let him be accursed! yes, if an angel do it, let him be *accursed!*" Take care, then, lest that curse come upon you which is written in the Prophets; for Jesus says, "Fear Him who when he has killed the body, can destroy both soul and body in hell: yea, I say unto you, *fear Him.*"———Very faithfully and benevolently,

A. CAMPBELL.

Prophetic Department.

TO THE REFORMED CLERGYMAN.

Respected Sir,

I CONGRATULATE you upon the completion of the first part of your plan in the examination of the fulfilled prophecies, and beg leave to say that I have been much pleased and edified with the many very interesting facts and reflections which you have presented.

I must confess, however, that I am particularly gratified with the uncertainty of your conclusions when you come to speak upon those prophecies which are not yet accomplished, as, for example, those referring to the period at which the sanctuary shall begin to be cleansed. I believe, sir, you are right here; though to be sure inclination is a great help to belief, and, as you have no doubt discovered from the communications I had formerly the honor to address to you, I am disposed to believe that in interpreting the unfulfilled prophecies men are certain only in uncertainty, and consistent only in inconsistency. You will at least admit that it must be from an inclination the other way, if any literalist interpreter should assert that the late loud blast of the sturdy Layman's horn has laid your well-built arguments as flat as the walls of Jericho.

If, indeed, the predictions relating to the future are ever to be clearly understood, it will be I doubt not in the way you have devised; by first exploring the fulfilled prophecies and deducing therefrom just rules of interpretation. It may be that from them a grammar of the prophetic language can be compiled. At all events, so judicious an attempt merits approbation and success. Thus the rower looks in a direction precisely opposite to the point at which he wishes to arrive. But as this is a simile somewhat hackneyed, I would say that your course reminds me of the following incident:—The slaves of an ancient city having revolted against their masters and obtained possession of the place, came to an agreement that he amongst them who should first discover the rising of the sun in the morning should become the Governor of the city. Upon the appointed day, when all

were assembled before the dawn, one of them, instructed by his master whom from affection he had concealed and preserved from death, was observed to look towards the West, while the others fixed their eyes upon the East in eager expectation. The consequence was that he saw the shining of the sun upon the lofty mountains in the West long before the disc of the luminary appeared above the eastern horizon, and was accordingly adjudged to have gained the prize. It is possible, sir, that in addressing your attention to the past, instead of dwelling confidently and exclusively upon the future, like the literalists and the Layman, who, by the bye, is more dogmatical than any clergyman I know, you may be the first to see "the dawn of Joy's eternal day," and hail the rise of "Life's unsetting sun."

For my part, the conviction that the manner in which the prophetic writings have been descanted upon of late years is highly censurable, and calculated to impair their credit, as well as lead away the attention from facts to idle speculations, has induced me to interpose the opinions that men have pushed their inquiries too far in this department, inspired by curiosity or the love of novelty rather than of truth; that it was never intended for men to know the times and seasons which the Father has reserved in his own power, and that the unfulfilled prophecies can never be clearly understood until the events foretold shall have actually occurred.

My only object at present, sir, is, in the midst of so many conflicting views, to present again these sentiments as a *remora* in the way of too hasty conclusions. In proportion as I hold it important that Christians should possess a firm faith and a lively hope in the coming of our Lord, and should dwell upon the FACT with longing and delightful anticipation, in the same degree do I deprecate those fanciful conjectures and visionary theories respecting the time and manner of his coming, or the antecedent events, which lead to enthusiasm by creating false hopes, or weaken faith by disappointment; which confuse the mind rather than inform the judgment, and please the fancy rather than improve the heart.

Yours with much respect,

D. A.

SENATORIAL GOVERNMENT OF THE CHURCH.

[CONTINUED FROM PAGE 351.]

I NOW pass to your remarks on the private teaching of the Elders: and here I premise that the scripture phrase 'from house to house' by no means indicates private teaching; for in the absence of houses appropriated to public services, the only alternative was to use the houses of the disciples, and the passage of Acts v. 42. bears strong evidence in itself that the services were public; and like those of Paul, (Acts xx. 22.) consisted not in teaching disciples, but in proclaiming the glad tidings to sinners, to do which I regard as obligatory on every disciple wherever he can find a hearer: 'For the Spirit and the Bride say, Come; and let him that heareth, say, Come.' That the Master's teaching from 'house to house' was not private is evident, for he told the High Priest, (John xviii. 20) 'I spoke openly to the world; I always taught in the Synagogues and in the Temple whither the Jews constantly resort *I said nothing in secret.*' And in his charge on sending out the Seventy, he says expressly, (Luke x. 18.) 'Go not from house to house.' The example of the Master, therefore, is directly opposed to the course you advocate.—Let us now turn again to Paul at Acts xx.: he is taking leave of the Elders of the congregation at Ephesus, and briefly reminds them of the assiduity and fidelity with which both publicly and privately he had proclaimed the gospel, 'reformation to God and faith in our Lord Jesus Christ,' his sufferings, &c.; but he recounts those things not for example, but to establish the fact (see 26th verse) 'that he is [I am] clear from the blood of all men,' and to impress on them, as he does in the succeeding verses, the price at which the congregation had been bought: the part he intends for example is distinctly stated in the 33d, 34th, and 35th verses. Again when we find him warning them against wolves, and saying at verse 30, 'Yes, from among your own selves men shall arise speaking perverse things to draw away disciples after them,' it seems impossible to understand him as recommending private teaching; the way of all others the most easy for 'wolves in sheep's clothing' to draw away disciples after them. But when we add the fact that Paul has branded this private teaching as a prominent feature of the Apostacy, 2 Tim. iii. 6.—'Of these indeed are they who go into houses and lead captive silly women laden with sins,' &c. it seems to me not merely not enjoined, but expressly forbidden; even admitting your principle that example is equivalent to precept. But I utterly deny that the *authority* exercised by the Master and his Apostles affords precedent or example for Elders or any other subjects of the kingdom. Such an assumption is equivalent to the apostolic succession, if not something more. The gifts to the congregation ceased when the Master's will was fully made known, and with the gifts ceased the authority with which the holders of them acted. But Elders are no where enumerated among the gifts: their duties are distinctly marked out, and it is hardly possible that Paul, when dilating on that special subject, would have failed to enjoin any duty incumbent on them. The force of example, it appears to me, should reach thus far and no farther:—Whatever Elders (proper) did according to scripture is an example for Elders in the present day; and whatever disciples did is an example for the disciples in the present day; but for every thing else we must find precept. The submission of our Master to his Father's will, and the fidelity of the Apostles to the Master's behests are the great examples held out to us, and which we cannot too closely imitate.

But you say that "we that daily labor in the word and teaching know that much of the little good we do is done in social conversation," &c. The wildest errorist has said as much, and with entire sincerity, in justification of the wildest errors. It shows your opinion and experience; but not supported by the word of God and constituting an exception to all history.

You have intimated that I wish to neutralize or avoid the obvious meaning of the Apostle's precepts, and 'manacle and fetter the Elders with bye-laws,' &c. In reply I will only beg your readers to peruse conscientiously all we have written on the subject and then judge for themselves. The fate of Korah, Dathan, and Abiram touches not me;

they perished because they strove to jostle from their pre eminence Jehovah's commissioned messengers, Moses and Aaron; let those who would usurp the authority of the Apostles of Jesus take the warning to themselves. When I shall see a person who is the father to a community as Paul was to the Corinthians, ('his discourse not being with persuasive words of human wisdom, but with the demonstration of the Spirit and of power,') I will acknowledge his right to plant himself on the same ground with the Apostles; but until then I shall feel bound to call no man Father on earth.

It appears to me that every experiment has been tried with the religion of Jesus, save the most obvious one—that of letting it speak unadulterated by the wisdom of man. I did hope, nor do I yet despair, that, aided by your powerful influence, example, and talent, this glorious experiment would be made on a large scale; in encouragement I have thought I could almost hear the Spirit exclaiming. 'Prove me now herewith, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.' But I waver when I see influential brethren enjoining upon the disciples as a matter of conscience to endow an institution for which no type or command can be found in law or gospel, to make it their heir, (where are the poor, the widow, and the fatherless, the objects named by Divine Wisdom?) and still worse—if they (the disciples) have not the money, to send their notes—Paul says, 'Owe no man any thing.' Another proclaimer publishes a sermon for the illustration of divine truth, and *dedicates* it to man whose breath is in his nostrils: Paul says, 'And whatever you do work it from the soul as to the Lord and not to men.' A congregation in the West has invented a new bond of union, unknown to any of the Apostles, and requires a pledge besides the confession of Jesus, in order to admission into their communion: Peter does say 'that his divine power has gifted to us all things necessary to life and godliness:' James declares, "He who speaks against his brother and condemns his brother, speaks against the law and condemns the law:' and Paul charges, 'Let no one judge you in meat or in drink,' &c. Yet in the face of all this, they require a pledge no where intimated in the divine law, and thus condemn the law; repudiate the doctrine of Peter; for if they believed that all things necessary had been gifted, they would not have tacked on this little help of their own; disallow the injunction of Paul and violate Christian love, for they exclude their brother from the very institutions appointed by heavenly Wisdom to mould his character into the likeness of his Master, to cleanse him from the evil against which they appear so anxious to guard. Why not at once declare that they will fellowship no man who is not perfect in every moral virtue and Christian grace? One more sign! It is that you, my dear sir, the advocate of a pure speech, of Bible language, talk of 'the senatorial government of the church,' (why not the Papal?) the Senate of Ephesus! (why not the church of Rome?) and in your anxiety to assert the senatorial power, seem to forget the Master's injunction, 'Nay, let the greatest among you be as the least, and he who governs as he who serves.' On your theory this injunction is an inexplicable paradox; but it is entirely clear when we note the care with which the Holy Spirit binds the rulers by the same laws with the disciples, and thus he who governs is literally as he who serves. In view of these things may I not say that here are some symptoms of being 'wiser than Paul, more ingenious than Peter, (or James,) and more prudent than the Founder of the Christian Institution'?

I am aware that it may be said that, according to this view, there are many things now held as obligatory, that can no longer be enjoined on the disciples: this is, however, no answer to my argument; and to all such evasions I simply reply, that if 'it has seemed good to the Holy Spirit and to the Apostles' not to enjoin them, let no man presume to be wiser than they: and let every Christian rest assured that if he will only continue in the practice of all things which they have commanded, he will receive an abundant entrance into the eternal kingdom.

Unaccustomed as I am to writing, it is possible that the earnestness with which I plead for the truth, as I understand it, may appear sometimes not entirely respectful to yourself; rest assured, sir, that nothing can be more foreign to my wishes and feelings than to evince the slightest disrespect towards you. I do not know, either personally or by report, on the face of this earth a human being to whom this generation is, in my opinion, so much

indebted as to yourself. Of the crown, that I hope awaits you, I would not dim the lustre of a single gem; that it may shine resplendent amidst the brightest that our glorious King will confer on the great day, is my sincere desire; but if you were Paul himself, you would constitute yourself a transgressor if you build again those things which you destroyed; and if he found it necessary to keep his body in subjection, it appears to me that no Christian should feel wounded or offended at being thought liable to err. Hoping, therefore, that you will receive in the spirit in which it is offered this frank defence of my views on this most important of all subjects and interests, I remain with Christian regard and love, your brother,

R. L.

Baltimore, May 5th, 1838.

REPLY TO R. L.

My dear Sir—YOUR effort to disprove on scripture grounds the practicability, utility, and apostolicity of occasionally teaching the Christian religion around the social hearth, in private families, and from house to house, only awakens our attention to clearer proofs and stronger evidence in favor of it.

Your introduction of the Master's sayings and doings as opposed to it, while it proves you have not thought much upon the subject, nor closely examined the scriptures, has led me to new sources of evidence and argument: for really this has always been with me so indisputable a point as never to have occasioned a doubt on the subject; and therefore, until I saw you seriously setting about to oppose it, I had never thought of proving it.

"From house to house" with you means holding public meetings in private houses. But why this, when the temple, the synagogues, and and the proseuchæ, or houses of prayer, were open to the Apostles in every city, village, and hamlet in Judea!

You admit of preaching Christ in private families when in may be necessary or convenient, and think that it was *preaching* and not *teaching* to which Paul alludes, Acts xx. 20. But it is *teaching* and not preaching, both in Greek and English, which is spoken of in that verse; and it is associated with what was profitable to the elders of the church, whether announcing facts or explaining them. Please examine again Acts xx. 20. "I kept back nothing that was profitable to you (elders,) announcing to you, and teaching you *publicly* and *from house to house.*" By the way, your application of the phrase "*from house to house*," is amply shown to be incorrect here, by being contrasted with *publicly!!*

You are as unfortunate in quoting the words of Jesus: "I spoke openly to the world; I always taught in the synagogues and in the temple, whither the Jews constantly resort: I said nothing in secret." This is a happy illustration of how many errors may be committed by misquoting and misapplying scripture. Jesus did not mean to say that he only taught openly, but that he taught nothing in secret that he did

not openly divulge; but you quote to prove that he never taught in private families or "*in secret.*" Now compare this adventurous conclusion with Matt. x. 27. in which Jesus says, "What I tell you *in secret*, speak you openly, (or in the light;) and what you hear in the ear, (whispered into your ear,) preach you upon the housetops." How easily you could make the Saviour contradict himself! So you quote him saying, "Go not from house to house," as positively forbidding his disciples from teaching from house to house! While in the same connexion he says, "Into whatever house you enter, salute it; and if the house be worthy, (after you visited it,) let your peace (or benediction) come upon it; but if not worthy, let your peace return to you." Go not from house to house, (eating and drinking;) but into whatever house you enter, there abide and thence depart when you leave the village. The connexion clearly establishes the sense. My dear, sir, you hazard a great deal in quoting the scriptures in such an arbitrary manner. You might as well quote Christ as forbidding all salutations and congratulations in the streets, because he said to his disciples when he sent them on a mission that demanded despatch, "Salute no man by the way." Spend not time in useless compliments.

You say, "I utterly deny that the authority exercised by the Master and his Apostles affords precedent or example for elders or any subjects of his kingdom to teach from house to house;" for this is the thing immediately in your eye. This is a weak argument with us who take the whole testimony of God together. Because some men early abused this practice by leading captive silly women, &c. you argue that such abuses are prohibitions of the thing altogether, and that it is a mark of the apostacy!! This is also gratuitous.

My dear sir, you would condemn Aquila and Priscilla for having taken the great Apollos aside, and for having privately taught him the way of the Lord more perfectly. You are perfectly ultra in many of your positions, as much as he who would establish a Christian liturgy upon the mere arrangement of four words in Acts ii. 42. Such high and untenable assumptions injure the cause of taking the Bible alone in the estimation of all men of sober sense and reflection. I am not for arguing for a fixed regular system of private teaching, but I am opposing a brother from whose usual good sense and discrimination I had expected better things in dogmatically denouncing as forbidden by the Saviour, and as a mark of the apostacy, the use of private instruction in the domestic relation when it may casually come in our way, or when circumstances make it eligible. Our Lord and his Apostles taught much in this way. Many a private lecture he gave his Apostles, and many a precious discourse he delivered in other houses besides that of

Martha and Mary at Bethany. "Daily in public, and from house to house, did the Apostles teach and preach Jesus Christ."

You are zealous for the authority of the Book: so am I. But you admit I may at the same time supplant or pervert it, even while contending for it. Well, then, only admit that this is possible in your own case. You allude to sundry things as departures from that Book, and seem to fear and tremble on account of them. A commendable fear; but it may become morbid. I am apprehensive it is so in your case, inasmuch as the instances you give are not to the point. You speak of dedicating a book to an individual whose breath is in his nostrils as though it were a leprous spot. Well, I am no friend to such customs, and would not recommend them; but I dare not condemn a brother who does such a thing, a sacting either unscripturally or unreasonably, so long as Luke the beloved Physician and eminent Evangelist of Jesus Christ, dedicated his memoirs of Jesus Christ, in the most elegant Greek style, to Theophilus; and also inscribes to the same person his "Acts of the Apostles."

And as for founding schools and endowing them, I should be sorry to think that any Christian brother would condemn another for doing good, either in building a meeting-house or raising a school-house, or sending out a brother to preach, or in appropriating funds for such purposes, or for educating the poor, or for preparing persons to be eminently useful as translators of the scriptures into foreign languages, or as teachers of schools and colleges in our country. Brethren may in these matters not always select the best means, nor do the thing in the best possible manner; but no man has a right to censure them for doing such things by any law, principle, statute, or hint in the volumes of Inspiration.

The Master thought it no discredit to a Jew that he loved his own nation and had built a synagogue; nor do I think it any discredit to a Christian that he loves his own nation and founds a college, a country school, or even builds a meeting-house. And he that asks me for a *thus saith the Lord* for such things, might as reasonably ask me for a *thus saith the Lord* for translating the Greek Testament into English, German, French, or Italian, or for *printing* the words *written* by Moses and by Paul, or for stereotyping King James' version, or for aiding in building of an hospital, an asylum for the deaf and dumb, or for teaching mathematics, algebra, or Latin, and a thousand other necessary and benevolent things which could not be specifically named in the New Testament.

And as to raising up literary institutions for the education of our sons and daughters, and contributing to them either by will, promisory note,

or ready cash, if we contribute to any other institutions in the same manner, or if such be our established ways of doing business, I would not altogether repudiate it; though I admit there is a great deal too much of this promisory note business both in Church and State, and too much of taxing posterity for the good we ought to do ourselves by leading more economical, prudent, temperate, and Christian lives. I am, perhaps, too sensitive on the subject of education; but, really, I regard my brethren and my fellow-citizens as generally too remiss in this great matter. If I had a thousand votes in the State they should all go for *universal education* at public expense. I would make the literary and moral education of every child born on the territory of the commonwealth the first and paramount duty of the State. I would in the mean time, in the absence of that provision, encourage Sunday schools, private schools, public schools, and church schools, where they could be patronized. I go for schools of every sort so long as there is one of my neighbor's children uneducated.

As I have explained my use of the phrase "senatorial government." I hope your alarms about a *pure speech* will be allayed, and that that "*sign*" will, like a cloud without rain, pass away. But as to the "*new bond of union*" of which you speak, I entirely concur with you, though I know not the case. If any man or set of men introduce any other bond of union than the apostolic, I regard him or them as necessarily heretical, and do most heartily condur with you in protesting against it. This is really a fundamental matter! Some there are, however, of which number I rejoice you are not one, who think and say that if discipline be exercised upon a person for opinionism or for heretically insisting upon schismatical and unscriptural texts, we have got a new bond of union, or have got up a creed, &c. such persons have either never learned or have forgotten the apostolic teaching—that those who departed from the faith, or who thought to build up a party on their own questions and opinions, "were proud, doting about questions, heretical, and to be rejected after a first and second admonition." Instances of this sort may occur so long as we have the same sort of spirits amongst us that were in the primitive church. There were men in Corinth, in Galatia, and other places, that contended with Paul and denounced him as not an Apostle, because he would not take sides with their foolish and untaught questions. We always expect such amongst us. A person who desires to draw away disciples after him and to make a party, would rather be a leader of a score who subscribe to his favorite opinion, though it can make no man holier or happier, than for the sake of all the importunities of the Apostles to preserve the unity of the spirit in the bonds of peace. Such men will always contest the bond

of union, and falsely accuse those who oppose their selfish and sinister purposes. They will not admit, for none of their party ever did admit, that they are the identical persons described in Romans xvi. 17, 18. and 1 Tim. vi. 3, 4, 4.

I ascribe to you the most honorable zeal for the most honorable cause—unreserved submission to the Apostles. This is our profession. But as you admit others have made the good confession and acted not in perfect harmony with it, I only request you to admit that this also is possible in your own case. Your plain, frank, and decided manner need no apology to me: for you see I am just as frank, plain, and decided as yourself. I know you are able to appreciate it; and therefore, in all the kindness of the best feelings, I have examined your reasoning and scriptural quotations, and dissented from them. The brethren have now before them the *pro* and the *con*. and in the mean time I think the subject may be safely left to their reflection.

I have much to say on the Elder's office, not yet said; but I must lay it over to a more favorable season. I regret much that the discussion now on hand, and the press of various matters, constrained me to divide your communications and to publish them at intervals so long apart. But our readers are requested to take the whole correspondence and examine it to the end.

Very sincerely your friend and brother, in all allegiance to the Holy Twelve, the Ambassadors of the Immortal King, A. C.

For the Millennial Harbinger.

CLAIMS OF EVANGELISTS—*No. IV.*

I NOW proceed, according to the promise made in my last, to impart some instruction to such as need it, on the subject of supporting Evangelists.

The Saviour and his Apostles compare Preachers, or Evangelists, to soldiers, to laborers, and to the ministers of the temple.

1. *They are called Soldiers.*—The Apostle Paul exhorts Timothy the Evangelist to "endure hardness as a good soldier of Jesus Christ;" and adds, "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath called him to be a soldier." 2 Tim. ii. 3, 4. Again, the same Apostle, speaking of Preachers, says. "Who goeth a warfare any time at his own charges?" 1 Cor. ix. 7. From the above-quoted texts we learn that Preachers are compared to soldiers, and, like them, are entitled to reward for their services.

2. *Preachers are also in the Scriptures called Laborers.*—"And I beseech you, brethren, to know them which *labor* among you, and are over you in the Lord, and admonish you." 1 Thess. v. 12. This text suits the description of a *Preacher*-Elder, and none else, as does also the

following: "Let the Elders that rule well be counted worthy of double honor, especially they that *labor* in word and doctrine." 1 Tim. v. 17.

Now, we can see no reason why the comparison of Preachers to laborers should have been instituted unless there were features of resemblance. There is a likeness in many points. We will mark a few of them.

1. Laborers of whatever description devote themselves, their whole time and energies to the business of their profession; and if they faithfully and profitably perform the labors of their calling, they have neither time nor inclination to follow any other pursuit. The same is true of an Evangelist. And one who would be a useful and an approved servant of Jesus, must, like Timothy, give himself wholly to the work of the ministry. This, however, we have discussed in a previous number.

2. Laborers receive wages. "He that reapeth," says the Saviour, "receiveth wages." John iv. 36. Men in every secular employment receive wages, nor think it at all improper to do so; and no sensible man would expect, and no honest man would desire another to perform any species of labor for him, either with the head, hands, or tongue, without compensation. So, neither, according to the word of God and common sense, should Evangelists be expected or desired to devote their time and waste their energies for the benefit of others without ample remuneration. They are *men*, *mortal* men, and, like others, need food, clothing, and shelter; and they can no more procure those without money than other men. They should not be desired to hold a protracted meeting, nor even to preach a sermon without compensation. It will take all a man's time to preach a sermon here, another there, and another yonder; and while we may think it does not take him long to come here, and others that he can soon go there, and others again somewhere else, he is found to be constantly on the wing. He has no time to engage in a secular pursuit, and yet the people think the most of his time is unoccupied in preaching.

3. Laborers know how much they are to get before they begin the work. In Matthew, 20th chapter, the owner of the vineyard is represented as agreeing with the laborers he had hired for a *denarius* a-day. He was not like many people now-a-days—afraid to say how much they are willing to give a preacher; why, I cannot tell, unless they do not intend to give him any thing.

4. Laborers have a right to stipulate the amount they require for their services. "And when they had *agreed*," or contracted with them, &c.—which shows that the laborers had something to say in fixing the amount they were to receive. An Evangelist has the same right, and it is proper he should exercise it. He knows better than any one else possibly could, how much his circumstances require. He should live as comfortably as his neighbors generally. He should be liberal, and hospitable, and benevolent; which he cannot be unless he receive enough to enable him to be so, in addition to defraying all the necessary expenses of his family. Any man whose judgment is not adequate to guide, and whose moral principle is not strong enough to govern him in his expenditures, is wholly unqualified for the high office of Evangelist.

5. Every good and provident laborer requires for his services, not only enough to sustain himself and family while in employment, but enough also to procure a home and the means of support in after life

when unable to labor. Evangelists have the same right in this respect that others enjoy. They are generally men in ordinary circumstances, as are nearly all the benefactors of our race, and have children to educate and settle, and some of them are blessed with friends, to whom they delight to extend their hospitalities, and they should receive enough to enable them to do so. A rich brother once told me that a man who was unwilling to forego all the pleasures of the world, and to suffer its miseries, was not worthy the title of a disciple of Jesus Christ. I asked him if he was willing to be nearly all the time absent from his fond wife and lovely little children—to leave them at home in a state of suffering and want—and to ride through rain and sunshine, cold and heat, to preach to people who thought, many of them, that they were conferring an honor on him to go and hear him preach? His reply was that nothing would induce him to do it. "How then," said I, "can you desire others to do what you would not be willing to do yourself?" His reply was, that he was not a preacher! "Then," said I, "you want preachers to make all the sacrifice, and the people none." This is the common feeling. But my impression is, that professors of Christianity, who are unwilling to make a sacrifice of their money—(and how trifling a sacrifice is this in comparison to that of domestic enjoyment, time, constitution, and all a man has)—are but poor Christians at best, and will get but a humble seat in heaven. All shall be rewarded according to their works, and they that do no good works are not entitled to any reward.

6. It is a great and heinous sin not to pay those who labor for us in temporal things. "Woe to him who uses his neighbor's services without wages, and gives him not for his work!" Jer. xxii. 13. "Behold, the hire of the laborers who have reaped down your fields, which is kept back by your fraud, crieth; and the cries of them which have reaped, are entered into the ears of the Lord of sabaoth." Jas. v. 4. If a heavy curse is pronounced against him who uses his fellow's service without wages, and gives him not for his work, what may be expected those will suffer who use the time, and talents, and incessant and hard labor of the Lord's Evangelists for naught, and refuse to remunerate them for their services? If God hears the cries of the oppressed and defrauded reapers, will he not also hear the distresses of the wronged Preachers? Will he not hear the sighs of want and groans of oppression that rise from the heaving bosoms of his hundreds of servants whose "labors of love" go unrewarded by the churches that roll in luxury? Will he suffer with impunity his reapers to be driven from the harvest-field, where men, like ripe wheat, are perishing for the want of the sickle and shelter, by the lean visage of grim poverty and starvation? Will he permit the bitter tears of his Evangelist's wife to be shed in vain? to wear great channels in their cheeks with the distresses of herself and little poverty-stricken children? Is there not to be a day of reckoning when rich Christians will be called to account for the use they have made of the Lord's money? Yes, this day will come; and I fear that many who now think they will be admitted to exalted seats in heaven because they *knew* so much here, will find themselves excluded from the golden city altogether, because they have done so little for the Lord's Evangelists. I am acquainted with a rich professor of the Christian religion who is in as good a condition to aid

in advancing the cause of Jesus Christ as any one I know, who really *boasts* that he has never, since he became a *Reformer*—(I am ashamed to be compelled so to call him)—given one cent to an Evangelist!! This man, with all his riches, is poor, and blind, and naked. Were he to pay all he owes to Evangelists, his riches would do him some good. He might get to heaven; for "when he fails," they might "receive him to everlasting habitations." The Apostle tells us of some who glory in their shame: such certainly is the person named above. "Charge the rich," says the Apostle Paul to Timothy, "to do good, to be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. vi. 17--19. Here I must leave the subject for the present. JUSTUS.

For the Millennial Harbinger.

A PERFECT MAN IN CHRIST JESUS—*No. II.*

In the parable of the sower I omitted to notice a lesson taught there in my first number. It appears in the second edition of the parable that the seed which fell among thorns sprang up, but brought no fruit to perfection; that is, it did not get its full growth and ripen for the husbandman's use. Let us remember the cause why it did not: "They were *choked with the cares, and riches, and pleasures of this life.*" What an awful truth is here presented to us! Few seem to be duly sensible of it. Hence we learn that when the mind is choked up with the things of this life we cannot bring forth fruit unto perfection. This secular age demonstrates to us the wisdom and truth of our Great Teacher. The disciples of this age have attained to a perfection upon different principles than those taught us by Jesus Christ. Hence in their proceedings in their congregations, councils, associations, or conventions, they have acted as if they were above their Master: for they do not pretend to say that Jesus Christ has taught them to call Councils, Associations, and Conventions to decide upon who are his disciples and who are not. Jesus Christ taught his hearers, "The disciple is not above his Master, but every one that is perfect shall be as his Master." He informs them in what this perfection consisted. It was not in beholding a mote in a brother's eye, but casting out the beam in our own eye. It was not calling him Lord, Lord, but doing the things he commanded them. It was digging deep, laying their foundation upon what he taught them to do, which the vehemence of no flood or stream could shake. This leads me to remind the reader again of the object of these essays: There can be no assurance of our doing the will of God without a knowledge of his will. This can be obtained only by an attentive perusal, meditation, and prayer over his word, or a proclamation of the gospel.

I will for the present leave the lessons of Jesus Christ, with an intention of returning, and attend to the teaching of the Apostles. Paul, in his letter to the Romans, exhorts them "not to be conformed to this world; but to be transformed by the renewing of their mind, that they may prove what is that good, and acceptable, and *perfect will of God.*"

This could be done in no other way than by a practical knowledge of the scriptures. Hence the gospel was not handed down to us in order that we might have a mental or speculative knowledge of its contents, but that it should, when understood and believed, become a principle of action in us, moving us to an observance of all its precepts and lessons. It was proclaimed for the "*obedience of faith*" among all nations: that is, all that believe it should obey it. This is to prove its goodness, acceptableness, and perfection among men.

Paul, in his letter to the Ephesians, tells us plainly what it is to be "a perfect man," and the means ordained of God to make us such. Jesus Christ the Son of God "has ascended up far above all heavens, that he might fill all things; he has according to prophecy led captivity captive, and gave gifts to men." "And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers." The object for which this was done, was, "the perfecting of the saints for the work of the ministry—for the edifying of the body of Christ—till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of Christ: that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him, in all things, which is the head, even Christ; from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying itself in love."

I have given above the words of the Spirit, spoken by the Apostle, to show that perfect men in Jesus Christ were those that had arrived to a knowledge and practice of the gospel of Christ, united together in love, as the members of the human body, and having the same care, every member for each other. This was the design of Jesus Christ in giving gifts unto men. The *Apostles* laid the foundation of union—"JESUS IS THE CHRIST;" the *Prophets* explained the prophecies concerning him, and foretold future events under his reign; the *Evangelists* were those sent out by the Apostles and churches to plant and set in order churches wherever they were successful in the proclamation of the gospel; the *Pastors* or *Elders* and *Teachers* were stationary over their respective congregations. Thus when sinners believed that Jesus was the Christ, upon the testimony of the Apostles and Prophets, when proclaimed by the Evangelist, and obeyed the gospel, they became members of the ONE BODY, animated by that ONE SPIRIT, having ONE HOPE of their calling, ONE LORD to rule this ONE BODY, that sent this ONE SPIRIT to dwell in this ONE BODY, to consummate this ONE HOPE, confirm this ONE FAITH, ONE GOSPEL, or belief in ONE JESUS, whose promises to the obedient are Yea and Amen to his glory, ONE BAPTISM that will put us into the full enjoyment and make us partakers of this one body, one Spirit, one hope, one Lord, and one God and Father of all, who is above all, and through all, and in us all. This is what the Apostle calls "keeping the unity of the Spirit in the bond of peace," (love:) that is, the Spirit's testimony respecting the salvation of sinners is kept united when we observe the order as delivered by him on the day of Pentecost. But more of this hereafter.

THOMAS M. HENLEY.

News from the Churches.

Centreville, Bourbon county, Kentucky, June 21, 1838.

The gospel of Christ, exhibited in its original simplicity and beauty, still continues to prove itself the power of God unto salvation to those who believe it here. Hundreds recently in this part of Kentucky have been made to rejoice with unutterable joy. But as you have doubtless been informed of much of the good achieved here lately, I will only say to you at present, that on the 9th inst. I commenced with the brethren and sisters at Republican (some five miles south of Lexington) a protracted meeting. Next day brother Curtis Smith joined us, and the day following brother Thomas Smith, and soon after brother Leonard of Fleming came to our assistance. We endeavored steadily to portray to the Christian's view the beauties, excellencies, and practical bearings of the Christian system, and faithfully to show sinners their transgressions, and affectionately present them the good news, with the plan of salvation devised by infinite wisdom, neither turning to the right or left to debate about speculations or human traditions; nor to revile our revilers, nor to abuse our persecutors; but rather imploring for all the mercy of the Lord. As you may readily suppose, we were greatly blessed: Forty-three in all from the ranks of the aliens obeyed the Lord, our meeting having lasted only five days. I regretted that another appointment at a distance forced me away, as the field all around appeared suddenly very ripe to harvest; and could we have remained, I verily believe one hundred might have been added. As an evidence of the impression left on the public mind, brother J. Creath, Jr. informs me that six more last Lord's day, in the same neighborhood, confessed the Lord.

On last Lord's day I addressed the people at Antioch in this county: six came forward to obey the Lord—two of them from the Methodists. The day before I immereed two at the same place; and on yesterday I spoke again about half way between this and Lexington: two more confessed the Lord, and we proceeded to the water (Elkhorn) where I immersed four, three of which confessed at Antioch.

I neglected to state that on Sunday evening last I went on to Lexington, being sent for by express, and there had the pleasure of meeting brethren J. T. Johnson, John Smith, and E. F. Hall. Three confessed that evening; others were added, and we remained with them until next afternoon. One more confessed, and the meeting closed with fine prospects. As well as I recollect, more than thirty during the meeting were added there—brother J. T. Johnson being the chief laborer for more than ten days. May the kind Lord preserve, sustain, and abundantly bless him! I am happy to inform that the unfortunate breach, or rather hurt, is in the way of being most happily healed.

On to-morrow, the Lord willing, I set out for Clintonville, to attend another protracted meeting.

Oh! what a pity that Mr. Stiles should be regarded by any as identified with Christianity! He is now going the rounds *after* our happy meetings, endeavoring to get up the spirit of debate and war, by abusing and misrepresenting us Brother Raines is now standing up in our *defence* in Paris. I think, however, your expose in the last number of the M. H. will about place him in his real and proper attitude before the people of Kentucky. There is yet room for him to repent—turn round and preach Christ.

J. ALLEN GANO.

Nottingham, England, May 20, 1838.

On the 27th of April I wrote you a few lines, in which I stated that Miss H. Bakewell had been baptized into Jesus. Before she left Nottingham her sister Emma followed in the same steps; and since then several others, both men and women, have been buried with Christ by baptism unto death.

From the June number of the Christian Messenger you will learn a little of our state as a church. Last Lord's day our number was increased to *one hundred and twenty;* and if we continue "with one accord to meet in the same place" on every first day of the week as we have hitherto done, I have no doubt we shall, before May, 1839, be greatly increased. We have some most promising young men among us, real students of the best of books, very diligent and apt to teach as well as to prove facts to the conviction of many. There are differences of opinion among us, still our union and love continue to be unbroken. The one Lord, one faith, one baptism, one Spirit, one God and Father, &c. in connexion with the institutions on the first day of the week, prove quite sufficient as so many arteries and ligaments to bind and cement us together upon the one foundation, even Christ Jesus our Lord.

Since I last wrote I have received from Bethany the whole volume of the Harbinger for last year; also, the January and March numbers for the current year: the February number has missed its way at present, nor is the April yet come to hand. Please accept my most grateful acknowledgment for them and for all your kindness to me and the brethren in general. You and the brethren in America are often remembered by us in our approaches to the Father of lights; and although you need not our help, yet we sympathise with you in all your combats and rejoice with you in all your joys; and may the Lord abundantly bless and prosper you in all things for his name's sake.

Brother Davies of Chester has sent me the Harbinger for 1836, as well as your letter to brother Jones on the Moral Law. It has often been inquired for by different brethren who

ook Mr. Jones' Millennial Harbinger; I have therefore, as you will see in the Christian Messenger, introduced it immediately. The church at Huddersfield, which commenced last August with six members, have continued to meet on every first day to break the loaf, &c. have increased to fourteen in number, and I am informed this day that their prospects are very encouraging.

JAMES WALLIS.

Georgetown, Kentucky, July 6, 1838.

I believe I gave you an account of the meeting I held at Lexington, where thirty-five were added to the congregation; as also a meeting at Republican, held by brother Gano and others, at the same time, where forty-three were added.

I returned home and met our talented and much beloved brother Gano at Clintonville, 8 miles south of Paris. We labored hard for six days and obtained forty additions. The prospects were still very good, but we were obliged to return home and meet our engagement at Leesburg, 10 miles from this place. We labored hard for seven days, including the 4th of July, and obtained fifty-nine additions. Oh! the times were most joyous! On the 4th of July sixteen bowed to the Lord

We received a few fine accessions from the ranks of the Methodists, Baptists, and Presbyterians. We immersed Mrs. Hutchcraft at Clintonville. She is one of the most estimable ladies in the state.

Oh! that you could be with us while the field is so white for the sickle! You would do more good in Kentucky at this time than at any former, and perhaps after period of your life.

J. T. JOHNSON.

Charlotteville, Louisa county, Virginia, August 10, 1838.

My last to you was full of lamentation on account of the cause in these parts. I am happy to be able to change my tone in this. Two weeks ago I went down to Hickory Neck, in James City County, and held a three days' meeting, which was attended with great good. Much prejudice existed in this neighborhood, but still the people turned out to hear in crowds beyond our expectation. We succeeded in six discourses in breaking down and rooting out this baneful weed from the minds of all who heard, so far as we were informed, and in persuading four persons to obey the Lord—two gentlemen and two ladies. Our beloved brother T. M. Henley was with me, and had the pleasure of seeing me bury his brother, Richardson Henley, in baptism, much to the rejoicing of his soul. I then returned to Richmond, and on last Friday set out for Louisa, and preached at Ground Squirrel on my way, where I met with brother James Bagby, who conducted me the next day to Bethany, where we held a four days' meeting. We had expected brother Goss at this meeting, but were disappointed; of course the labor chiefly fell on me. I preached twice each day during the meeting, brother Bagby generally following with an appropriate exhortation or an application of the previous discourse. The result of our labors was cheering. Eight persons determined to leave the ranks of Satan, and the disciples were edified and strengthened in the Lord. We preached *the Word*, and have reason to hope from the attention of many intelligent persons from day to day, that the good seed of the kingdom will be manifest shortly.

The operators in sectarian machinery for manufacturing proselytes were at work during the whole of our meeting within four miles of Bethany; and Mr James Fife, a *chief* operator, has had the felicity, as we are told, of preaching in the last month the following *consistent* inconsistencies: "That faith *alone* was for justification, or remission of sins," and also that "unless the people kept the commandments of God they could have no assurance of remission of sins"!!

To-day we start for Charlottesville. We are rather broken down from the heat and much speaking; but may the Lord help us!

JAMES HENSHALL.

Warren, Ohio, July 12, 1838.

Our yearly meeting at Chardon, commencing the 8th of June, was indeed an interesting one. The preachers and people appeared to be inspired by a true spirit of devotion, which I am happy to perceive is becoming much more general than it was some years since. There were sixteen persons buried to the world in the Lord during the meeting. Since then there were three added at Willoughby, and seven at Burton have renounced all "foreign powers and potentates" and avowed their allegiance to the Lord, to continue to obey him in all things. Since my arrival here, to day, I have learned that eleven were added to the congregation at Garretsville, on Lord's day, July 1.

A. P. JONES.

Cincinnati, July, 1838.

Brother Pinkerton and myself have just returned from the protracted meetings which were held at Connersville and Flat Rock, at which places we labored, in conjunction with our esteemed brother O'Kane, for eleven days, and had the pleasure of seeing many of our dear friends turn to the Lord. Forty-three made the good confession, and twelve or fifteen were added by letter. Prospects in that region are very good, the fields are ready for harvest but the laborers are few. May the good Lord of the harvest send more laborers, that many sheaves may be gathered into eternal life!

L. H. JAMESON.

During our last protracted meeting in this place, ten made the good confession. Two made the confession yesterday. Our beloved brothers Challen and O'Kane were in attendance during the meeting.

L. H. J.

Indiana, 1838.

By these lines you may learn something of the gospel in these parts: during the last fifteen months I have been laboring in Owen, Monroe, Morgan and Clay counties, Indiana. About 270 persons have been immersed. The prospect of further success is still flattering. May the Lord prosper his good cause. JAMES M. MATTHEWS.

Georgetown, Kentucky, July 26, 1838.

We have a meeting in progress in this place, which commenced last Friday night. Thus far the prospects are encouraging. We have had ten confessions. Of those who have submitted, one is a most exemplary College student, and seven pupils from the Female Institution. We appointed the meeting without knowing that the Theatre was to commence the same night. Thank the Lord, the people were so disposed to hear the gospel, that they have failed to get an audience for several nights. I hope they are effectually silenced.

A few days past I had a meeting 8 miles off, in this county, where eleven were added to the congregation, and three have been added since.

The Baptists took a bold stand there, and had commenced a week before, and have obtained from eighty to one hundred. They took them as fast as they could get them. They have learnt one lesson—that it is not safe for them to let the people mourn *long*. I hope they will yet leave them to love us as well as themselves. J. T. JOHNSON.

Rocheport, Missouri, July, 1838.

We must acquaint you with the fact that we had a very interesting meeting on the 29th of June in our town. Brother Thomas A. Allen and old brother B. W. Stone preached to an attentive audience; after which brother Allen gave an invitation to any that wished to confess the Lord, or to unite with our church; when ten persons approached him and took their seats. Three of the number confessed their faith in the Saviour of the world and were baptized—one of the three was a young daughter of mine. The other two, a young man and a Mrs. Preston. Those ten added to our number of members at Rocheport make it something like seventy-five. THOMAS HART.

[News omitted shall appear in our next.]

HYMN-BOOKS, TESTAMENTS, &c.

HAVING commenced the *Book and Stationary Business* in the city of Pittsburg, wholesale and retail, we have undertaken to supply the community with the works of *Alexander Campbell* in the cheapest and best style. We have got the Hymn-Book in the most correct form in which it has yet appeared, neatly stereotyped, and are printing a very handsome edition of it, which we propose selling at 25 cents per single copy in good common binding. The 4th edition of the *Pocket Testament*, stereotyped, bound in the same style, we shall sell at the same price; or both bound in one volume, at 50 cents. Morocco and fancy binding according to order, and according to the style in which they are done up. "*Christianity Restored*" is almost out of print; so is the Family Testament and Owen Debate. We can furnish but a very few copies of these. Small orders for the M'Calla and Walker Debates on Baptism; also, the Catholic Debate, and Christian Preacher's Companion can be supplied. According to the demand for these works, almost sold off, we shall go on to prepare them with all despatch.

Admonished by the many losses reported to us by our predecessors in this business, by sending books on commission and scattering them profusely over the United States, as did brother Campbell himself, being most of all desirous to find readers, we must manage this business as we manage our other business—*sell cheap for cash*, or on a short time. The usual and we will say *liberal* discounts will be given to those who buy to sell again; but we cannot send books on commission. As Pittsburg is visited once or twice a-year by Merchants from almost all the West and South-West, our brethren and friends who want books can send by them and have them forwarded in the regular way with their goods. Country Merchants will purchase from us if they are only often called upon for the books. We will make arrangements to have these books also kept for us in several cities, of which we shall give timely notice. We are desirous to render full satisfaction to the community in this business; and if got into the proper channel, we hope by unremitting assiduity and punctuality, to merit their approbation and support.

FORRESTER & CAMPBELL,
No. 117, Wood street, Pittsburg.

PREJUDICE—*An Extract.*

WE hate some persons because we do not know them, and we will not know them because we hate them. Those friendships that succeed to such aversions are usually firm, for those qualities must be sterling that could not only gain our hearts, but conquer our prejudices. But the misfortune is, that we carry these prejudices into things far more serious than our friendship. Thus, there are truths which some men despise, because they have not examined, and which they will not examine, because they despise. There is one single instance on record where this kind of prejudice was overcome by a miracle; but the age of miracles is past, while that of prejudice remains.

A GOOD SPECULATION.

The wise capitalists of this world do not invest all their fortunes in one sort of stocks.—The most prudent and wealthy make many investments. Christians should imitate them. The Bank of Heaven has many and various offices open on earth, in which men can secure some property in heaven. "He that gives to the poor lends to the Lord," and "he that winneth souls is wise." To feed, clothe, and educate the poor are obvious duties. To preach the gospel to the poor is one of the best investments of property, as I think, on earth. To qualify persons for eminent usefulness in the kingdom of Christ is also an excellent work. To come to the point: I know one young man of good parts, of an excellent spirit, desirous of being eminently useful in the kingdom of Christ. He is willing to devote himself wholly to the work of the Lord. He wants a good education. I have advised him to be a scholar, believing he may be a very useful man. He lacks the means at present. Two hundred dollars a year for three years would be necessary to qualify him for the place I think he is designed to fill. I want to take some stock, say one share, in his future usefulness. As I would not be selfish, I will give some others a chance. I therefore propose four shares, of 50 dollars each, for three years. I have taken one share: who will take the others? For particulars inquire at this office. The books will be open only to the 1st of November next. I believe it to be a real good speculation, and those who wish for a good bargain had better apply immediately. A. C.

NEW PUBLICATION.

"A Reply to J. T. Hendricks, a Pamphlet, entitled, *Letters to the self-styled Reformers*—by A. Raines and J. Irwin."——"Because thy rage against me and thy tumult have come up into my ears, therefore will I put a hook into thy nose, and my buckle into thy lips, and I will turn thee back by the way in which thou comest."—"Lexington, Ky. 1838."

Such is the title of a well-printed and well-written pamphlet, clear, rational, argumentative, gentlemanly, and in a good spirit, of 86 large 12mo. pages. It is a very logical and able expose of the sophistry, errors, misrepresentations, and unfriendly accusations and slanders of "the Rev. *J. T. Hendricks*, Pastor of the Presbyterian Church of Millersburg and Stoner Mouth, Ky." Brother Raines well sustains his former reputation for lucid and pointdd reasoning and great moral power. The letters furnished by brother Wm. Irwin show him to be a workman that needeth not to be ashamed. I feel myself indebted to these brethren for their very able vindication of some of my sentiments and writings, aspersed, perverted, and misrepresented by this too rash, inconsiderate, and ill-informed young man. This pamphlet, in my judgment, is well calulated to disabuse the public of many prejudices. I trust the brethren will send it round the land. A. C.

FOURTH OF JULY.

It was forgotten in our last to say, that we had the pleasure of participating in another Christian celebration on the late anniversary of our national birth. The church in Allegheny town, Pittsburg, with some brethren and citizens from a distance, partook of the Christian hospitalities of our beloved brother *Church*, in his fine grove in the environs of the city on the 4th ult. The day was fine—the concourse of brethren large—the fare was excellent. Psalms, and hymns, and spiritual songs resounded in the grove—all hearts were glad—all countenances cheerful. We all seemed to partake of the feast with gladness and singleness of heart, praising God, and having favor with all the people. I had the honor of delivering a speech on the occasion. It has already appeared from the political press, but with numerous typographical mistakes, which sometimes obscure the sense and sometimes change it. We intend when we have room to lay it correctly before our readers; but we have not room for it at present. The day was spent most happily, no incident whatever occurred to mar our heartfelt joy. Such celebrations are good for body, soul, and spirit. A. C.

Erratum—For "Romanist" read *Restorationist*, page 413, line 26th from bottom

MORTALITY.

O! why should the spirit of mortal be proud?
Like a light fleeting meteor, a fast fleeting cloud,
A flash of the lightning, a break of the wave,
He passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid,
And the young and the old, and the low and the high,
Shall moulder to dust and together shall lie.

The child whom a mother attended and lov'd,
The mother that infant's affection who prov'd,
The husband that mother and infant who bless'd,
Each, all are away to their dwelling of rest.

The maid on whose brow, on whose cheek, in whose eye
Shone beauty and pleasure, her triumphs are by;
And alike from the minds of the living eras'd
Are the mem'ries of mortals who lov'd her and prais'd.

The hand of the king that the sceptre hath borne,
The brow of the priest that the mitre hath worn,
The eye of the sage and the heart of the brave
Are hidden and lost in the depths of the grave.

The saint who enjoy'd the communion of Heaven,
The sinner who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

The peasant whose lot was to sow and to reap,
The herdsman that climb'd with his goats up the steep,
The beggar who wander'd in search of his bread,
Have faded away like the grass that we tread.

So the multitude goes, like the flower or the weed
That wither away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same that our fathers have been,
We've seen the same sights that our fathers have seen,
We drink the same stream, and we see the same sun,
And we run the same course that our fathers have run.

The thoughts we are thinking our fathers would think,
From the death we are shrinking our fathers would shrink.
To the life we are clinging they also would cling;
But it speeds from the earth like a bird on the wing.

They loved, but the story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumbers will come:
They joy'd, but the tongue of their gladness is dumb.

They died!—ah! they died!—We things that are now,
Who walk on the turf that lies over their brow,
That make in their dwellings a transient abode,
Meet the things that they met on their pilgrimage road.

Yea, hope and despondency, pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, and the song and the dirge,
Still follow each other like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud——
O! why should the spirit of mortal be proud?

THE

MILLENNIAL HARBINGER,

NEW SERIES.

VOLUME II.——NUMBER X.

BETHANY, VA. *OCTOBER*, 1838.

Discussion of Universalism.

MR. SKINNER TO MR. CAMPBELL.

No. XXXI.

UTICA, August 9, 1838.

Dear Sir—I SHALL now (having fully and scripturally proved my fourth proposition) return to the review of your 24th and 26th letters. (The reader will please re-examine them.) These letters are an anomaly in an anomalous series of indignant and contemptuous letters. You have here given an extra touch to your former gasconade, pedantry, abuse, and effrontery. In defiance of all the rules of courtesy and decorum, you have departed from your address directly to myself, and appealing to the worst prejudices of your readers, have deliberately set yourself to reproaching and insulting me personally, the views I entertain, and the Christian denomination to which I belong. You have unblushingly compared yourself to Michael, the archangel, and me to Satan. You have no less than five or six times travelled directly out of your way, for the sake of ranking me and those of my faith with deists, atheists, infidels, mammonites, &c. and our views with theirs.

2 You pretend that "it is "most repugnant to your feelings," and with great "reluctance" that you have pursued such a course in this controversy, and yet almost your entire letters breathe a spirit of deep bitterness and indignant contempt, of disappointed ambition and mortified pride. An opinion which I hold, but which has nothing to do with this discussion, and which you neither can, nor attempt to refute by argument, you have *nine times* introduced in these two letters, in every distorted form, and attempted to ridicule and reproach as the doctrine of *purgatory*, a name which neither myself nor any other enlightened person ever gives it. Your leaving my address, and attempting to apologize to your readers for such a course, evinces that you have been severely lectured by your best friends, for the manner of your conducting this discussion, and that they are greatly dissatisfied therewith. How far your additional abuse and insults to me and my opinions will tend to satisfy and pacify them towards you, I know not; but I altogether mistake their intelligence if it does not still further disgust and mortify them.

3. You have wounded yourself far more than me, and mortified and grieved your own friends far more than mine. The truth is, this is not a *Papal* country: for though your bulls might silence a few of your friends, (for instance, those like Spencer, who began this discussion,) they cannot, with equal facility, silence all of them. They *will* think, and by and by they will *speak*. It is for your sake, therefore, and the reputation of this discussion, generally, that I regret the ungentlemanly and unchristian course you pursue. In your 24th letter, you attempt to play off your old game of sophistry, misrepresentation, and ridicule. You persist in maintaining that *sempiternus* is not a compound, but a simple word, and say that I attempt "to find in *æternus* a root and reason for *ternus* in *sempiternus*." This is false. I never attempted nor pretended any such thing. I said *sempiternus* was a compound from *semper*, always, and *æternus*, [not *ternus* merely,] and though Lexicons generally do not mention it as a compound, it being so plain that a tyro, a child, would know it, yet I have the highest authority for the assertion. Dumesnil, in his "Latin Synonyms," than whom no scholar of the present day will ask higher authority, gives the following as the roots and definition of the word: "SEMPITERNUS (semper æternus) *enlarges upon the idea of* æternus." And yet you attempt to lampoon me for agreeing with this eminent critic. Will you "call the devil a saint," now you are proved to be so great "a scholar and a critic?"

4. What you say of Kneeland, may go for what it is worth. But you have not impeached, and cannot impeach the reputation of Scarlett and Creighton, whose work was highly recommended by the most eminent literati of their day. It is useless to say more on *uperantos:* for in either derivation, the reader must perceive it is quite as applicable to *time* as to *space*. You say I give myself for authority that *aidios* is compounded of *aei* and *dios*. I have your own authority for saying *aei* forms a part of the word; and I have four Greek letters maintaining their unaltered position in proof that *dios* forms the other part. Suppose, sir, a man affirms that the English compound *ever-during*, is composed of *ever* and *during*. You demand his authority from some Lexicon: he tells you that is unnecessary, for the statement is so obviously true as to need no proof, as a self-evident truth admits of none. You then go to ridiculing him for giving *himself* as authority! The same may be said of the words *archbishop*, *archdeacon*, and hundreds of other words in our and all languages. Instead of answering the questions in my 23d letter, relative to the use and meaning of the letters *d i* in the middle syllable of *aidios*, in your June number of the Harbinger you reprint them, and change (apparently on purpose) the *d i* into *a i*, (the two first letters,) and then leave them to the contempt of your readers!

5. But, sir, the composition of *aidios* is a matter of small moment with me, though you talk as if the whole controversy depended on it. It is only one of the *ten* words adduced by me in proof of the third proposition. I can very well spare it. I do not need it. The proposition is abundantly sustained without it, even by your own concession relative to the meaning of five of the other words, and Hedericus' definition of a sixth, (*athanatos*, defined immortalis, sempiternus, æternus, perpetuus,) and hence I will, for the sake of the argument, concede every thing you say of *aidios*—that it has but one root, one significant

part, viz., *aei*. And what have you gained? Nothing: for though we both agree that the word means *endless*, yet as yet it is not applied to punishment, it cannot prove the latter to be endless. And furthermore, its sense of endless, if you are right in its construction, must be derived from its general *usage*, and not merely from the force of *aei*. Thus neither *aei*, *aion*, nor *aionios* from the same root, can prove the endless duration of punishment.

6. This will further appear from the following facts: 1st. We have examined all the passages in the New Testament in which *aei* occurs uncompounded, and in *not one* of its eight occurrences there, does it signify endless duration. 2d. The numerous passages of scripture adduced where *aionios* occurs in a limited, and *necessarily* limited sense, clearly show that this of itself cannot unequivocally prove endless duration. And, 3d, (perhaps the reader will smile at the authority, and you again complain of misrepresentation!) the Rev. Alexander Campbell himself, thus defines *aion*, in Table XIV. of the Appendix to the third edition of his version of the New Testament, 8vo. edition, 1835: "AGE, *aion*, (derived from *aei*, always, and *on*, being.) Its radical idea is indefinite duration. It is in all versions differently translated. We have the phrase *eis aiona*, or *eis ton aiona*, in the singular form thirty-two times, and in the plural form twenty-six times, translated in the common version 'always' and 'forever.' The phrases 'since' and 'before the *aion* (world) began,' occur in Luke i. 70; John ix. 32; Acts iii. 21, and xv. 18; Eph. iii. 9. The phrases *sun telei ton aionos*, occurs in Matthew five times, rendered 'end of the world;' by Doctor Campbell, 'the conclusion of the state;' and in Heb. ix. 26, in the plural form, rendered 'once in the end of the world,' &c. &c. (See the whole article published in the number of the Magazine and Advocate containing this letter. And, sir, will you oblige me by republishing the whole of it in your Harbinger?)

7. Thus, sir, you have cut your throat with your own weapon. You say, in the unexcited hour of calm investigation, in your study by yourself, when no controversy is pending, *the* RADICAL *meaning of aion is* INDEFINITE DURATION, *and we read of the* END *of aion five times in Matthew*,&c. Ecce homo! Behold now your unenviable position! On the first proposition you conceded that neither *sheol*, *hades*, nor *gehenna*, did or could of themselves express endless misery, and that *aionios*, your favorite term for endless, was never applied to either of them. You subsequently affirmed positively, that *gehenna* was never used literally in the New Testament, and never meant a literal punishment in the valley of Hinnom. I quoted from one of your own notes (on Matthew v. 22.) and fully refuted that statement. You accused me of garbling and misrepresenting your note, and asked me to publish the whole. It is done, sir, in the paper containing this letter. Will you publish it entire in the Harbinger?

8. You took the position that *aion* and *aionion* were more unequivocally expressive of endless duration, than any other word—that if they mean not duration without end, there is no word in human speech that does, and thus suspended the doctrine of endless misery upon this single hair. Your own definition of *aion*, above quoted, completely *severs* that hair, and the doctrine falls. Where is it? "And Echo answers, *Where?*" You have conceded the affirmative of the third

proposition; and I have amply proved the fourth. If, sir, there is a single argument of yours up to this point, that is not completely transfixed to the core, and mostly by your own weapons, my judgment is strangely at fault. You remind me of king Saul in his last moment of desperation—he rushes on his own sword, and lets out his own bowels. You also remind me of poor Sampson grinding at the mill of Gaza with both eyes put out. Like him, you appear not to know where you go. Like him, you seize the pillars of the house wherein you stand. Like him, you bow yourself with all your strength. But, unlike him, in its fall, you crush only yourself in the ruins! I pity you, my friend: but really your fate seems to be richly merited.

9. I care not what you say about *ex post facto words*. Having fully proved my fourth proposition, I am at perfect leisure and liberty to go back to the third, or second, or even first, as often as you do. And, sir, I assure you I intend to follow you up in all your wily meanderings, and do up this work thoroughly. You say these additional words are not in the New Testament. I did not say they were. They are equally applicable to the third proposition. And I say they are Greek words, and would be likely to be in the New Testament, and applied to punishment, had the inspired writers intended to represent punishment as endless. The *misspelling* of the Greek words quoted, of which you speak, happens to be, in this as well as in several other previous instances, on your own part. I follow the Greek orthography: you do not. But as your criticism here is *hornless*, although it has *hoofs*, it is as harmless as its prototype!

10. What you say about my having "long flourished by dint of my Hebrew, Greek, and Latin lore," and being "reckless, bold, and dogmatical to a proverb," I am perfectly willing to leave to the decision of my regular readers for the last eleven years, and that they should compare my course with that of my learned opponent in this discussion. They all know right well that I have never made any great pretensions to a knowledge of either of those languages: and I think by this time they are satisfied that a very moderate share of that kind of knowledge is quite sufficient to refute the first two, and establish the last two propositions under discussion.

11. Your 17th paragraph is really amusing. You undertake to prove your assertion that I had maintained that life was an evil. You make two quotations from me to prove it, and both of them go directly against you, and refute your charge. You then make a distorted quotation from Shakspear's Hamlet, and assert that you have proved me guilty of the charge! A affirms he has never seen a white blackbird—he repeats the affirmation. B says he *has* seen one. C then stoutly maintains that, taking the assertions of both together, they positively prove that A says he has seen a white blackbird! And this alphabetical C is my friend of the Harbinger! The conclusion of your 17th paragraph contains a palpable sophism. Show me eternal *reasons* for eternal pain, and I will concede the truth of the latter. Temporal punishments are inflicted for temporal sinning. Prove eternal sinning, and I grant eternal suffering. But you have not proved, nor attempted to prove either eternal sinning or any other eternal reason for eternal pain.

12. When you will show any beneficient and eternal ends compatible with the divine character and the good of the whole universe, or any

part of it, to be accomplished by endless punishment, I shall be ready to consider any arguments you may offer in its favor. Hitherto you have offered none. I am not arguing for the salvation of "stage and waggon horses," (see your 18th paragraph,) but of the human family. And if you can give no better reason for the endless pains of the latter, than the momentary sufferings of the former, you must assume that God is as much *worse* than brutal stage-drivers, as his power is *greater*. But instead of attempting this herculean task, you will cry "*sour grapes*." Your 19th paragraph, on *a priori* reasoning, is wholly unworthy of its author, though in good keeping with most of your 24th and 26th letters. I have "*supposed* no law of nature or of the divine perfections." I have "*imagined*" no such laws. I have adopted no "hypotheses," nor "placed my interpretation of the divine perfections for the perfections themselves. All I have advanced on this subject, has been *proved by the unequivocal voice of revelation*. Before, therefore, you can disprove my premises, you must disprove the Bible.—Your warfare here, sir, is with scripture, and not with me. Read again and see. You cannot, as you intimate, disprove "the origination and existence of any moral or physical evil in God's creation," with the same ease and authority as I have proved the impossibility of the existence of endless evil. For the very authority I quoted, proves the existence of temporary evil for good and beneficent purposes.

13. Your 20th paragraph reminds me of the thief who, being closely pursued, rushed into the crowd, crying, "Stop thief! stop thief!" at the top of his voice!! Instead of my saying "God is too good to punish," I say he does and will punish every sinner according to the full demerits of his crimes, and there is no escape; and this punishment, designed for good, is an *evidence* of God's goodness. You maintain that he will pardon some and *not* punish them according to their deserts. I maintain that the soul that sinneth "*shall surely die.*" You maintain they shall *not* SURELY *die:* but *if* they will repent and be baptized at your hands, they shall surely escape the threatened death. Who is it, sir, that whispers like the serpent in the ear of Eve? You say I present a glass of pure water in one hand, but before it reaches your lips, I infuse into it a few drops of adulterated wine, which discolor and vitiate the whole. I present you the cup, sir, just as the Bible presents it to me. But if vitiated, can you find nothing to heal the deadly waters? O yes, you have an antidote: add a few drops of the doctrine of *endless damnation*, and the "deadly pottage," like Elisha's, will be healed—there will then be no "death in the pot"—the deadly waters will be purified, and prove most delicious to your taste, and comforting to your soul!! Is it the *water*, sir, or your *taste*, that is vitiated?

14. In your 21st and 24th paragraphs, you deny the infinity of the divine goodness, and call the position altogether apocryphal!! You are the first Christian minister I ever knew who had the effrontery to deny the infinite goodness of God! You say, it is true that "he is supremely good to the whole universe," (i. e. *in general*,) but you say the Bible "does not say he is infinitely good," and that "he cannot be infinitely good to any member of the universe that ever suffered a single pain." Of course he cannot be infinitely good to any human being; for all have suffered pain. Sir, the quotation I made from the Wisdom of Solomon, was not relied on as proof, but as a beautiful parallel and illustration of

the scripture quotations before and after it My proof therefore was not Apocryphal. David says, "The Lord is good unto all," &c. and John says, "God is love." God is not a *finite* being; of course his *love* cannot be finite. He possesses no attribute *in part*. If he is love at all, he is *infinite* love: if he is good at all, he is *infinitely* good. You think he is partly good and partly bad—a little good to some, sometimes, but *never infinitely good to any human being!!* I leave you to settle your account on this score with the Bible and common sense.

15. My trilemma, that you think you have so completely demolished, has suffered no harm, as the following emendation of your substitute will show. 1. God could save all men from all temporal evils, but would not, (for reasons shown in the 3d.) 2. He would save all men from all temporal evils, had he not seen that their permission would result in greater good, but he could not choose the privation of the greater good for the sake of preventing the lesser evil. Therefore, 3d. he neither would nor could consistently prevent all temporal evils, for thereby he would prevent the greatest possible good of the whole, in which all temporal evils shall finally end. The above sufficiently refutes your charge in your 23d paragraph, on the word *possible*, and shows that I consider all the perfections of God when I speak of things being possible or impossible with him. Besides, I have no idea of cutting the Divinity up into *parts*.

16. Your labored and wily effort (paragraph 24) to prove that 1000 agonies suffered by each of 1000 persons, or a single agony suffered by an individual, makes the universe fail by so many agonies, of all possible bliss, will be disposed of by the single remark, that these agonies, be they more or less, greater or smaller, are the very road and medium which infinite wisdom and goodness appointed through which to advance them to all possible bliss. Suppose you loan a man $1000. In due time you receive it back with interest. Are you then minus your fortune by $1000? The infinite goodness of God to each individual, is as clearly demonstrable in what he suffers, as in what he enjoys. You say your "theory is, that God's government will secure to his own universe the greatest possible good at the least possible expense of evil." And that "greatest possible good," you hold, consists in the salvation of a *minority* of the human race; and "the least possible expense of evil," consists in the endless damnation of a *majority!* Verily, sir, you will much improve your theory by exactly reversing it!

17. The converse of the proposition *God is love*, is as true as the proposition itself, in the sense the word *love* is there used, i. e. to express pure spiritual love, or benevolence. Spiritual love, or pure benevolence, is all of God; it can come from no other source; and wherever it exists, it is so much of God, a portion of the true Divinity. So of pure spiritual *light*. God is not only light, but the *Father* of lights. Spiritual light is an emanation from God, or is God. You ask why I do not say "love is jealous, just, true, indignant," &c. I do say so, sir, in the sense these last words are applicable to God. But these words, jealous, indignant, &c. cannot be applied to God in a bad sense, or in a sense they often have when applied to men, unless we suppose him a miserable and unhappy being, tossed on the ocean of contending passions. In him they simply denote vigilance, watchfulness, righteous disapprobation, and punishment of sin, &c.

18. The doctrine of *purgatory* seems to trouble your brain more than any thing else. You introduce it *nine* times in these *two* letters, and have for months before been taunting and ridiculing me on account of it. Sometimes you fix its duration at a few *hundred*, and then at *several thousand* years: and next, as it in desperation for some information, entreat me to inform you more definitely about it, &c. Have I ever told you I believed in *purgatory?* No. Have I ever advanced a syllable on the subject till now? No. Where did you get your information that I believe in one? Not from me. And what has such a doctrine to do with the four questions between us? As much as the Mahommedan Alcoran has, and no more. During the early part of this discussion you were continually reproaching me for confining all punishment to the present state. Seeing you so often departed from the questions at issue, to belabor me for this supposed heresy, and hoping to confine you to the questions, I frankly told you I did not entertain that view, and that I held to punishment in the future state.

19. This to you was ten times as bad as the former, and the most ridiculous and inconsistent of all doctrines ever held; and you have been lampooning and reviling me about it ever since; and for no other reason than because I held that future punishment would be inflicted by the same kind Father, and for the same benevolent ends, as in this life, and would be limited in duration. Had I only conceded that it was vindictive and merciless in character, utterly useless in tendency, and endless in duration, why, then, it would have been a most *palatable* doctrine to your taste—a most *holy and lovely sentiment!*

20. Sir, I deny that I hold the doctrine of purgatory, (i. e. the doctrine Catholics call by that name,) though such a doctrine being held by Catholics, is by no means an objection to it. If you, sir, call the punishments which David, Jonah, Joseph's brethren, Nebuchadnezzar, the Prodigal Son, Saul of Tarsus, and others, experienced in this life, and which resulted in their good, by the name of *purgatory*, I have no objections that you should apply the term in the same sense to my views of future punishment. For I believe the latter will be inflicted by the same being, for the same purpose, and with similar happy results, as the former. But, sir, seek not to misrepresent and revile a doctrine of which you confess yourself totally ignorant, and are asking information. This question has nothing to do with our question necessarily. Will you remember it?

In my next I shall dispose of the remainder of your 26th and 28th letters.———Yours, in all good will,

D. SKINNER.

Mr. Campbell to Mr. Skinner.

No. XXXII.

BETHANY, Va. August 22, 1838

Sir—Now that I have learned more fully your character—in your treatment of those who oppose you, as evinced in this controversy, and in some of your other controversies which have recently fallen into my hand, I could not expect that truth could obtain over you a more signal triumph than is manifest from the letter before me. Your manner is well established. All my readers know it. It is not inferred from a

few instances, but from every thing of yours that they have seen. It is, indeed, the usual manner of a certain order of men. When fairly confuted, instead of thankfully and gratefully acknowledging it, they rise into a paroxysm of rage, abuse, and vituperation. From you, therefore, sir, I have for some time expected just such a display of disregard of truth and honor, of wrath and bitterness, when I should sweep your whole foundation from under you. And, sir, let me tell you, that as this controversy draws to a close, as your arrogant and delusive sophistry becomes more and more manifest, I expect you to abound in vulgarity, scurrility, and a universal recklessness of truth and good manners. With a few exceptions, it is the genuine fruit of your system. I care not what you say of me as a disputant: I have been too long before the public to be injured by any thing you can say of me in that character. I have had too many controversies not to know what is due to an opponent; and if I did not think you would pervert it into a new victory, I would tell you that an opponent stronger in assertion and weaker in proof, a greater sophist, a less courteous disputant, a grosser perverter of truth and reason, has not before fallen in my way. But this is but the echo of my readers; and this is what called forth the apology to them, which you have in your 2d paragraph so shamefully perverted. Sir, a few of my readers only have in any form alluded to the controversy; and with one consent they *all* regretted that I had to endure "such *evil treatment*" from an opponent so unworthy of a place on my pages. I have generally told them that you were the best sample of Universalian learning, talent, and good manners, which the party had at its disposal.

2—Your first paragraph contains six assertions, not one of which is true. Of five of them the very opposite is the fact. What you say of "disappointed ambition and mortified pride," of "deep bitterness," and "indignant contempt," in your second paragraph, are of the same genus I told you once before, that for the entire prostration of the whole citadel of Universalism, I should claim neither honor nor merit. Who would load a cannon to destroy a baby-house or a spider's web! *You* are not the person, sir, to "disappoint ambition," or even to excite "deep bitterness." It requires a man, a full grown man, to do either. Besides, sir, I am not of the lymphatic nor atrabilious temperament.

3—You need not, sir, talk to me one word more about Latin or Greek. I have proved you to be wholly ignorant of the genius, construction, and laws of these languages. Your reference to Hebrew, Greek, and Latin, have been already sufficiently mortifying and humiliating to your friends and unfortunate for your cause. To hear you talk of Abner Kneeland and your Universalian Scarlett, on whose skirts I left you hanging, as good authority or as learned men, is too ridiculous for a serious notice. I am, however, pleased that you have brought forward all that Universalists generally rely on, and have quoted all their arguments; so that, notwithstanding your ignorance of these languages, their arguments are fully refuted in this discussion. If you do not like your present standing with the literary world, you must apply to some College for a diploma. However, sir, I can assure you, unless you enter their classes and study some years, there is not a College in the civilized world will vouch for your knowledge of Greek, Latin, or Hebrew. Unless, then, you want to fill up your pages, I say

again repeat to me no more Hebrew, Greek, or Latin. Keep to the *English*—the *King's* English, sir, if you please!

4—You have pondered three months on my last expose of your learned criticism; and what a defence you have made! Without intending it, if any compliment you could give would be to any man an honor, then you have done my Appendix to the New Version the greatest honor by approving my Notes on the words *hades*, *gehenna*, and *aioon*. So perfectly *impartial* are they, that you cannot find a single fault to them. Nay, you would seem to approve them. But, sir, you would pervert them in the eye of your readers: for in this controversy I have not once in any instance departed from, or contradicted a single word in those definitions. Yet you would now *insinuate*, for you cannot do more than insinuate, that in some way or other I have contradicted myself. No mortal can show that I have. My alleging that *aioon* is used *indefinitely* in the sacred scriptures is perfectly compatible with my saying in the same Note that "*more than sixty times in the New Testament it is rendered by such words as express the longest duration.*" Why did you not quote all this note in your letter! rather than put it into another corner of your paper, with comments that I cannot reach, as if to blindfold your readers!! How cunning you are to get out of your present unenviable position! You take another portion of your paper and quote and comment on my Notes above and beyond the limits assigned in our Rules. Thus you give your readers nearly *three pages extra of notes and comments* for the sake of saving you from their contempt in your *learned* defence of their delusion! I suppose I must now enter into a new contract with you about republishing my Notes and your comments on them!! Really, you are grievously perplexed, Mr. Skinner.

5—You say, par. 9, you are "at perfect leisure and liberty to go back to the third or second, or even first proposition, as often as I do." Yes; but not without me. Then keep to the proposition on hand. I have something more important than to be always driving you out of the bush. I wish to occupy the few pages yet remaining of this controversy more profitably.

6—You are now a Restorationist, if I am correctly informed. You contend that after death wicked men are punished for a time in some place. The wicked dead are with you cast into some unearthy hell. This I do call *Purgatory*—a true and proper purgatory. It is a true and proper name. You cannot give it a better. If you can, do pronounce it. You have declined answering my questions upon the subject. So far you have declined sustaining your proposition, if my questions are relevant. In my judgment they are so.

7—Because, first, you contend for eternal life, holiness and happiness, as the ultimate destiny of all men. When, then, I urge in opposition the scriptural fact that some men are neither holy nor happy in this life, and that they are punished after death; that they go into some place or state of punishment, you affirm that they will come out of that state, because that punishment will *purge* them from sin and make them holy. I ask you then for the scriptural proof; and you refuse to give any, alleging that you are not bound to do it!! I say you *are*; for having admitted that the wicked are sent to hell after death, you must bring them out of that state, or give up your ultimate holiness and happiness.

8—Because, in the second place, you allege that the punishment of hell expiates sin, which no punishment in this life accomplishes. This peculiarity of your purgatorial punishment calls for special proof. In proving that your purgatorial punishment expiates sin, you must reconcile that idea with Hebrews i. 3; vii. 27; ix. 12, 13, and very many such passages, as intimate that the death, or blood, or sacrifice of Christ expiates sin. If Christ's sacrifice expiates sin, how can the punishment of the wicked expiate it? One of the two is redundant. If Christ's death expiates sin, the pains of the wicked cannot do it; if the pains of the wicked do it, Christ's death cannot have done it. I say, then, Mr. Skinner, you must prove that your purgatorial pains do expiate sin, or give up your *purgatory*.

9—Because, in the third place, you allege that the punishment of your prison, or purgatory, (give me a more appropriate name for it, and I will cheerfully use it,) necessarily terminates in holiness or the perfect love of God. Now, sir, if the wrath of God works love in the human heart, why has not God tried it in this world? Here he uses 'goodness to lead men to repentance'—here he displays love unspeakable to produce love in the human heart. Now, sir, explain to us this new philosophy: two opposite causes produce the same effect. The love of God produces perfect love, and the wrath of God produces perfect love! And stranger still, those hardened by the love of God here, are to be softened by the wrath of God hereafter! You must not explain away this word *wrath*. Recollect Paul says, "Being now justified by Christ's blood, we shall be saved from *wrath* through him:" Christ "has delivered us [Christians] from the wrath to come." And Jesus says, "He that believeth not, *the wrath of God abides on him*," &c. &c.

10—Because, in the fourth place, punishment in this life does not even under its pressure prevent sinning. Men are punished, often punished, as were Pharaoh and the Jews, and yet sinning all the while. Now as you inform us that in your purgatory men will stop sinning when God begins punishing, please name *the passages of scripture* which sustain these novel assumptions.

11—You assume, first, that the wicked who are cast into your prison, or hell, or purgatory, will come out. 2d. To prove this assumption you assume that this punishment expiates the guilt of sin. 3d. You assume that this punishment works holiness, or sanctifies all who are the subjects of it. And, 4th, you assume that men will have to expiate the sins of this life only in hell; for that while there they will cease sinning and all become good from the first moment—indeed you make them good and holy the first instant they enter hell: for there they never sin, and only continue as long as to expiate the sins of this life. These are all very extraordinary propositions, and require, if you please, Mr. Skinner, *a word of proof*—chapter and verse, sir, if you please. I believe you have twice quoted the *Apocrypha* in this controversy. I now want a text from the *canonical Scriptures!*

12—But, sir, your whole doctrine of *post mortem* holiness as the result of punishment, is stultified and nullified by your fourth assumption. I therefore print it in capitals—MEN CEASE SINNING AND BECOME HOLY THE MOMENT THEY ENTER YOUR PURGATORY. HOW, THEN, DOES PUNISHMENT

MAKE THEM HOLY!! You have yet remaining as much sense as to see that if you do not make them quit sinning when they enter your prison, they never can get out; but you had not sense enough to see that this admission explodes your whole doctrine of the sanctifying tendency of punishment: for they are holy before the punishment begins; and therefore you have made God punish holy beings! To return some of your fine sayings, What a soul-withering doctrine! what a *horrid system* of nonsense and iniquity is your Restorationism! You had better decline the proof!

13—Another beautiful trait in your system is, that it precludes pardon altogether. There is no forgiveness with your Divinity. You say, par. 13, that "*God does and will punish every sinner according to the full demerit of his crimes, and there is no escape.*" These are your own words, and they are the true result of your system; therefore I have italicised them. Then where is the mercy of God—yes, the *mercy* of God! He punishes without exception, without escape, all sinners; and that, too, according to the *full demerits* of their crimes. Why talk of mercy, then!! For what did Christ die, if every sinner must still suffer the full demerit of all his sins—if God forgives not one sin? Why did David sing, and Paul preach, "Blessed are they whose iniquities are forgiven, and whose sins are covered!" "Blessed is the man to whom the Lord will not impute sin." With you, sir, there is no such man—all men suffer in this life all the punishment due for all their sins; or if they do not, they go into your penitentiary, and there they pay the last farthing, and come out without any gratitude or thanks to God or Christ. He is in justice, without mercy, bound to open the prison doors; for they have been punished according to the full demerits of their crimes. Why, sir, Deism is pure and undefiled religion—good sense, good logic and gospel, rather than your Restorationism.

11—It is, sir, not true—it is, sir, a calumny of your own invention, when, to revile the doctrine of forgiveness, you say, that "*if* they will repent and be baptized at your hands, they shall surely escape the threatened death." No, sir, I never taught so. Jesus says, "He that believeth and is baptized shall be saved"—from his past sins; and if "by patient continuance in well-doing he seeks for glory, honor, and immortality," Paul says, "he shall receive eternal life." So I preach.

15—My version of your trilemma has, I perceive, thoroughly refuted it. You have confirmed it by making a new one—without point or bearing

16—You do not state my views, sir, when you say that "the greatest possible good of the universe consists in the salvation of a minority of the universe," and that "the least possible expense of evil consists in the eternal damnation of a majority." Such a view is not in the premises, and therefore it cannot be in the conclusion. What proportions of human kind shall be saved I know not. An immense multitude there will be, when all the days and generations of millennial light, and bliss, and righteousness shall have been completed. This is a poor defence of your system against the drawbacks of all possible bliss stated in my review of your mathematical happy universe, Letter 24, par. 24. For any thing that appears to the contrary in my premises, ten to one of human kind may be saved.

17—In conclusion of your letter now under examination, do you not

admit a Purgatory, but not a *Catholic* Purgatory? Is it a *Restoration* Purgatory? Touching its localities and attributes I renew all my former requests. You say spiritual light is God! and that spiritual love is God! Need I reply? And you say, "In my next letter I shall dispose of *the remainder*" of (as if you had not yet begun to notice) my letters Nos. 26 and 28. Well, if you do all this in your next, after a reasonable share of abuse, and after telling us the one hundred and first time how completely you have vanquished, confuted, refuted, exploded and disproved every word, letter, and point that I have written, you will have expiated at least one of your former sins of omission. We shall look for it, however, without fear or hope.

18—Having nothing more to reply to, I shall commence an examination of the tendencies of your system. Your theory of a future state—of a penal dispensation issuing in the salvation of all subjected to it, stultifies and nullifies the gospel dispensation to all intents and purposes. The *incarnation of* THE WORD, the sufferings and death of the Messiah, the ministry of angels, apostles, and prophets—the ordinary preaching and teaching of the word, and indeed the gospel system of justification and sanctification, of which the New Testament speaks, and of which it is so prominent and efficient a part, are all demonstrably useless and worse than useless on your imaginative hypothesis. If it be true, the gospel is vain and worse than vain.

19—Let us, then, distinctly state your penal system, and hastily survey its most striking features. Taking into view the whole world of mankind—the Pagan nations, the Turks, the Jews, and all the Infidels—an immense majority, you say, live and die in their sins. Well, now, this overwhelming majority of human kind are all the proper subjects of your penal system, and are all saved in due time by its influence upon them. Hence, of all the inhabitants of this planet for six thousand years, an innumerable majority are hereafter to come forth out of your penal system, pure as the silver from the furnace, holy as God, and fitted for the happy abodes of the eternally blessed. In one word, your penal fires of hell, or your penal system, *saves all its subjects*—not one of them is forever lost. It triumphantly saves all—Cain, Ahab, Judas, Nero, Caligula, Heliogabulus, the Devil, and all his angels are its splendid trophies. It is, then, decidedly more powerful, successful, and triumphant than the gospel: for it is conceded on all hands that as yet but comparatively few of those who hear the gospel are saved by it. In this first and grand character of the two systems, the gospel system and the penal system, the latter is incomparably superior to the former—the penal to the gospel plan.

20—But in reply to this you will doubtless allege that the gospel is nevertheless not useless, because it saves some from sin and from the penal fires of your Purgatory; and besides, it has contributed much to the civilization and temporal prosperity and happiness of the world. Admit all this, and still it is useless and worse than useless; because, in the first place, had there been no gospel at all, the penal system, seeing it infallibly saves all its subjects, could as easily have saved all that the gospel saves as it does all that the gospel fails to save. Indeed those that the gospel saves would be more easily saved by the penal system than those it fails to save. Now it is useless to employ both a perfect and an imperfect system. The former is sufficient without the latter.

21—But I have said it is worse than useless—because the good that it does here is incomparably more than counterbalanced by the evil it produces under your penal dispensation. We admit all you say of the good the gospel does here, and still affirm that it is worse than useless; because it is admitted on all hands that the doom of those who hear the gospel and turn away from it, will be inexpressibly more fearful, woful, and wretched than the doom of the Indian and the Pagan who heard it not. Now as there are more who reject than obey the gospel, there is a positive accumulation of guilt which will, under your penal system, require a corresponding increase or duration of misery; and thus the alleviation of pain produced by the gospel here is more than counterbalanced by the aggravation and accumulation of pain and anguish there. So that if the gospel only enhances the condemnation and misery of two for one it saves, which all must allow, then the increased or protracted punishment of only two millions for example, under your penal dispensation, outweighs the whole gain of the one million saved by the gospel, who, had there been no gospel, would, like the devil and his angels and all wicked men, (only still more easily,) have ultimately come out of your furnace—your gehenna, pure as the light of heaven. It is worse than useless in a general system, on the admission of the objection alleged.

22—Let me add, sir, that if the common views of the present state of the Pagan, Mahometan, and Jewish worlds be correct—that is, if those who are borne and brought up in gross darkness as to the gospel, are liable to the least imaginable quantum of punishment; and if your system of the salutary, converting, and sanctifying power of the penal fires of hell upon the soul, be correct, it would have been infinitely better to have suffered all the world to to be as ignorant as the Amazonian or the Arabian, and to have sojourned for a time under the mildest chastisements of your imaginative Orcus, and by a shorter passage have escaped to heaven, than to have enlightened them by the gospel and subjected them to the unmingled vials of divine indignation and the long protracted sufferings under the penal system for the deeper guilt of disobeying the gospel of the grace of God and slighting the mediation of his beloved Son. This, sir, on the general scheme of divine government, makes the gospel rather a curse than a blessing to mankind in the aggregate, and, as I before said, stultifies and nullifies the whole remedial system. But, sir, here I must close before I have finished my picture of the inutility and folly of your system. Now, sir, in your next, after your regular portion of abuse, and of enumerating your triumphs, please notice this point somewhat specially.

Faithfully, A. CAMPBELL.

MR. LYND'S THIRD ATTEMPT.

From the Cross & Baptist Journal.

REPLY TO MR. CAMPBELL.

[CONTINUED FROM PAGE 402.]

MR. C's philosophy of divine power is not the philosophy of facts. That men possess but two kinds of power, physical and moral, is founded upon fact. That their physical and moral power is confined within certain limits, even in regard to possible things, is also

founded upon fact. But to say that God possesses no other kind of power than physical and moral, as *Mr. C has defined them*, or to say that God cannot act upon mind or spirit in any other way than we operate upon spirit, is altogether an assumption. It is unsustained by a single fact. It is an incomprehensible theory. Will Mr. C. make an effort to sustain this position? Will he in his next reply give us the facts upon which this philosophy is based? He cannot do it. He cannot find a single fact in nature or revelation.—This whole philosophy ought therefore to be discarded as the baseless fabric of a vision.—He may say that he cannot conceive of any other kind of power, and that he is not therefore required to admit any other. But he cannot conceive how Father, Son, and Holy Spirit can be one God, and upon the same principle he is not required to believe in any such existence of Deity. The only possible way in which he can escape this result is by calling the latter a *fact*, and the former a *theory*.

There is one point to which I would especially direct the reader's attention, because it will clearly prove that Mr. C. is exceedingly embarrassed by my arguments. His work called "*Christianity Restored*," from which I quoted, was doubtless prepared with great care; and it is obvious that Mr. C. employed, as he thought, the greatest exactness in his views of divine influence, particularly in relation to its foundation principles. Now if he had not been embarrassed by the arguments which I offered, he would have made an effort to sustain these principles; whereas one great effort has been to avoid them as much as possible by shifting the meaning of his own words. Let it be observed then, that one foundation principle with him was, that *physical* power could operate upon *matter* only, and *moral* power upon *mind* only. He uses the strongest language which he can find to express this principle. He says, 'When we think of the power of the Spirit of God exerted upon minds or human spirits, it is impossible for us to imagine that that power can consist in any thing else but words or arguments.' In my reply this position was fairly met by a reference to his own words in another part of the dialogue between Austin and Timothy. These are the words: 'In primitive times a whole congregation expressed all the same words at the same instant, the Holy Spirit suggesting to each individual the same ideas and expressions, at one and the same impulse.' To this I remarked, 'If we are asked to define this kind of influence we cannot. We know it was not *physical*, (i. e. according to Mr. C's definition,) for it had relation to mental operations. We know it was not *moral*, (i. e. according to Mr. C's definition,) for neither words nor actions, addressed to the ear and the eye, were employed. We cannot produce such results in men either by physical or moral power, and yet these are the only kinds of power we can define and employ. If then the Holy Spirit could suggest to the minds of a whole congregation at the same instant, the same ideas and expressions, we cannot doubt his power to give to divine truth an impression upon the mind which it could not have independently of such power.' Did not this argument at once demolish his position? Here is a case exactly in point, in which we *can* think of the power of the Spirit of God upon human minds, without words or arguments. And in the February number Mr C. expressly declares that these suggestions or inspirations are *not* moral influences. *Physical* then they cannot be upon his own showing, for he says, that physical power cannot act upon mind But now for the difficulty. How does he manage it? By complaining that I enlarge the capacity of the word *moral*, and make it equal to the word *mental*. Well, is Mr. C. then prepared to abandon his position, *that physical power cannot operate upon mind?* Or will he say that *moral* pertains to the mind, and *mental* does not? No, there is still another method of getting over the difficulty, and that is that physical power cannot operate upon mind *to change its moral hue*.

Now let the reader observe that this was not Mr. C's position. His assertion was this. When we think of the power of God exerted upon minds or human spirits, it is impossible for us to imagine that that power can consist in any thing else but words or arguments. I showed from his own words that we *can* conceive of that power consisting in something else than words or arguments. And now his explanation about operating upon mind to change its *moral hue*, is a full admission that God can operate upon minds without words or arguments. He did operate upon the minds of the Apostles to bring all things that Jesus

had spoken to their remembrance. Mr. C. sets out with the principle that physical power can operate upon *matter only*. Of course when the Holy Spirit brought all things to the remembrance of the disciples he operated merely upon *matter;* yes, upon matter as distinguished from spirit with all its attributes, as he operated upon the tongue of Balaam's ass. If he operated upon the *minds* of the Apostles in this work, then he must have done it by *moral* power. But moral power is *motive* contained in words or arguments, and not the words or arguments themselves. How then did they get into the minds of the Apostles by motive? How could motive operate upon them before the words containing it were brought into the mind?

With regard to my argument on prayer Mr. C. endeavors to caricature it as much as possible by such expressions as these, 'Mr. L. will have it that some indescribable influence beyond all the laws of nature must be exerted' 'He will have a mysterious influence above all the laws of nature in the one case, that he may have a similar influence above all the laws of grace in the other.' 'Mr. L. maintains that there is a system of nature and a system of grace, but that it is necessary for God to step out of both systems in order to feed and save us.' But Mr. Campbell ought to be careful on this point lest he caricature himself in his zeal to escape the force of my argument. Let him remember what he prayed for in a former reply, '*that God would so direct and govern the whole machinery of the seasons, or operations of nature, as to insure seed to the sower, and bread to the eater.*' I understand by *the whole machinery of the seasons*, and *operations of nature* the *immutable laws* of nature, and Mr. C thinks they need such a direction as to insure seed to the sower and bread to the eater. It seems then we are agreed in some direction over and above established laws, in order to insure our food. Let him remember too what he says in the close of his last rejoinder: '*Special providence is but the application or direction of these laws on particular occasions in the way of blessing or of cursing men.*' I hope then that the reader will not be alarmed by those high-sounding words, *indescribable* and *mysterious*. Doubtless Mr. C. perfectly understands the whole matter; and what is plain to him, may, at the same time, be mysterious to others.

The reader will please to observe that Mr. C. is writing concerning *a power new and foreign* to the instrumentality employed in nature and in grace, i. e a power which acts independently of the established instrumentality. He cannot proceed a single step in argument till he has placed me in this predicament. But every one can perceive that the position I have assumed is not met, and consequently that it remains unanswered.

As to the soul-chilling and deleterious errors which Mr. C. supposes to arise out of my view, and specified under six different heads, I have merely to say, that not one of them has ever appeared in any thing which I have written. They are a repetition of some positions already replied to, and may therefore be dismissed as unworthy of notice. I will say, however, with a little alteration of the third specification, that the faith which saves the soul differs not in *definition*, or in *objects*, from any other faith of gospel truths, but that it *does differ essentially from other faith*. But this belongs to another question which may be examined at a subsequent period.

An Omission.

In the part of the reply published last week, the compositor omitted a whole paragraph. This should come in on the last column of the first page, 49 lines from the bottom, and immediately before the section which commences with the words, 'Now I freely grant that all these points are engrossed in the proposition,' &c.

The paragraph omitted reads thus:—

In immediate connexion with these statements he proceeds to say, 'What is the proposition to be proved? That God renews men by his Spirit before they believe; or that he works faith in them while they are ignorant of the testimony of God—that they believe first and hear afterwards—that he gives sinners a new heart and a right spirit before they understand the word. These are points engrossed in the proposition that man must be supernaturally operated upon without the word, and independent of it before he can believe in Christ, or truly repent of his sins.'

Reply concluded.

We will now examine the philosophy that *to be fully convinced is to be fully disposed*

There is a wide distinction between being *convinced* of a truth, and *feeling* that truth.—Hence to *see* a truth and to *feel* it are familiar expressions in our language to denote different states of the mind. The fact that all men use this language and understand it, is proof that the distinction has its foundation in the nature of things.

Mr. C. says '*to fully comprehend* a moral argument is, in my estimation, to perceive and feel its meaning. Mr. Lynd is of a contrary opinion. In his view, a person may fully understand a moral argument addressed to the conscience, and yet not be convicted of sin; he may fully comprehend the obligations of the love of God, and feel no love in his heart,' &c. Now I do most solemnly protest against this—shall I call it *unfairness*?

Candor itself is put to the utmost stretch to find a favorable construction of this course, repeated several times by Mr. C. in his reply, as I have shown; and the reader cannot fail to be reminded, however painful the recollection, that error naturally seeks to hide itself in darkness and ambiguity. All I ask is that Mr. C. meet me fairly without mutilating my arguments without charging me with sentiments explicitly disavowed; and if he can show that I have clothed his arguments in a false dress, as he has repeatedly treated mine, I am ready to make a public acknowledgment, promptly and cheerfully.

While Mr. Campbell charges me with unmanly and unscriptural cant, and with obsequious homage to the prejudices of the multitude, I ask him to read attentively the following quotation from Blair's Rhetoric. 'Candor in stating the arguments of his adversary *cannot be too much recommended* to every pleader. If he disguise them, or place them in a false light, the artifice will soon be discovered; and the judge and the hearers will conclude that he either wants discernment to perceive, or fairness to admit, the strength of his opponent's reasoning.'

Every reader will perceive that Mr. C. has palmed upon me a definition of his own. As it has so occurred I rejoice in it, because it confirms an argument in my first essay, and providence permitting, I shall bring this to light. We will therefore travel over the ground again. Here is the original argument: 'A person wishes to carry a certain point with his neighbor. He expresses all the arguments he has to offer on this point. His neighbor attends to the arguments and *fully comprehends* them.' Now mark, for the whole connexion will prove it, I used *fully comprehend* for a full *mental perception*, a *perception of the meaning* of the argument used. But to proceed: 'This being the case, this person has not only exerted, but *developed* his whole moral power. He can do no more. Suppose this point carried (that is as far as his arguments could carry it) to be an important duty which the neighbor *hates* to do, and is *unwilling* to do, notwithstanding he is convinced he ought to do it. Is he *changed*? No, his disposition remains the same. He *will not* do it. How is this man to be made willing? All moral power is at an end.—Apply this to the Holy Spirit. He employs arguments written in the Old and New Testaments. In doing this he exerts his whole moral power. But many pay no attention to the arguments, and of course it is not in the power of the Spirit to renew them. But suppose they do attend to the arguments, and yet do not *comprehend* them. In what consists their *guilt*? They either have not capacity to understand the arguments, or their natural depravity blinds their minds to the force of truth. If they have not capacity to understand, they cannot be renewed, nor can they be guilty for not doing what they have no ability to comprehend. If their natural depravity, their enmity to holiness blinds their minds to the force of the arguments, they are guilty indeed; but how is this state of mind to be removed? The Holy Spirit has spent all his moral power in his arguments; but all his power is useless until the sinner comprehends their force, and until the cause of his ignorance is removed. It is not therefore in the power of the Holy Spirit to renew any man, unless he fully *understands* his arguments—and in order to the comprehension of them the depraved state of his heart must be changed. He could not by *any power* be converted to God.—But suppose a sinner fully comprehends the arguments, and thus the whole moral power of the Spirit is *fully developed*, he is then *renewed*, or *not renewed*. If he is still unwilling to submit himself to Christ, then what power in heaven or earth can change him, upon

Mr. C's view of divine influence. Hear what God says—'Thy people shall be willing in the day of thy power.'

Mr. Campbell in replying to this argument supposed that it assumed the position that a sinner may fully comprehend all the arguments of the Holy Spirit—*feel all his moral power in his understanding, conscience, and heart*, and that to full conviction too, and still remain an enemy, alienated and indisposed.

In my rejoinder I denied that the argument assumed this position. These are my words—'I have not for a moment supposed that a sinner may *feel* all the force of divine truth in his *conscience* and *heart*, and still remain an enemy.'

Here the distinction is clearly drawn between UNDERSTANDING or *perceiving* the meaning of an argument, and *feeling its force* in the conscience and the heart. I am sorry he did not read it with more attention. When Mr. C. speaks of *full conviction, full persuasion*, or *full comprehension*, he intends to say that the *understanding fully perceives the meaning*, and *the conscience and heart feel the full force of truth*. To be fully convinced is with him to be fully disposed, i. e. *to be fully disposed is to be fully disposed*. Where is the philosopher who would advocate such a proposition? And then in his last reply he informs us that Mr Lynd is of a contrary opinion, i. e. Mr. Lynd does not hold that *to be fully disposed is to be fully disposed!* In his estimation a man may be fully convicted of sin and not be convicted at the same time; he may feel all the obligations of the love of God, and yet not feel these obligations. Let the reader judge Now says Mr. C. 'to fully comprehend a moral argument is, in my estimation, to perceive and feel its meaning.'—Ah! to *perceive* the meaning, and to *feel* the meaning! There is then a vast difference between *perception* and *feeling* after all, Mr. Campbell. If the mind *perceives* the meaning of any argument, does not the mind *comprehend* it, *understand* it? I maintain that to be fully convinced, and to be fully disposed, are two different things. Common sense says the same. Mr. Campbell says the same.

My argument then is untouched. There is an enmity of heart to the truth as it is in Jesus, that is to be overcome in the renewing of a sinner. He looks at truth, perceives his duty, and *hates* to do it. The arguments, though understood, fail to reach his conscience and heart. To reach these is the mysterious and immediate work of the Spirit of God.

Mr. C. maintains that the *motives* of the gospel are not fully understood until they have reached those parts of the moral nature of man to which they are severally addressed.—Then in those who are lost, these motives *never were fully understood*. Now I confess myself at a loss to know the precise meaning of the word *understood* in this connexion.—If Mr C. used words in their ordinary acceptation, the case would be different. In order to be certain on this point, I will take the first signification of *feeling their force in the conscience and heart*. Then, what is the affirmation? Simply this—The motives of the gospel are NOT FELT IN THEIR FORCE IN THE CONSCIENCE AND THE HEART, until they have reached in their force the conscience and the heart. Does Mr. C. mean this? Then the affirmation 2 and 2 make 4 would be of equal value to the question before us. IN THOSE WHO ARE LOST, THE MOTIVE OF THE GOSPEL NEVER REACHED THE HEART AND CONSCIENCE. Who denies it? But remember this was the work of the Holy Spirit. He *fully displayed* all the power with which he could operate upon mind, and yet that power never reached their conscience and heart. This is the influence of the Holy Spirit which Mr. C. holds, and yet he charges me with misunderstanding his views.

But I will suppose that by the word '*understood*' in this connexion, he means A FULL PERCEPTION OF THE MEANING. Now what is the affirmation? Simply this—The motives of the gospel are not perceived by the mind, or the meaning of them is not perceived, until they have reached the conscience and the heart. Then those who are lost *never perceived the meaning* of these motives. To say nothing of the absurdity of the conscience and the heart feeling the force of motives, before those motives are comprehended by the understanding, the same argument may be made in this case as in the other. The Holy Spirit *fully displayed* all the power with which he could operate upon mind, and yet that power never succeeded in enlightening their minds, much less in changing their hearts. It was not an efficient agency, such as the Bible teaches.

The argument I first employed is founded upon this statement. If those who are lost never perceived the meaning of the Holy Spirit, or never felt the force of truth in the conscience and heart, to what was it owing? Not for want of natural powers to understand and feel the argument, for in that case they could not have been renewed, or been guilty for not being renewed. But if the natural enmity of their hearts to holiness and to God hindered their *perception* and their *feeling* of the arguments, then they were indeed guilty. If there be any natural defect in the understanding, or any physical obstacle to prevent a conformity to the will of God, it is an excuse. Every one perceives, who chooses to perceive, that there is an essential difference between that kind of inability which is independent of the will or disposition, and that which has its origin altogether in the disposition. But how is this state of mind to be changed? I believe that this is the work of the Holy Spirit. It is his to give a new heart. The scriptures always ascribe the work to the Holy Spirit.

[TO BE CONTINUED.]

REPLY TO MR. LYND.

PRAY where did Mr. C. say that God possesses no other kind of power than physical power? Quote the passage, Mr. Lynd!—and save your comment for the text. We can *conceive* of no other power. But he that infers God can have no other power reasons illogically. Let him, however, who, in his theory of conversion, introduces any other power, explain it; or let him not call upon us to admit it. This is our proper ground.

Mr. Lynd, in the second paragraph above quoted, especially directs the reader's attention to one point; because, he says, "it will clearly prove that Mr. Campbell is exceedingly embarrassed by my arguments;" and then refers to the dialogue on the Holy Spirit, &c. The reader will please read this part of Mr. Lynd's letter with especial care. This really deserves a smile rather than a serious reply.—Exceedingly embarrassed, truly!—with what I know not, unless with the misstatements and blunders of Mr. Lynd. Gentle reader, believe me, I have just now, for the first time since the controversy began, glanced over the aforesaid dialogue to see if it were possible that I could have done myself so much injustice as to have made such statements, and given such views as those Mr. Lynd would have you think I am now avoiding the discussion of by changing or shifting the meaning of the words, &c. I felt confident I could not; but still I was determined to make "certainty more sure," and so examined. I have arisen from the examination with much less respect for the judgment or candor, or something else of my friend Mr. Lynd, than I could have wished; and I boldly affirm that I am grossly misrepresented in the above paragraphs. Mr. Lynd has been straining and constraining, and sometimes torturing my words. I will, however, let the dialogue speak for itself.

Austin in the dialogue represents an inquirer, and Timothy the editor. Touching this distinction of *physical* and *moral* power, of

which Mr. Lynd says so many crude things, and things that I have never said, my reasons for using the words at all are thus given:—

"A.—I have one fault to your reasonings upon this subject. You speak of moral and physical influences, and sometimes of spiritual operations. The Bible speaks not in this style. It is owing to these humanisms that you are so much misrepresented and misunderstood.

"T.—It is a fault; but hear my apology. I never introduced these distinctions; I only adopted them. For the sake of argument with those who oppose reformation, I used their own style; I reasoned with them on their own concessions. It is not my style; it is their style. And he that thinks that I used these terms with approbation, forgets what I have written about them.

"Were I to sketch a philosophy illustrative of the views which human reason can apprehend, I would have *intellectual*, *moral*, and *physical* power. But to suit your nomenclature, we combine intellectual and moral; and call every thing which is argumentative, which imparts either light, knowledge, disposition, or motive, '*moral;*' and this power may be displayed either in words spoken or written, addressed to the eye or the ear, to the mind, either in signs, suggestions, or tokens, *internal* or *external*. But the Bible neither teaches the one philosophy nor the other; and it would be better, incomparably better, to speak of Bible things in Bible terms, if men would not pervert our words, and abuse the public mind with a phraseology neither scriptural nor philosophic."—*C. R.* p. 377.

The above hints one would think would have suggested both candor and caution to a reader of the dialogue, and have prevented him from using these words as if I had introduced and defined them for my own convenience. But notwithstanding all this, Mr. Lynd repeatedly misconceives and so perverts my use of these words. In the paragraph before us, for example, Mr. Lynd says, "Is Mr. C. then prepared to abandon *his* position that *physical power cannot operate upon mind?*" Where in the dialogue is this position found? No where! On the same page quoted above, will the reader examine the following periods?—

"A.—You might as justly, I think, take exceptions to the popular misrepresentation or misconception of *physical* as of moral power. When you allege that spirits cannot operate upon spirits as a hammer operates upon metal, it is to show that *moral disposition* cannot be produced by a spirit operating upon a spirit—moulding it into dispositions good or evil, as a smith fashions a horse shoe; that moral effects cannot be the result of physical causes. But this does not lead to the conclusions which some infer. Suggestions or temptations, by presenting any sort of motive, may be so far physical as sound or speech is physical; but yet it is the end proposed and achieved which designates the power. All moral means are physical, if we take into view the tongue that speaks, the sound uttered, or the impression made upon the eye, the ear, or the heart. In this confounding of things, there is no power purely moral in the universe. Power is properly denominated either from the agent which acts, or from the object accomplished. Thus we

speak on other subjects. We have steam power, water power, horse power, human power, spiritual power, satanic power, and divine power. Thus is the name derived from the agent. The tendency or result of the power is sometimes chosen to designate it. Thus we have moral power, physical power, political power, pecuniary power. These are sometimes so denominated from the agent, and sometimes from the object or the termination of the power. Human, spiritual, satanic, and divine power, are general terms, and may denote all varieties of power, which these agents can, or do employ.

"T.—Grant all this, friend Austin; but what is the use of these distinctions with the great mass of men? If some theologians do not understand what we mean in opposing the popular notions of physical operations—if they suppose we are framing a new theory, because we take their terms and phrases, and show that *their system is discordant with itself*, of what use is it to talk or write upon such distinctions? If I could make myself understood—if I could speak or write to the apprehension of this speculating age, I would say, that a spirit, and of course the human spirit, cannot be shaped, or disposed, or new created, or new modified by another spirit working upon it, as we operate upon material things; and that it can only be moved, disposed, new created, by truth apprehended and embraced: and whether this truth, real or supposed, be presented by spirits or men, by God or Satan; physically, by words, signs, tokens, suggestions, temptations, it can operate only *morally* or by *motive* upon the soul. If I could explain myself at all, without the imputation of theorizing, or the terrible sin of denying the Holy Spirit, I would merely suggest this to those who are teaching the people to expect touches, impulses, operations of some naked spirit upon their naked souls, regenerating them in a moment, as lightning rives an oak, or shatters a tower in an instant of time. This is all I mean—all I would teach upon this subject—and not even this much, if men would preach the gospel, and talk of the Holy Spirit as did the Apostles."

Mr. Lynd is fighting with a man of straw, one of his own creation; and yet he says "Mr. C. is exceedingly embarrassed" by Mr. Lynd's arguments!! Timothy, or Mr. Campbell, grants in the passage quoted that all moral means are physical in some sense: hence, in some sense, physical power operates upon the mind, which is just the reverse of the position which Mr. L. has made for me. This is truly embarrassing. I have never so much as said that angels or spirits may not *naturally*, or, as we call it, physically operate upon one another. I think it quite possible—nay, probable, that by impulses, or some way, they can operate upon each other without argument or moral means. Nor have I ever taught that God or his Spirit could not thus operate upon the human mind; nay, in this very dialogue it is admitted in the case of spiritual gifts. But in the dialogue physical and moral power are contradistinguished as respects the change of a sinner's mind, spirit, or heart, and in no other sense; and because theologians have so used them. Indeed, if the reader will carefully read Mr. Lynd's reasonings and objections, and compare them with the extracts given, he cannot

fail to see, I humbly think, how perfectly gratuitous this whole affair is on the part of Mr. L. I then leave the dialogue itself to refute Mr. Lynd.

The quotations above made are from the close of the dialogue. I will also quote from the beginning of it to show that we guarded the subject from such perversions both at the beginning and end:—

"T.—My dear sir, if you were to distribute and classify power into animal, mechanical, physical, moral and spiritual, and could define your own distinctions with all logical and rhetorical accuracy and eloquence, it affects not the nature of the great question on which you proposed an interview, viz.—*the influence of the Holy Spirit in the salvation of men.* The present salvation is not a change of body, nor of perception, memory, judgment, imagination, reason; nor of the intellectual and animal, but of the *moral* nature of man. Christ came not to make new men and redeem them, but to redeem and save such as we are by nature. Our ruin is not in our senses, nor in our intellectual faculties, but in our moral character and relations. The enlargement of our powers, physical, animal, or intellectual, would neither contribute to our purity nor our happiness. It is a moral revolution, a moral reformation, a moral change, which is essential to the salvation of men. The means must therefore be moral, unless we can think that physical causes can produce moral effects."

In speaking specially of moral power, we say—

"From such premises we may say, that all the moral power which can be exerted on human beings, is, and must of necessity be, in the arguments addressed to them. No other power than moral power can operate on minds; and this power must always be clothed in words, addressed to the eye or ear. Thus we reason when revelation is altogether out of view, And when we think of the Spirit of God exerted upon minds or human spirits, it is impossible for us to imagine that that power can consist in any thing else but words or arguments. Thus in the nature of things we are prepared to expect verbal communications from the Spirit of God, if that spirit operates at all upon our spirits. As the moral power of every man is in his arguments, so is the moral power of the Spirit of God in his arguments. Thus man still retains an image of his Creator: and from such analogy Paul reasons when he says, 'For the things of a man knows no man, save the spirit of a man which is in him; even so the things of God knows no man save the Spirit of God.' And the analogy stops not here; for as he is said to resist another whose arguments he understands and opposes, so they are said to resist the Holy Spirit, who always resist, or refuse to yield to his arguments."

With these premises before him, how an ingenuous mind could mistake our meaning I confess I cannot see.

I am sorry I did not notice the omission quoted above, and have it inserted in its proper place. The curious reader will turn over to page 100, and after the first paragraph ends, 16th line from top, insert the omitted words. Mr. Lynd, I have already observed, has denied this to

be the proposition before us. I have said that it is, because he attacks and impugns the dialogue; and what says the dialogue? Reader, mark the following words:—

"The difficulty always was about the influences necessary to produce faith; about regeneration anterior to faith, or the infusion of some previous holy principle:"

This, then, is the subject of the dialogue, as is evident, not only from the words quoted, but from its whole drift. In opposing the doctrine of the dialogue, Mr. Lynd must, of necessity, maintain the contrary positions. If he do not, there can in truth be no controversy.

Mr. Lynd is quite a controversialist indeed. He has given us some six massive columns upon the proposition "to be fully convinced is to be fully disposed." What Mr. Lynd says about his candor being put to the utmost stretch, &c. is very sincerely reciprocated upon all the premises. I am conscious of no uncandid treatment of Mr. Lynd's reply, first, middle, or last. Had Mr. L. more carefully considered the subject before he commenced, he would have prevented so many of those corrections which place his discrimination or his candor sometimes in jeopardy.

Now I put it to his candor whether these six columns were called for after the exposition I had given him on pages 58 and 59 of this volume; whether this was not seized as an occasion for other imputations more obnoxious to the reprobation of a party. "I maintain," says Mr. Lynd, "that to be fully convinced and to be fully disposed are two different things: common sense says the same: Mr. Campbell says the same." Why then write six columns against Mr. Campbell on this point, if Mr. C. says what he says! He then exclaims that his "argument is untouched." And why? Because it is intangible! You might as easily bind a colt by a gossamer as seize either end of it. "The *sinner* looks at truth, perceives his duty, and hates to do it." I wonder if Mr. Lynd is not such a sinner as this, even yet. According to his expositions, Paul was just such a man when he wrote the 7th chapter of the letter to the Romans!

To be *convinced* with me is not to be *convicted*. To be convinced is sometimes merely to perceive a truth or a duty—at another time, to be convinced is to be persuaded to do something—and yet at another time, to be convinced is to be reconciled, disposed, converted, &c. just according to the nature of the object proposed. If I were now convinced that Mr. L. had abandoned all humanisms for the gospel, I would be fully disposed to receive him most cordially as one who loved my Master with an attachment paramount to all earthly associations. The actual meaning of such words depends upon the things with which they are

associated. To be convinced that any person loves me destroys all my hatred for him. To be convinced on all such moral themes, I repeat again, is to be disposed, notwithstanding Mr. Lynd's paraphrase "to be fully disposed is to be fully disposed." This might be retorted with equal propriety upon any definition that could be given; for the effect of any action of mind or body is ten thousand times metonymically put for the cause.

But before I close for the present, I ask how is the enmity of a sinner's heart to be overcome but by love! And how is love to operate upon a heart unless it be made known! And how can it be made known without words or their equivalent! And is not that which makes it known to be believed, or understood, before it can reach the heart? This Mr. Lynd explains as "the mysterious and *immediate* work of the Spirit of God." This is done without means; for so the word *immediate* imports: and yet Mr. Lynd elsewhere says he does not believe in regeneration without the word, or immediately. It will require more than the metaphysics of Dugald Stewart to reconcile and explain all these positions. A. C.

For the Millennial Harbinger.

CLAIMS OF EVANGELISTS—*No. V.*

THERE is no station a man can occupy that involves greater responsibilities than that of Evangelist; and if its duties are faithfully discharged, it affords less time for leisure or for other pursuits: yet there is no class of men of equal talent, that receive so little compensation for services rendered. If the Lord has a charge against preachers for not doing more to promote his cause—(and doubtless he has, and a most serious one too)—he has a severer one against the people for not holding up their hands and enabling them to labor in the fields white to harvest. This is evident from several incidents recorded in the Jewish history. The Jews in their prosperity became remarkably covetous—so much so, that they neglected to supply the Priests with sacrifices and provisions. By the wickedness of the people, the Priests were compelled to abandon the service of the altar, and follow secular pursuits for sustenance. The Lord charged upon the people the twofold crime of robbing him in tithes and offerings, and driving the priests from the service of the altar. The sin he charged upon the Priests was, the fear of the people, and a neglect to tell them to continue to bring their tithes and offering into his storehouse. I need not inform the reader that I

do not intend that there shall be any charge against me for not telling the people their duty in this respect to the Lord, and to his preachers.

The souls of men are more valuable than either their property or health, and yet they are generally more careful of either of the latter than they are of the former. I have heard an anecdote of a gentleman who had been successively a preacher, a physician, and a lawyer. He was once asked why he had changed professions so frequently. He replied—"When I was young and inexperienced, I thought the people generally had a greater concern for their souls than for any thing else: therefore I became a clergyman. But I soon learned that they thought more of their *health* than of their souls: therefore I became a physician. I had not been long engaged in this profession when I found that they placed a higher estimation on their *property* than they did either on their souls or bodies: therefore I became a lawyer. And I succeed much better at my present profession than I did at either of the others."

Brethren who are inclined to be liberal are generally more so in any thing rather than that which will glorify God and be the means of saving sinners, and give themselves an elevated station in the world of light. In proof and illustration of the above, I will relate an incident that occurred not long since in a neighboring town where there are many wealthy disciples. Some three or four of them have expended more in giving large dancing parties and sumptuous entertainments, and that, too, when a revival was going on in their church, than would have bountifully sustained a preacher for the next twelve months!! [I did not receive the above information from any of the disciples in the town alluded to, but from persons who were themselves at the parties, and whom I heard laughing at the idea of such persons being professors of the Christian religion, and talking about dancing with their children at the houses of their professing parents, when all of them should have been at church. Tell us plainly, Mr. Editor, what should be done with such professors.]

If one who is in the habit of paying his preacher any thing, finds it necessary to retrench his expenses, the first thing he thinks of is to give his preacher less or nothing at all, especially if he is not legally bound in an article to pay a certain amount, and if the preacher should chance to oppose any sin which such members may be guilty of. I once knew a brother preacher, just married, to agree to devote his whole time to a congregation, numerous and wealthy, who stood in great need of his services: for which they promised to sustain him, though they would not promise any particular sum; they would pay him by weekly contributions, and had no doubt he would get more that way

than by subscription, and they thought it would evince a want of Christian confidence in them for him to require a subscription to be drawn up with each man's name, and the amount he was willing to give. Besides the weekly contribution, they promised to supply his little family with all the provisions they would require. He began his labors. The blessing of God attended them, and many were soon added to the congregation. For a time the brethren did tolerably well in their contributions and other aid to their preacher; but after a while they began to slacken. Many of them got into a spirit of speculation, and, it was said, some of them into *peculation*. They became less punctual in their attendance at church; hence the contribution got to be small. The brethren who were appointed to see to the wants of the preacher's family and to have them supplied, were often absent making speculations, and neglected their duty.—The preacher ventured to reprimand the people of his charge for their worldly-mindedness and failure to attend meeting, especially on Lord's day. They intimated that what he wanted more than any thing else was their *contributions*. This he bore like a disciple indeed. He labored on; but additions to the congregation became fewer and less frequent. All this was charged to him. Still his ardor abated not, and he labored on as constantly as ever. On returning home one evening, his wife, who had never before known what want was, informed him that she had neither meat nor flour to make bread; and that she had herself lived on potatoes for the last two days, but they were all gone. They made their supper on a little coffee and bacon. Fatigued and distressed he retired to bed. In the morning he arose, and after partaking of a scanty breakfast, went over to the house of one of the deacons who had been appointed to attend to his family, and with reluctance and mortification mentioned his situation. His family had nothing to eat, and he had no money to buy any thing The deacon replied angrily, that it was out of the question for the church to have to pay a man for TALKING when they could do it just as well themselves; and that he ought to support himself, and would do it if he were not too *lazy!!* The preacher proposed that if the church would do their own preaching, he would do his own work: to which the deacon readily agreed. So the preacher left them and engaged in a business at which he did well; and some of the members of the church said they were sure he could have no religion, although he used to appear so pious, or he would not have left off preaching and gone to another profession!!! Thus they quieted their guilty consciences. What do you think has become of that church? Do you tell me it is *dead?* You are half right. It is "*twice* dead and plucked up by the roots"—precisely what might have been expected. Here

was a fair trial of supporting a preacher by *weekly contributions*, and uninterested benevolence. There has not been a revival of religion in that neighborhood since, and never will be, until the people repent and do better. They are guilty of heinous sins They ruined a talented and useful preacher, injured the cause of Christ, and murdered their own souls.

A brother—(and I am almost ashamed of such brethren)—once told me that it was necessary to keep the preachers *poor* to keep them *humble*—that if they became rich, they would become proud!! I asked him if he had ever known a preacher to be made rich by his brethren? He said he had not "How, then, do you know," said I, "that they would become proud if so made rich?" To which he replied, that he had no doubt they would To support a preacher and to make him rich, I told him, were quite different things; but I did not understand the philosophy of keeping them poor to keep them humble. I asked him whether preachers were naturally worse than other people. He allowed not. I farther inquired whether humility was not a virtue as necessary to be possessed by others as by preachers. He admitted that it was. "Then," said I, "if other persons are no better than the preachers, and poverty is necessary to keep them humble, it is equally necessary to keep others humble; and if it is as necessary for them to be humble as for the preachers to be so, then it is as necessary that they should be kept poor as for the preachers to be kept poor. But the philosophy of the Bible is, that people should be neither rich nor poor; and that these dangerous extremes may be avoided, I would advise the rich to give the preachers so much of their property that they themselves will not be rich, nor the preachers poor." I said this to try him. I need not add that he did not approve the plan—"for he was very rich."

JUSTUS.

MORALITY OF CHRISTIANS—*No. X.*

NOTHING is more wanting in Christian society than punctuality. The preacher promises to commence his discourse in a given place at a certain hour. He is not there for half an hour afterwards. He has defrauded his congregation of one half hour of their lives. Five hundred persons have each lost half an hour, and the world *ten days and a half* by one such failure on a working day. A serious loss, if converted into money. Value the day at one dollar, and the time lost to the state is ten dollars and a half, which might have been given to the poor. Thus the preacher, by breaking his word, has not only vexed

his audience, but defrauded the community of ten dollars and a half. If he were to preach every day in the week, and thus to fail at each appointment, it might become a question whether his whole ministry might not be a calamity rather than a blessing to society.

But it is only on the Lord's day he thus sins against punctuality; and no money is lost, because it is not a working day. Well, something better than money is lost. The father who has sat waiting upon his arrival for half an hour, might have spent that time in instructing his family in the ways of truth or life, or in teaching in the Sunday school the youth of the village. And who can appreciate in dollars and cents the loss that may have been sustained to the moral and religious interests of the world by such a failure!

But the ruinous consequences of these habitual failures of the preacher are not yet all told. His congregation acquire the same habit. The regard of punctuality expires within them. They become remiss in their attendance, and finally keep the preacher waiting half an hour on them. He says 11 shall be the hour, and arrives at half past 11. They assemble at 12. Their children see that their fathers and their preacher have no conscience about keeping their engagements. They learn to break their covenants; and finally assignations, appointments, and covenants are made only to be broken. The habit terminates not here: it pervades all their morality; for the habitual disregard of truth and fidelity lessens our respect for the authority of moral precepts in general, and leads us imperceptibly and gradually, though certainly to the violation of other requirements of the same table.

A punctual preacher could prevent all this. Always commencing at the time appointed, he would soon bring his congregation up to the minute. If they are only a minute too late, they soon learn that they have lost that much of the discourse, or means of edification, and would gradually amend their ways. Not saying that he will begin, but beginning at the hour, renders all exhortations on the subject unnecessary.

A punctual minister once had the misfortune to succeed a covenant-breaker who had had the congregation in charge for some years. He despaired of reforming them in great matters if he could not reform them in small. He found them in the habit of meeting at 12 under the promise of 11. The preacher knew his duty, and began at the minute. The first day after his settlement his sermon was well nigh closed before most of his congregation arrived. Some actually arrived just at the benediction. They were confounded. He made no apology. He only asked the seniors if they would prefer any other hour than 11, to let him know, and he would be careful to attend. A few weeks passed, and the house was regularly full and waiting for the minute

The preacher never failed in twenty years, except in a few cases of indisposition, to meet at the hour appointed; and his congregation became as punctual and circumspect in other matters as in their attendance at church: for it is almost impossible to be habitually punctual in one class of duties and to be remiss in all others.

It is not only uncourteous, but it is unjust for any one of a company who have agreed to meet at a given time to transact any business, temporal or ecclesiastical, to keep others waiting for him. It is neither according to the golden rule of Christian morality, nor is it according to the oracles of common sense and common honesty. Time is money; and better still, it is the material of which life is made; and he that without my consent robs me of half an hour by a breach of contract, robs me not merely of so much money as my time commands, but takes from me a portion of my life.

I labor this point for two reasons:—First for the sake of redeeming time and correcting a very common, though a very pernicious abuse; and in the second place, for the purpose of exemplifying, in comparatively a very small matter, the serious evils which result from one of the prevailing vices of this age, which is not confined to those called "the world," but has really entered and pervaded the professing community.

Still I would press this matter rather as an indication of the insincerity of many professors, than as a matter of reform on its own merits. Prevarication, equivocation, double meanings, and mental reservations, much more the falsification of our own word in the breach of any contract, are not merely contrary to the letter and spirit of the gospel, but also declarative of a want of sincerity and honesty in our profession. They prove the heart not to be right in the sight of God, as did the words of Ananias and Sapphira his wife There is a deep-rooted love of the world, which lies below all our professions, when we suffer ourselves to fall into such acts of falsehood and injustice. The covenant-breaking and failures to redeem promises in this age, are unequivocal proofs of the hollow-heartedness of multitudes who have assumed the Christian name. They all spring from a species of idolatry in the heart, which is enmity against God and his Son. The love of the world and the desire of its friendship, displayed by many professors, show that they have not found rest to their souls, nor that riches and honor in Christ and his kingdom which they profess to have found, and which they so much need. To see a Christian in love with a ball-room or a theatre, is not more demonstrative of a worldly and fleshly temper, than to see him eager in the pursuit of wealth or popularity at the expense of truth, honor, and generosity.

The love of God diffused in the heart by the Holy Spirit given to the Christian, elevates his mind above all that duplicity, insincerity, double mindedness, and ambiguity of character, so fatal to the culture and display of the graces of Christianity. A Christian, indeed, is a truly honorable man. He is one of Heaven's own nobility, and cannot condescend to an ignoble deed. He only needs to feel his royal sonship to be above a low, a mean, an unrighteous action. But he must look not at the things seen, but at the things unseen, to stand upon the summit level of his profession. In looking up so often to the skies, he acquires a dignified deportment which cannot but command the respect and homage of all discerning men.

But this is really a degenerate age. We are all in the court of the Gentiles, and dwell in the midst of a people of unclean and polluted lips. That firm, robust, and vigorous piety, which in former and less corrupt times stood in unbending dignity in the presence of kings and courts, able to face a frowning or a smiling world with perfect equanimity, has almost fled to heaven and deserted the abodes of mortals. A singular pusillanimity has fallen upon the professing multitudes, the effect no doubt of tampering so much with a worldly and selfish spirit, the effect too of a singular scepticism which frequents the temples of Christian worship as well as the synagogues of Satan, though of a somewhat different type. A strong faith in God, in the promises of Christ, and in the means of purification, is not the present characteristic of the Christian profession. Christians are sceptical in the use of prayer, secret devotion, meditation, and abstraction from the world. They want to see the philosophic connexion between these holy institutions and the ends proposed: in one word, they wait to comprehend how and in what manner God will or can answer their prayers before they ask; and hence they seek to ask *in reason* rather than *in faith* for promised grace and needed good. No wonder, then, we have to preach and write against insincerity, infidelity to solemn engagements, injustice, fraud, and all that conformity to a speculating and peculating age, which has superseded the grosser and more sensual vices of less enlightened and less ambitious epochs of human history.

Christians, can you be so forgetful of your high calling—so unmindful of Him who gave himself for you, that he might purify to himself a peculiar people zealous of good works—so regardless of the favor and honor that come from God, as to imitate the children of the wicked one, rather than that illustrious cloud of witnesses placed before you by the holy Apostles and Prophets as examples worthy of your profession, whose purity, excellence, and dignity of character have shed such lustre

upon human nature, and endeared their memory to all the generations of the upright in every quarter of the world.

If, then, we would rise to their measure of excellence, we must begin with the purification of the heart from the love of the world, and from all sinful compliances which make provision for the flesh to fulfil the lusts thereof.

A. C.

DR. W. W. SLEIGH *vs.* A. CAMPBELL.

It will be remembered by most of our readers that a public controversy was held in the city of Cincinnati in the summer of 1834, by and between brother John T. Johnson of Kentucky, and W. W. Sleigh from London, on the question, "*Is remission of sins by Jesus Christ conditional or unconditional?*" Brother Johnson appeared on the affirmative, and Dr. Sleigh on the negative. This debate was followed up, as we learned, with certain abusive lectures delivered by Doctor Sleigh at the Mechanics' Institute, titled "CAMPBELLISM UNMASKED BY DR. SLEIGH FROM LONDON." A pamphlet was also published by Dr. Sleigh, grossly misrepresenting our views and proceedings. Finally, Dr. Sleigh migrated from Cincinnati in circumstances no way honorable to him as a Doctor from London, a gentleman, or a Christian; of all of which we were duly informed, as the events occurred, but of which we took no notice in our periodical lest we should appear to triumph over a fallen antagonist. Finally, however, Dr. Sleigh appears upon the stage of debate against the infidels in the city of New York, and was figuring there as the defender of Christianity against their assaults. Meanwhile, Origen Bacheler of New York, who had acted as Moderator for Doctor Sleigh at their evening debates, (a gentleman of good standing as a professor of Christianity, an editor of religious and moral periodicals, and well read on the evidences of Christianity,) became disgusted with Dr. Sleigh's mode of treating the subject, and withdrew from the chair. Mr. Bacheler alleged that Dr. Sleigh injured the cause in various ways, especially in adducing false facts, or in misstating the authorities which he quoted, and was thereby surrendering the cause into the hands of the infidels, instead of defending it. A controversy ensued between Bacheler and Sleigh in the public papers and in pamphlets.

Having been known to Mr. Bacheler, he addressed me on the subject of Dr. Sleigh's reputation in Cincinnati—rumors of his behaviour there having already reached the city of New York. I wrote a private letter to my friend Bacheler, stating to him all that I had learned from my correspondent in Cincinnati touching Dr. Sleigh, and stating the reasons why I had not published these matters, principally because Dr. Sleigh had very much abused myself and brethren in Cincinnati, and therefore would not appear in the attitude of triumph over a dishonored foe. Mr. Bacheler thought the cause of truth required him to publish my letter to him in the New York SUN, or such extracts from it as expressed the above views.

After some time pamphlets were forwarded me from New York, clearly evincing, as I thought, that the cause of our common Christi-

unity was suffering much at the hand of its professed defender; and I was urged from a sense of duty—not from any unkind feeling or maliciousness to Dr. Sleigh, to publish certain extracts from said pamphlet, with some remarks, in the February number of 1836, to prevent, as far as I could, the injuries anticipated from the conduct of the Doctor.

Mr. Bacheler's pamphlet having been published in New York in the face of Dr. Sleigh, and no legal prosecution commenced against the author of it, and such a written defence being got up by Dr. Sleigh as I thought reached not the merits of the allegata, but left Mr. Bacheler's statements in all their force, I felt myself in duty bound to take some notice of the affair to prevent, if possible, farther injury to the cause of truth. So matters stood for some months, and until my arrival in Philadelphia, August, 1836; when, as stated in volume 7, first series, page 518, Dr. Sleigh commenced a prosecution against me under the plea of 10,000 dollars damages to his fair and saintly reputation, from my having *copied* and *republished* from O. Bacheler's pamphlets certain extracts as above described. [See February No., vol. 7, page 91.] This case has been under trial ever since, and has only been decided August 4, 1838.

The history of the prosecution is briefly this:—Action was commenced in the Supreme Court of Pennsylvania, under bail of 4000 dollars, and damages claimed 10,000 dollars. I was put upon the proof of O. Bacheler's allegata, an unexpected task, and undertaken from necessity. I went to work as conscientiously, though not so acceptably, as to prove the character of the Bible. Meanwhile, Doctor Sleigh thought it expedient to take the cause out of Court and have it arbitrated, a power which the laws of Pennsylvania confer on either party. It has been almost a year before these arbitrators, who met some twenty-six or thirty times on the trial. I sent on a volume of such documentary evidence as fell in my way. Finally, the Doctor proposed a compromise; and as a Christian, I felt in duty bound to meet him. His proposition was, that I should admit that two points in O. Bacheler's statement were not proved, and then pay all costs of prosecution, he renouncing all his claims and interests in the aforesaid ten thousand dollars. To this I would not consent. I authorized my Attorneys, however, if they thought the testimony adduced by me did not prove, as the laws in such cases required, these points, to say so for me, and I should pay the *legal costs* only, he paying his own costs of prosecution. Accordingly they forwarded to me the following statement:—

"After due investigation of the statements republished by me in my Millennial Harbinger, from a pamphlet published by Origen Bacheler of New York, to the effect that W. W. Sleigh had been arrested in Cincinnati for swindling; and that the London Lancet contained an account that he had run away from London after embezzling the funds of a public institution—it is but candid to say, that I have *now* no reason to believe that the Lancet contained such an account as above stated, or that he was arrested in Cincinnati for swindling—the arrest alluded to being in a civil suit for the recovery of money claimed to be due.

August 4, 1834.

By authority from Alexander Campbell, communicated in his letter dated Bethany, Va. July 17th, 1838. (Signed) JAMES M. BROOM,
J. R. INGERSOLL.
Attornies for Deft."

The above document was drawn up in Philadelphia as it now reads, with the exception of one word, which I inserted before it was ratified: namely, the word "*now*" as above italicised. The fact, as appeared on the trial, is, that the "report that he had run away from London after embezzling the funds of a public Institution," *was found in a pamphlet said to have been published by Dr. Sleigh himself, and not in the Lancet.* Besides a certificate, not very creditable to the Doctor and his connexions with said Institution, rather a caution to the public, on which I relied, though not verbally to the point, signed by some dozen of gentlemen of high standing in London, was not "*in the Lancet*," *but on the cover of one of its numbers.*

Here follows Dr. Sleigh's dismission of the suit:—

"Know all men by these presents, That I, William W. Sleigh, of the city of Philadelphia, Doctor of Medicine, have remised, released, and forever discharged, and by these presents do remise, release, and forever discharge Alexander Campbell, of Bethany, Virginia, from all action and actions, cause and causes of action, claims, reckonings, dues and demands whatever, of what kind or description soever, and especially from all complaint and liability whatever to me, or on my account, for or by reason of any publication which he, the said Alexander Campbell, may have at any time heretofore made or uttered of or concerning me or any of my affairs; and I do hereby agree and engage that I will not further prosecute the suit now instituted by me against the said Alexander Campbell, or any other suit, proceeding, or prosecution whatever, of any kind, for the purpose of obtaining compensation or satisfaction for any such publication as aforesaid; hereby acknowledging myself fully content and satisfied with the explanation given by the said Alexander Campbell in relation thereto, on the conditions arranged with his counsel.

Witness my hand and seal, the fourth day of August, one thousand, eight hundred, and forty eight.

(Signed) W. W. SLEIGH."

I cannot think the Doctor deserves my thanks for the very high compliment he has bestowed on me in this prosecution; yet it is the highest compliment any person has ever bestowed upon me in my editorial capacity. The world knows I only *copied* and *republished* that of which O. Bacheler was the *author*. Now, of how much consequence my editorial character is in the judgment of my most unfeigned enemy, may be learned from the fact that he regarded himself as injured to the amount of 10,000 dollars by my only copying into my pages what he suffered Mr. Bacheler, a very responsible person, to write and publish without calling upon him for one cent! He can never retract this honor conferred on me, but by acknowledging he *maliciously* and wantonly prosecuted me because of his enmity against the cause which I plead; or, perhaps, he has since learned that his character is not now worth quite so much as he once thought it was. Meanwhile, as I have religiously acted as I thought my duty required in this whole affair, I have suffered the whole prosecution under the full conviction that it has been for righteousness' sake, and I am sincerely thankful for the experience which it has afforded me, and the issue to which it has come.

As the name of Lawrence Greatrake was connected with that of Dr. Sleigh in the article respecting the Doctor's debate in New York, as having renounced the Christian profession; and as I stated in the preface to the Christian Baptist, July 4, 1823, that if at any time any thing reported to me as a fact and so published, should afterwards appear not

to have been a fact, I should, on being convinced, correct it, I take the opportunity of stating that Mr. James Hanna, now of Smithfield, Ohio, was the person who informed me that Lawrence Greatrake had renounced the Christian profession and become a sceptic, having been engaged in distributing atheistic tracts in a steam-boat on the Mississippi, in which he was a passenger. Since that time events have occurred which created some doubts that Mr. Hanna was mistaken in the person. On farther examination it appeared that a person came into said boat distributing such tracts, who was pointed out to him as Lawrence Greatrake by some of the passengers; but as their appears a possibility of a mistake in the person, I think it due even to Lawrence Greatrake, whom I have licensed to say of me what he pleases without being held responsible, to state the dubiety that now rests upon the mind of my informant on the subject. I presume there is no person in the mighty West whose censures and slanders can, with more uniform certainty, be regarded as commendation than those of this itinerant calumniator of all good men and good measures. Yet even Lawrence Greatrake shall not be unjustly treated on our pages. A. C.

OCTOBER, 1838.

From the Evangelist.

EVENTS OF 1823 AND 1827.

Brother Francis W. Emmons, in the May number of the *Advocate*, assumes the very gracious task of demonstrating to his readers the existence of certain inconsistencies in the answer of his brother Campbell to the questions of a certain lady, relative to Christians being among the sects, &c.; and having introduced a saying of that brother's respecting baptism, viz. that it was in 1823 *when its true meaning and design were for the first time promulgated in America*, brother Emmons, at the bottom of the page cites to a reference mark, the following sentence from the preface to my volume, titled *The Gospel Restored:*— 'In 1827 the true gospel was restored.' This is done by brother Emmons, so far as I can perceive his design by his doings, in order to make those who read his piece believe that brother Campbell and myself have contradicted each other. But I am confident that we have not contradicted each other in the matter; for supposing that the meaning and design of baptism was in 1823 first promulged in America, is this saying that the gospel was then restored? Certainly it is not. Brother Campbell would not, brother Campbell could not publish that the gospel was restored in 1823. He has, we are confident, more respect for truth and his own character than even to insinuate so ungrounded an imposition.

The restoration of the whole gospel in 1827 can never be confounded with the definition of a single one of its terms in 1823, or in any year preceding it. If the use of the meaning of baptism in a debate for

the purpose of putting down an opponent, may be regarded as the restoration of the gospel, then brother Campbell and myself knew baptism to be for the remission of sins two years at least before 1823. Brother Campbell, therefore, never even insinuates such a matter. The restoration of the gospel did not consist in the definition of any one of its terms—as faith, repentance, baptism, or the remission of sins; but in publicly, obviously, and avowedly receiving men to the remission of sins, and a participation of the Spirit of God on a profession of faith and repentance. Does brother Campbell say this was done in 1827? He does no such thing; and, therefore, we do not contradict each other. The plan pursued in the promulgation of remission of sins and the Holy Spirit was to assemble all the great terms of the gospel, faith, repentance, baptism, remission of sins, the Holy Spirit, and eternal life; and when thus arranged, to define them in the order of their occurrence, and carefully point out their uses. But although our best proclaimers have, by adopting this plan, justified its wisdom and propriety, yet the plan itself was not the restoration; the restoration of the gospel consisted, I repeat it, in publicly and avowedly receiving into the bosom of the church believing penitents to the remission of sins and the Holy Spirit.

WALTER SCOTT.

WITHOUT pronouncing any opinion on the motives that influenced brother Emmons to put such a note at the bottom of his page in the piece alluded to, or brother Scott to comment on the matter as he has done, I feel myself called upon to make some remarks on the apparent contradiction above noticed. I have never said that "the gospel was restored" in 1823, and brother Scott very justly says, as above quoted, that I have never said "that it was restored in 1827." There is then no contradiction, real or apparent. I never believed the one nor the other. *To restore the gospel* is really a great matter, and implies that the persons who are the subjects of such a favor once had it and lost it. I am thankful that I never put the title "Christianity Restored" nor "Gospel Restored" to any thing I ever wrote. The *proprietors* of a volume so named, written by me, or the book-binder, pasted on a morocco patch the golden words "*Christianity Restored*," as, in their judgment, more definite than my title-page; or, at least more easily pasted on the back: but assuredly I had nothing to do with it. [See my own title-page!] If any man ever did restore the gospel to the English people, that man was John Wickliffe, who translated the New Testament into English and gave it in the vernacular to his countrymen. Still it might be asked, had the English nation formerly possessed and lost it!

But I have often spoken and written on "the restoration of the ancient order of things" to the professed church of God; and have contributed my best efforts to have the ordinances of baptism, the Lord's supper, the Lord's day, &c. &c. taught and practised by the church of Christ as at the beginning. But to *restore* the gospel to a sinner by "admitting

him to the remission of sins," &c. I do not so well understand. And brother Scott says, "To assemble all the great terms of the gospel, faith, repentance, baptism, remission of sins, the Holy Spirit, and eternal life; and when thus arranged in the order of their occurrence, to carefully point out their uses, is not the restoration." "This plan," he repeats, "was not the restoration of the gospel." In this I perfectly concur with him. True, indeed, I once spoke of his efforts on the Western Reserve in 1827, in arranging and exhibiting those *items*, and and as restoring them in *that order* to the church, under *title of "Ancient Gospel;"* from which I discover inferences have been drawn that I laid not in the premises, or certainly did not intend to lay in them.

I have indeed been laboring with many brethren, according to our several abilities and opportunities, to restore a pure speech, or to use Bible words in the Bible sense; and I regard every fellow-laborer who endeavors to have the words faith, repentance, baptism, the Lord's supper, &c. &c. rightly understood by Christians, as so far restoring to the elect of God—the faithful remnant, the original order of things, whether it be gospel or gospel ordinances. Still I have not yet fixed upon the year, nor the place in which, nor upon the persons nor person by whom this has been done, if indeed it be yet done.

That faith, repentance, baptism, remission, and many other words in the New Testament are perfectly understood, and believed, and taught by us, I cannot doubt. But that the proper explication and application of any one of these is the restoration of the original gospel, is, with me, a mere assumption. Still, if I were to select any one event which has lately transpired as the restoration of the gospel, I should not find it in the events of 1823 or 1827. I would pitch upon the time when, and the place where, a penitent sinner made the apostolic confession of faith in order to immersion, and was immersed on that confession alone—not for any particular purpose, as the personal remission of sins; but for all the blessings of the Christian covenant. The very confession of Peter on which Christ built the church, and on which, and for which, he lost his life, is surely the Christian's confession, and the true gospel. If any one can tell me who first promulged this doctrine and received persons into the church upon this truly primitive and apostolic plan, and then taught the disciples all that Christ commanded, I will think favorably of his pretensions to the peculiar honor of restoring the original gospel. This might lead us back to almost the beginning of the present century. For my own part, I was immersed on this very confession and for that grand object, by special covenant and stipulation with the Baptist who immersed me; and for adhering to this confession alone, we have been separated from that community. They often baptize into the penitent's own experience

But to come to the grand events of 1823 and 1827, I would observe, that the former is certainly the era, and the earliest era of the promulgation of the true meaning of baptism. The history of which is this:—In 1820 the Editor had a debate with Mr. Walker on the *subject* and *action* of Christian baptism. He had not then turned his thoughts to the special *meaning* or design of that ordinance. Either during that discussion or in transcribing it for the press, an impression was made on his mind that baptism had a very important meaning and was some way connected with remission of sins; but engaged so much in other inquiries, it was put on file for further consideration.

Immediately on receiving a challenge from Mr. Wm. L. M'Calla, of Kentucky, dated May 17, 1823, I resolved to settle the true meaning of baptism before I ever debated the subject again. To examine this matter I went to my Testament with the zeal of a freshman. Mr. Thomas Campbell and myself discussed this matter at considerable length for some months. It was not named to a third person till July or August following, when brother Walter Scott made his first visit to my residence. During his stay my father informed him, in my presence, of the contemplated debate, and stated at considerable length the views of baptism which we had agreed to offer on the occasion. As it had not been divulged to any other person, I was anxious for the judgment of one whom I so highly esteemed on account of his knowledge of the Holy Scriptures, and waited for his opinion with much interest. He gave it upon the whole in favor of the views offered; and more than once during his stay recommended the importance of giving such a view in the approaching discussion.

Except to a brother Osborne, whom the Baptist Association had put under my care with a reference to the ministry, it was not mentioned to another person till on the stage of debate; nor was it mentioned there, as intimated in the above remarks, "for the purpose of putting down an opponent;" but as the very cardinal aim and purpose of the whole discussion, as any one may see who carefully examines the said debate. I well remember, not only how perfectly *novel* the views were to us all in July, 1823, but what a conflict I had in September following at the meeting of the Redstone Baptist Association in Pittsburg, to save my standing with that body for the sake of its influence in giving currency to the views about to be promulged in Kentucky in the next month. A narrative of this matter would be now curious and interesting; and as the fate of our efforts for reformation appeared then to hang on a single hair, I may be induced one day to publish the singular incidents of that occasion. Suffice it at present, that the intense interest felt in the true meaning of this much abused institution, was uppermost in the whole movements of that day. I emphatically and solemnly protest against the suggestion that the true meaning of baptism was brought forward at that time either as a matter known a year or two before, or for the purpose of putting down an opponent. The dates, and circumstances, and "purposes" are as fresh and as indelible as the fact of the discussion itself—aware, as I then was, of the vast interests at stake in the matter.

In disproof of such insinuation, I only quote a single passage from page 144 of said debate, in which I even travelled out of the decorum of debate through my zeal to induce the Baptist ministry of Kentucky, a respectable portion of which was then upon the ground, to embrace not merely the views offered, but to go into the practice of *immediately* baptizing the penitents, or, as they are named, "disciples," for the remission of their sins:—"My Baptist brethren, as well as the Pedobaptist brotherhood, I humbly conceive, require to be admonished on this point. You have been, some of you no doubt, too diffident in asserting this grand import of baptism, in urging an immediate submission to this sacred and gracious ordinance, lest your brethren should say that you make every thing of baptism—that you make it essential to salvation. Tell them you make nothing essential to salvation but the

blood of Christ; but that God has made baptism essential to their *formal* forgiveness in this life, to their admission into his kingdom on earth. Tell them that God has made it essential to their happiness that they should have a pledge on his part, in this life, an *assurance* in the name of the Father, and of the Son, and of the Holy Spirit, of their actual pardon, of the remission of all their sins, and that this assurance is baptism. Tell the disciples to rise in haste and be baptized, and *wash* away their sins, calling on the name of the Lord." It was not, then, for the purpose of putting down an opponent, nor for a verbal definition; but it was the burthen of that whole debate, and for the purpose of inducing the Baptist ministry to urge, as I was then resolved to urge all believing penitents to be immediately baptized for the remission of their sins, in the sense defined upon the occasion. *And from that day to the present I never immersed any person with any other view or representation of the matter.*

In 1827 I had the pleasure of prevailing upon brother Scott, then engaged in teaching a school in Steubenville, Ohio, to accompany me to the Western Reserve, where, by my frequent visits in that direction, the Mahoning Association were almost to a man on the side of going forward to the ancient and primitive order of things. The churches had, however, as yet done nothing but change their theory and resolve to go forward. A request to have an Evangelist appointed, came, if I remember right, from the before mentioned brother Osborne, then a resident in that district, or from a church which he had induced to make such a request. We all went to work in good earnest, and brother Scott was appointed and accepted of the work.

He had not been long in the field before a very great excitement commenced under his operations, and some hundreds were immersed, and immersed too under a *new formulary*, viz.—"For the remission of sins and for the gift of the Holy Spirit, I immerse you in the name of the Father, and of the Son, and of the Holy Spirit." This bold style awakened the whole community: many blasphemed, many believed, and much good and much evil followed in the train. Not a single church, however, for more than a year afterwards got so far into the practice of the primitive church as to meet on every Lord's day for the primitive worship, or for even breaking the loaf. Still the work of preaching and baptizing went forward over a considerable part of the counties of Columbiana, Trumbull, Portage, and Geauga.

This new formulary of baptism I believe was introduced by brother Scott as a matter of expediency, rather than as following either the precept or example of the Apostles. Some indeed attached to it a divine authority, and regarded it as the restoration of the old gospel; and therefore a few who had been immersed on a simple profession of faith, were actually re-immersed under this new formulary. And some were for having all persons re-immersed upon pain of their forfeiture of Christian standing and character.

Meanwhile, to save the true meaning of baptism given in my debate from all excesses and innovations, I commenced at that crisis a series of essays on Christian immersion in the Christian Baptist; and as a matter of expediency I agreed to adopt the new formulary with the following changes and modifications: "By the authority of the Lord, for the remission of sins I immerse you INTO the name," &c. This

much I concurred with the brethren might be *expedient*, not as a matter of authority, but to signify to the spectators the value of the institution.

The sound teaching, assiduous labors—the zeal, ardor, and amiable enthusiasm of our much esteemed and much beloved brother Scott, endeared both him and his labors to many of the brotherhood, and were greatly instrumental in spreading the reformation in that quarter, as well as in provoking the decrees of councils and bulls of excommunication from Baptist Associations—the first of which was issued from Beaver, the nighest neighbor of the Mahoning.

It is not for us to form a proper estimate of our own labors, nor those of others: we are not good judges of such matters, and therefore I presume not to do so. I leave this matter to the judgment day. But without depreciating, or wishing to depreciate the labors of any brother, for their success is my joy, (and I pray the Lord that we all may be much more abundantly successful in pleading this best of causes, and that we may be humble and indefatigable in our labors of love)—I say, without presuming to subtract the least fraction from the labors and success of any brother, or to arrogate any thing unjustly, I must and I do remonstrate against calling any thing that transpired in 1823 or 1827 a restoration of the original gospel. Nothing that was done in either of these years is worthy of such a designation. Much was done in our best efforts that ought not to have been done; and I am persuaded that if a full history of all that was said and done by the best of us in those years, were accurately written out, and calmly and prudently considered, none of us would call such a dispensation "the restoration of the true gospel."

Besides, the immersing of persons for the remission of sins and the use of the new formulary, are by no means one and the same thing. *If I preach faith, repentance, and baptism for the remission of sins, and all the blessings of the new covenant, and immerse penitent believers "into the name of the Father," &c.—if in the water I should never name remission, the subject is just as truly and as constitutionally immersed for remission of sins and all those blessings, as if they were named ten times in performing the action.* We must distinguish human expediency from divine institutions.

Now I confidently affirm that such a dispensation of baptism, and such teaching and preaching of the institution, did not commence in 1827. The Moderator of our debate both preached and practised it in Kentucky not long after the M'Calla debate; at least, he told myself and many others of his preaching the doctrine of his power ministerially to remit sins in baptism, on the ground taken in my debate, against Mr. Elder, the Roman Priest at Bardstown, Ky. in 1825, and of his actually immersing persons on that occasion for the remission of sins; assuring myself and other brethren that the first two persons he thus immersed gave him more pleasure than all the previous baptisms of his life, because he felt he was instrumentally conferring upon them the greatest privilege in the world. This I am persuaded Elder Jeremiah Vardeman will not deny; and if he were dead, I can prove it from living witnesses of the highest respectability.

¡OJO!

Others also have been immersed for the remission of their sins, at the hands of preachers who did not themselves believe it: for if I receive baptism for that purpose at the hand of an Episcopalian Bishop,

my reception of the blessing is entirely independent of his formulary or his intentions According to my faith, not his, is it to me.

I have long intended to apologize for the title of the book called "Christianity Restored;" and intend, on a new edition of it, which is now called for, to find a shorter and more appropriate name for the cover as well as the title-page. I have taken the liberty which the occasion of this notice has ungraciously imposed on me, to remonstrate against this invidious style of fixing dates, places, and persons, and instituting comparative claims for the restoration of the original gospel. Our contemporaries and posterity may talk as they please about these matters. But, for myself, I wish to be understood as waving all such pretensions for the year 1823. For my efforts on that occasion, I never claimed more than the promulgation of the true and scriptural meaning of baptism; and even that I should not have done had not certain persons made it necessary. And for 1827 I have always said as much as I could with a conscientious regard to truth; for my manner is, and my feelings are, rather to appreciate than depreciate the co-operation of all my fellow-laborers. But I never did say, because I never did think, that the gospel was then restored; and were it not for an appearance on some occasions, and especially on the present, to depreciate the labors of others, and to turn the attention of the community to incidents that, in my sober judgment, have had an exaggerated consequence, I should not have given a narrative so ungracious to my own feelings, and perhaps to those of some others.

It is a common cause in which we are all engaged; and much has been done, and much is doing by many distinguished brethren, of whom I am persuaded better things than that they labor for a temporal prize, or for the comparative honors which human breath can bestow. We have all more credit than we deserve: for we ought to have learned, years before we did, what the Christian institution is in all its parts, from such competent instructors as the New Testament affords.

I will say with Father Campbell, to whom, under God, the friends of reformation (not to draw an invidious comparison) are *as much* indebted as to any living man, "if the Lord will graciously forgive all that I have done wrong in pleading his cause, I shall be perfectly content with the humblest place in his everlasting kingdom, and to unite with all my brethren in lauding that mysterious and overwhelming grace which condescended to save our sinful persons and accept such unworthy services at our hands."

After having thus expressed myself, if any brother chooses to fix upon any time, place, or person—upon any event or incident as the time, place, person, event, or incident of the restoration, I assure him I will not contest the matter with him, having now fully and truly expressed my views on this matter. I only add, that for the fact and truth of the above statements I stand pledged. May the Lord bless all our fellow-laborers with a double measure of the spirit of Moses!*

A. C.

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* "And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!"

LETTERS TO ENGLAND—*No. X.*

Beloved Brethren,

I AM often so crowded like your coaches, inside and outside, that I cannot find a passage for a letter to my beloved brethren in the isles of the sea. But you have the prophetic word confirmed, illustrated, and interpreted by the apostolic teaching. And are not we Christians a highly favored people? We have the Patriarchal, the Jewish, and the Christian dispensations—history, precepts, and promises before our eyes. We can exchange a thought with Abel, Enoch, Noah, Melchisedek, Abraham, Isaac, Jacob, Joseph, Moses, Samuel, David, and all the Prophets on all the glorious destiny of a saint. We can sit awhile at the foot of the Mount and listen to the heavenly words of light and love that sweetly fell from the hallowed lips of Him that breathed the softest and the sweetest accents that ever fell on mortal ear. We can follow him to the crowded temple, the thronged city, the humble village, and the lonely mountain, lake, and valley, and amidst the thousands of the promiscuous mass, or at the private hearth of the humble sisters we still behold the same graceful and dignified Teacher—the same condescending and benevolent Chief—the same wonder-working, spirit-stirring, soul-reviving Messenger of God, dispelling darkness, rebuking unbelief, administering comfort, and speaking the quickening and cheering words of life to the humble poor, or to the disconsolate sons of misfortune and of guilt! The prayer of the destitute he does not disregard. The humblest suppliant that has none to help him, who calls upon him for his helping hand, finds him all attentive to his wants—a present help in time of need.

How much consolation in the assurance that Jesus Christ is the same yesterday, to-day, and forever! that his heart is still as full of love and pity—that his ears are still as open to our cry, and that his arm is as full of power as when he raised Lazarus from the dead, and rebuked the roaring tempest and the swelling sea! To call him our Lord, our Redeemer, our Saviour—O what a bliss unspeakable and full of glory!

"Jesus, I love thy charming name—
'Tis music to my ear;
Fain would I sound it out so loud
That all the world might hear!

Yes, thou art precious to my soul,
My transport and my trust;
Jewels to thee are gaudy toys,
And gold is sordid dust."

Dear brethren, the impulsive principle in the Christian religion is the love of Jesus. His yoke is easy and his burthen is light. The frowns

of this world are converted into smiles when reflected from his face. If we love him, all things for his sake are easy. Christians in this age need often to meditate upon his grace, his love, his sacrifice for us. This is the victory that overcomes the world—our faith in his love, and our hope in his promises. We need all the power of his truth, and grace, and faithfulness to stem the tide of unbelief, worldly conformity, and hollow-heartedness so often seen amongst his professed friends—to say nothing of our own besetments.

Many who pretend to love the Saviour will hate us for doing what he bade us. They denounce us because we honor his word by endeavoring to keep his commands. They revile us on account of our feeble endeavors to reverence him above all teachers whom they profess to admire. Shall we, then, hearken to their flatteries or their frowns? By no means. We know him in whom we have believed; and we shall still "his praises speak" and "his favor seek," though earth and hell oppose.

In the present day communion with the Lord and habitual intimacies with the throne of grace are not the distinguishing characters of the Christian profession. Men will talk, debate, contend, fight and die for religion, rather than enjoy it in the peaceful retired devotion of a truly worshipful temper and a rational abstemiousness from a worldly spirit and behaviour. Men cannot have their treasure, joy, and citizenship in heaven, without their affections also. They all go together. Our riches, honor, rank, happiness, conversation, heart, and soul always lodge together, and repose side by side. Two maxims of the Great Teacher communicate all the instruction we can give on this subject. The first is, "Where your treasure is there will your heart be also;" and the second, "Out of the abundance of the heart the mouth speaketh." They are as true, and as evidently true as that a whole is more than a half. When added together there sum is—the treasure, the heart, and the tongue are indissolubly wedded together. The tongue follows the heart, and the heart follows the treasure, as certainly as the shadow follows the substance, or the moon the earth, and the earth the sun.

"The rich man's wealth is a strong city," said the richest king that ever sat on David's throne. If so, how strong the city, how great the confidence, how warm the affections, and how eloquent the tongue of a truly sane and intelligent Christian. The moon waits not more patiently on the earth, nor does this earth move more obsequiously round the sun, than play the affections of the soul, magnetized by the love of Christ, around the throne on which he sits—than

ascend the affections to Him that has made our peace and reconciled us to our Father and our God.

Prayer, adoration, thanksgiving, blessing are the very breath of that heart whose treasure is in heaven, and whose treasurer is the Son of God. The heart ponders, meditates, terminates on him—the tongue reveals the secrets that burn within him—and his breath is the rapture, the ecstacy, the prayer, and the praise of the truly sane, intelligent, and ardent Christians.

Pardon me, brethren, for this use of the word *sane*. There are sane and insane men: and why not sane and insane Christians? An insane Christian is one who attempts to have his heart in heaven and his treasure on earth; and he is a sane Christian who has his treasure, his heart, his conversation in the skies, where Christ sits at the right hand of God.

All this requires time and means. The closet, the retired chamber, the lonely air, the evening walk, the midnight hour, the early dawn, and all the striking incidents of the day—of morning, noon, and night, must hear, and witness, and echo forth the admiration, wonder, love, and praise of our souls. Such a man is a sane, healthy, thriving, prosperous Christian; and every other Christian has an unequal pulse, a varied countenance—the head-ache, the heart-ache—a dyspeptic soul—a weak, and frail, and mortal constitution.

The air of this world is unwholesome to a Christian. Politics are a moral pestilence. The strifes of the forum and the fierce debates about *meum* and *tuum*—*thiney* and *miney*—are the scorching wind, the sirocco, the Syrian blast to the soul. So is the love of wealth, of political power, and a worldly temper. Christians, keep yourselves from IDOLS!

Affectionately and forever yours,

In the brightening hope of immortality,

A. CAMPBELL.

CUNNING AND DISCRETION.

CUNNING has only private, selfish aims, and sticks at nothing which may make them succeed. Discretion has large and extended views, and, like a well-formed eye, commands a whole horizon. Cunning is a kind of short-sightedness, that discovers the minutest objects which are near at hand, but is not able to discern things at a distance. Discretion, the more it is discovered, gives a greater authority to the person who possesses it. Cunning, when it is once detected, loses its force, and makes a man incapable of bringing about even those events which he might have done, had he passed only for a plain man. Discretion is the perfection of reason, and a guide to us in all the duties of life. Cunning is a kind of instinct, that only looks out after our immediate interest and welfare. Discretion is only found in men of strong sense and good understandings. Cunning is often to be met with in brutes themselves, and in persons who are but the fewest removes from them. In short, cunning is only the mimic of discretion, and may pass upon weak men in the same manner as vivacity is often mistaken for wit, and gravity for wisdom.—*Addison.*

News from the Churches.

Fayette County, Indiana, August 16, 1838.

I HAVE the pleasure of informing you that a very interesting meeting has just closed at Flat Rock, about four miles from my house. Brother Coombs, from Crawfordsville, in this state, came here on a visit to preach the gospel, in conjunction with brother O'Kane. They commenced preaching on Saturday last, and continued the meeting four days; in which time there were added to the church about fifty persons—a large majority of them young men and young women. But the progress of the gospel has not been confined to this place alone: thank the Lord that in every place where these brethren preach precious souls embrace the truth and enter into the kingdom of the Lord Messiah! With the Prophet we may sing, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose!" It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord and the excellency of our God.—The labor principally devolved upon brother Coombs, brother O'Kane being the *baptist* on the occasion. There has been added to Flat Rock Church, since the second Lord's day in July, upwards of one hundred souls. Praised be our Lord!

I have recently immersed five persons—among them were my son-in-law, and son (11 years old,) the last of my children old enough intelligently to embrace the truth. What hath not God wrought! The church does not increase in number in the ratio of the migration West and elsewhere. It appears that we just introduce men and women into the kingdom to send them away to distant parts.

JOHN THOMAS, Junior.

Maury County, Tennessee, August 6, 1838.

We commenced a meeting on Saturday, July 28th, at Lasea, (in this county—my neighborhood,) which continued five days. Our speakers were our excellent brothers A. Craig and J. C. Anderson—(brother Mack on Lord's day.) Eleven "confessed with their mouth the Lord Jesus," and five who had been immersed before, were added to the congregation during the meeting. Yesterday we had "a joyful day:" at the same place three more made the good confession. The Lord be praised!

After commencing the above *good news* I was called by my wife to go after her Physician. I went—he came—her disease baffled his skill, and the next day (August 7th) she died in the triumph of faith. She lived in the kingdom of heaven here a little over fifteen years, and in her last hours expressed the highest confidence in the power, goodness, and faithfulness of the Redeemer. After bidding a long farewell to all around her, with a sweetness of countenance expressive of more than language can describe she fell asleep in Jesus. Brother, pray for me, that I may raise her children in the correction and instruction of the Lord.

JOSHUA K. SPEER.

[May the good Lord, who does not afflict willingly nor grieve the sons of men, hear the prayers of our much esteemed and faithful brother Speer!——A. C.]

Banton's Ferry, Tennessee, August 13, 1838.

Now, brother Campbell, I will tell you something pleasing: We closed a meeting of several days' continuance on Wednesday last, at Philippi, (our meeting house,) brother Anderson P. Craig laboring. The result was, eighteen made the good confession: among the number was my daughter 14 years old, and a son 12. They are young, but I can assure you they are believers, and I believe they have received the seed in honest and understanding hearts. Our meeting was interesting, and a draught was never made during the meeting without some making the good confession. The waters were troubled every day during our meeting: this was refreshing to us, for some of our brethren had began to despond and to beat the servants, saying, "The Lord delayeth his coming," for we had not made an addition for near twelve months. But we are refreshed and much encouraged, and I hope that our brethren here will not worship that idol *Covetausness* any longer; for if that idol were demolished I feel confident we would see a great increase. Tell *Justus* to lay too and spare not, for he writes like a man, and I am well pleased with the boldness of his style, notwithstanding I am not certain but that he wrests some scriptures.

G. W. BANTON.

Russellville, Putnam County, Indiana, August 20, 1838.

The cause of truth is gaining in this country. Within a few weeks some fifty or sixty persons have confessed the Lord of glory within the bounds where I travel.

JOHN M. HARRIS.

New Albany, Indiana, August 21, 1838.

It may not be uninteresting to you and the brethren occasionally to hear from us and to know how we are getting on in the kingdom and patience of Jesus Christ. The good cause is prospering: we have had a meeting of several days, during which time thirty-one became obedient to the faith. Our principal laborers were brethren William Brown and Newton Short. We had some assistance from brethren Gates and Elley. The sects are as opposed

as ever, and are all united against the truth—'Campbellism,' so called by them; but greater is He who is for us than all who are opposed to us. We are confident that our cause is of God, and if we are faithful and will do honor to the cause, that the Lord will honor us.—The church in this place is in gospel order, with her elders and deacons, and meets together on the first day of the week to break the loaf, &c We have a good house of our own, as you have been before apprised of. Our house and lot cost nearly five thousand dollars, and when completed we were about two thousand dollars behind The brethren agreed to meet the debt on the advalorem system, which we think to be a righteous one—according to what a man hath, and not according to what he hath not—and they came forward cheerfully and made arrangements to meet every dollar of the arrears. If the rich as well as the poor would do their duty, many congregations who have been for years harassed and perplexed with a meeting house debt, would be relieved and the good cause honored.

N. PRICE.

Home, Indiana, August 1, 1838.

Brother Fassett and myself have labored together for the last month. Brother W. Brown was with us at Bloomington four days, including the first Lord's day in July.—During the month there were 36 additions at the different points where we proclaimed—29 by immersion. Sectarianism is giving way at every point. Babylon *must* and *will* fall: her ruin is inevitable! Let us again say, "Halleluia! that the smoke of her torment may ascend up forever and ever!"

JAMES M. MATHES.

[I would rejoice to see all the brethren in the world, and especially those nigh Bloomington, and many in Illinois; but the brethren know I cannot be always from home, nor every where. I will see them as soon as I can.——A. C.]

Boon County, Missouri, August 18, 1838.

We had four additions at our last meeting in Columbia; among the number were brother Warren Woodson, Jr. and wife, lately from Virginia; I mention him, that his numerous friends in his natal land, who read the Harbinger, may know where he is in the far West, and that he is zealously engaged in proclaiming the gospel, to the delight and edification of the saints and admiration of the public. I regard him as quite an accession to our teaching ranks, and humbly trust he may be greatly useful in this the land of his adoption.

On the 5th Lord's day of last month brothers Woodson, J Coons, and I were in Jefferson City, and on that day we planted a church of Christ upon the Holy Scriptures, of 17 members. This was our third visit to that city. The citizens are generally very much in favor of that gospel liberty and truth for which we plead. On last Lord's day brother Woodson and I were in Rocheport: we remained until Monday evening. Seven were added to the congregation during our visit.

There have been eight or ten additions recentiy in the congregation at Millersburg. The good cause is still advancing in our state through strong and bitter opposition.

THOMAS M. ALLEN.

P. S.—19th. Two confessed the Lord to day in Columbia.

Richmond, Virginia, September 8, 1838.

After being in Charlottesville a few days, I returned in company with our beloved brother Coleman to Gilboa in Louisa county, where we labored alternately four days. Eight persons confessed the Lord at the meeting. I then preached at Southanna, Temperance, and Deep Run, on my way to Richmond. Brother Bagby accompanied me to Deep Run, and we had the pleasure on the way to lodge with an aged couple and baptize the matron in her 80th year. After preaching the following Lord's day in Richmond, I rode to Independence in Hanover, where brother Bagby commenced a meeting of three days. After preaching on Monday five confessed, and the next day an old gentleman of 76, as I suppose. Brother Bagby is doing the work of an Evangelist in Louisa and Hanover, and much good has been done during the summer by his ministrations. Nothing is wanting now but a reading and praying people in all the churches, and efficient Evangelists, to make the harvest for the Lord great.

JAMES HENSHALL.

Nottingham, England, July 28, 1838.

Seven individuals, members of the Particular Baptist body, at Newark-on-Trent, 20 miles from Nottingham, have separated themselves and formed a church on reformed principles. Four of these are men, and well educated, of good report, and two of them are well capable of speaking to others on the subject of the great salvation. We have engaged to render them assistance every fortnight during the summer months, and I hope that some additions will be made. Your Essay on Remission of Sins has led many to examine the ground of their hope before God, and about five and twenty persons, male and female, on their renunciation of Sectarianism, Fullerism, Calvinism, Arminianism, and mystic operations, into which they were at first immersed, have now demanded immersion into the faith of Jesus, and are happy in the Lord. This state of things has chiefly been brought about through the essay just mentioned, and the teaching of the simple gospel of Christ as delivered at the first by Peter and his associates. It is now just eighteen months since the church here, with fourteen members, commenced operations on a broader basis than that which is sectarian. The body has now increased to upwards of one hundred and thirty members, and I am happy to know that most of the brethren understand much concerning the relationship which ought to subsist between *themselves, the Lord, and his institutions;* consequently the services on the Lord's day are well attended. The feast of the Lord is celebrated with *reverence, love, joy, peace,* and *union.*

and baptisms occur almost every week. Thus, in some measure, the light is here shining as a city set upon a hill.

This country in general, as it respects religion, is in a most deplorable state, and no place more so than London. My business required me to make a visit to this great Babylon last week, and truly the religious men, so called, are in a most worldly, time serving, sectarian state; while the moral feelings and principles of the business men, of all sorts, are completely swallowed up in oppression and selfishness. J. WALLIS.

Warren County, Illinois, August 29, 1838.

I was at the organizing of a congregation in the south-east part of this county a few weeks since: nineteen having given themselves to the Lord, gave themselves to each other in order to be governed by the Lord Jesus and his Apostles. Since, they have had an addition of ten or twelve, and the prospect is good for more.

WM. WHITMAN.

Georgetown, Kentucky, September 5, 1838.

We have just concluded a four days' meeting near Mount Vernon in Woodford county. We had the pleasure to witness the good confession from thirteen persons. The brethren were made to rejoice, while sinners evinced the deepest interest and were made to tremble. The prospects were good for many more, but we were compelled to leave for other engagements. The speakers were brethren Hunter, Hall, Fleming, and myself.

J. T. JOHNSON

We had the pleasure of an excursion of two weeks into the Western Reserve, Ohio, and of seeing a large number of my fellow-citizens in the kingdom of the Messiah, some of whom have been my acquaintance and fellow-laborers for almost 18 years—men with whom we took sweet counsel in days long since gone by, for bringing that population under the teaching of the Holy Apostles.

At Austintown, Trumbull county, was our first meeting; where, by the computation of many, there were from four to five thousand auditors, and some fifteen hundred disciples assembled. It was a delightful meeting: time, place, circumstances, were all agreeable.—The meeting commenced on Friday evening, and broke up on Monday afternoon. During the meeting some thirty persons confessed the Lord and were immersed; but, as usual on such occasions, the meeting had to break up at the time appointed, though all were satisfied that matters were only got in train and the ears of many engaged just as we closed—a few days more, and we should have had a *Kentucky meeting* of it.

We hasted thence to Warren, Garretsville, Ravenna. Two were immersed after my discourse in Warren. Through Medina we passed to Royalton in Cuyahoga, where we had another fine meeting of the disciples and fellow-citizens. During the meeting, which continued the same time, twenty-four persons were immersed—fourteen when I left on Lord's day evening, and ten on Monday. On our return we spoke to large and attentive audiences in Richfield, Ravenna, New Lisbon. The cause of reformation is generally advancing steadily and firmly on the Western Reserve. So many immersions in a few days is the best proof of it. At the meetings we saw some twenty of the public laboring brethren, who are themselves generally improving in the knowledge of the Scriptures and in a more skilful use of the Sword of the Spirit. In some two or three instances we saw, or thought we saw, a failure in Christian dignity, gravity, and sincerity: we do not say an absolute failure, but an apparent failure. We saw a little too much sharpness, tartness, and *belligerency*, (pardon the invention of a new word, for I am hard pressed—combativeness would, perhaps, have suited better)—I say, a little too much *combativeness* in appearance. But really there was a general and a decided improvement in all. The brethren know we all want to see one another perfect men in Christ Jesus, and good teachers that need not to be ashamed, rightly and in proper spirit dividing the word of truth.

No vinegar, less pepper, and a very little salt, brethren, in your evangelical labors. Persuasion, and a persuasive, feeling, grave, sincere, and affectionate manner, believe me, *my young preaching brethren*, is worth all the smart sayings, tart sayings, witty sayings, learned sayings, and dialectics which you can crowd into a two hours' speech. "He that winneth souls is *wise*." In South America and in Mexico wild horses, difficult to be caught, are shot through the mane in some ingenious way; after which, it is said, they are easily bridled. A few years since some good evangelists seemed to think that the same theory might be applied to sinners, and that the best way to convert them was to shoot them down by hard sayings, and then persuade them. That day is now past, or fast passing away. A. C.

Rutland, Ohio, September 7, 1838.

L. Smith, formerly a believer in 'the that believeth *not* shall be saved,' has lately confessed. He no longer believes in Universalism. He was convinced of the error of his system by reading the discussion between you and Skinner. Friend Skinner cannot sustain his *ism*. R. DOWNING.

[I learn there are hopeful signs of many such conversions in different regions.—A. C.]

Cincinnati, Ohio, September 10, 1838.

I suppose that you have heard of the valuable accessions we have had from the Protestant Methodist Church, of brethren Lucas, Ross, and Brown. The first is a man of first rate talents and a successful recruiter, and will do much for the cause; and, indeed, the same may be said of the other two. We may expect several others from the same quarter.

as they are just on the eve of abandoning Methodism for Christianity. I look upon the Conference of the Radical Methodists as broken up during the present session, and such is the opinion of their own members.

At our meeting at Carthage, just closed last week, we immersed 19 persons; since which time I have immersed six in this place. J. CHALLEN.

I trust many of our Protestant Methodist friends, both preachers and people, will see it to be of no consequence to reform Episcopal Methodism. It is not worth the trouble. O that they may become Protestant indeed, and carry out their principles as far as the whole New Testament! And we trust that our brethren will receive them with all Christian affection, and cheerfully and bountifully support such of them as can and will labor in the word and teaching.

We want one thousand Evangelists for the coming year. The blessing of the Lord on the labors of a few hundred proclaimers teaches us what we might expect if we had a few thousand. A. C.

THE CHRISTIAN BAPTIST AND THE NEW VERSION IN ENGLAND.

The following notices are from the *Baptist Magazine* of July last, (1838,) published by G. Wightman, London; and show how far differently the "Christian Baptist" and the New Translation are regarded by that Press, compared with some of the denominational prints in the United States. I say some: for amongst the American Baptists there are many enlightened men who approve these works as highly as the Baptist Magazine of England. And from many indications I might predict that the day is not many years distant when the most intelligent and devout of that community will wonder why their brethren and fathers reprobated those who inculcate such sentiments, faith, piety, and morality:—

THE CHRISTIAN BAPTIST.

"This is, without all peradventure, one of the most valuable theological works ever imported from the United States. It embraces an extensive range of discussion on topics the most interesting; a great variety of Essays, Letters, Dissertations, &c., of *imperishable excellence;* and, from the many and pressing inquiries which have been made after it during the last two years, there is every reason to expect that the copies now imported will soon be bought up; on which account immediate application should be made, to *prevent disappointment.*"

THE NEW VERSION.

"The Prefaces and Appendix of this work condense into a small compass a large quantity of instructive matter, which will repay the attention of every cultivated mind, but will prove especially valuable to those reading and thinking men who lament the want of a classical education. We do not know any work, of so low a price, which would render a diligent inquirer into the meaning of the apostolic writings one tenth part of the assistance which is afforded in this small volume."

DR. SLEIGH—MISSING.

Dr. *Sleigh* could not long bask in the sunshine of his fair fame gained by his late prosecution. Brother James Heaslitt of Philadelphia, under date of the 20th August, writes to me—"Sleigh and his family are cleared out. There is no certainty where he is gone: Rumor says to England." Such are the men with whom we have to contend in pleading for truth, righteousness, and general good manners. A. C.

THE BEREAN.

By some singular omission it was forgotten to be noticed on our pages that brother *Alexander Graham*, now of Springfield, Illinois, was then editing "*The Berean*," a monthly periodical, half the size of the *Harbinger*, at $1,00 in advance, or $1,50 at the end of the year It is neatly executed, on good paper, and contains much sense and valuable information. A. C.

OUR ARRANGEMENTS AND FUTURE INTENTIONS.

Brother Richardson having, from the weakness of his eyes, been constrained to give up, in a great measure, both reading and writing, has, for the present volume, been unable to render me any essential assistance. Should his eyes continue to improve, he will furnish one or two articles per number for the next volume. Brother *Matthew Clapp* will also attend to a portion of my correspondence during my absence, as well as brother *Arny*—and he will besides furnish an article or two for each number. My intentions in respect of the new series are not yet properly begun to be carried out. We have too many long and rather abstract or controversial pieces for our own taste, and for a portion of the reading community, whom we desire to interest in our pages.—So soon as the present controversy with the Universalist is completed, of which but four letters each are now due, I will not admit of controversial or abstract articles over some four pages in length. There is now no need for them. Very little new matter can be adduced for or against those great topics which have frequently been before us for 10 or 15 years. Besides, we have many articles on new subjects, and especially on the subject of Family Education, School Education. Church Education—on New Books, Libraries—Scriptural Words and Phrases—Ancient Usages, Manners, and Customs, &c. &c. waiting for utterance. These must have the first rank in the ensuing numbers.

We desire as much statistical information of the progress of the gospel and the history of churches from our correspondents as they can consistently communicate; but we desire it to be clearly and briefly expressed, without unnecessary detail, or too many subordinate particularities. The brethren wish to have a knowledge of one another, of their localities and circumstances. This is a great desideratum, and one of the primary advantages of the periodical press. Will the brethren consider how much pleasure it gives them to hear from others? Then will they let others hear from them? The Harbinger is now read, less or more, in all countries where the English language is spoken, with the exception of one or two islands. Much that is written is republished in various forms and ways; and it is our grand design to make it annually more and more subserve the great cause of a thorough and radical reformation. We can, and we trust we will, still advance towards a higher perfection and a higher degree of public utility.

A. C.

☞ The "*Reformed Clergyman*" may be expected in our next; as also other communications laid over.

From the Saturday Courier.

SONG OF EARTH'S TRAVELLERS.

BY H. H. SAUNDERSON.

We are passing away, we are passing away,
To a visionless sleep and a couch of clay;
Like the light of the stars before the sun,
We are fading and vanishing one by one;
Like twilight hues of a summer's day,
We are passing away, we are passing away!

We are passing away from a world of care,
Like flowers which bloom on the desert air;
Like bubbles which swell on the running stream,
Like the shadowy visions of fancy's dream,
Like the transient flash of the meteor's ray,
We are passing away, we are passing away!

We are passing away, while hope's sweet smile,
And visions of bliss the light hours beguile;
While our young hearts beat in their careless mirth,
We are passing away from this sunny earth;
Like first blown flowers of an April day,
We are passing away, we are passing away!

We are passing away and returning again
To the clod of the vale and the dust of the plain:
Like storm driven barks to some desolate shore,
We are hastening on to be seen no more;
With no hope of return, yet no power to stay—
We are passing away, we are passing away;

We are passing away, with the spring's bright flowers,
We are passing away in the summer hours,
With the autumn leaf and the winter snows,
We are passing away to our last repose;
In the silence of night and the bustle of day,
We are passing away, we are passing away!

We are passing away with the kings of the earth,
With the mighty in power and the proud of birth,
With the maiden in youthful beauty bright,
With her sigh of love, and her eye of light;
And Age with his time-thinn'd locks of grey,
We are passing away, we are passing away.

The minstrel forsakes his ivy crown,
And goes to the mansion of silence down;
The warrior lays by his blood-stain'd wreath,
And proudly retires to his couch of death;
With the great and the brave, and the fair and the gay,
We are passing away, we are passing away!

There blooms not a flower when the summer glows,
Beneath which the dead do not repose;
There is not a spot on hill nor in dale,
Which in days gone by hath not had its tale
Of one who in beauty's bright array
Has pass'd like a dream of the heart away.

There peers not a star through the evening's gloom
For which our fair earth could not number a tomb.
There is not a breeze which flies over the heath,
But it bears on its pinions the sigh of death,
And kingdoms and cities have pass'd away,
Where the coral bends and the billows play.

We are passing away; but let's not grieve
The changeable scenes of this world to leave;
But oh! let us cherish that hope whose light
Will guide us in safety through death's dark night,
To the regions of changeless and fadeless bloom,
Beyond the sky and beyond the tomb!

THE

MILLENNIAL HARBINGER,

NEW SERIES.

VOLUME II.——NUMBER XI.

BETHANY, VA. *NOVEMBER*, 1838.

Discussion of Universalism.

MR. SKINNER TO MR. CAMPBELL

No. XXXIII.

UTICA, September 7, 1838.

Dear Sir—

MY "philosophic limb," as you are pleased to term my scriptural arguments, occasions you a great deal of trouble. You can do nothing with it till you have first distorted and shaped it over anew in your 26th letter. When a man in controversy has to manufacture the arguments of his opponent, it is a pretty sure sign that he cannot refute those that his opponent himself adduces.

2. You say my four grand assumptions are, "1. That punishment and chastisement are but two names for one idea. 2. That all punishment necessarily terminates in the reformation of its subjects. 3. That punishment is never properly exemplary, &c. 4. That punishment is not necessary for the honor of the Governor of the universe," &c. That these assumptions "are all false," and hence I "very prudently" am "content simply to assert them." When and where have I ever asserted them? No where—they are not to be found in any part of this discussion, nor any other writings of mine. In relation to the first, I have maintained, and do maintain, that punishment and chastisement, if not always, are *often* used synonymously—that the word rendered *punishment*, Matth. xxv. 46. means chastisement, and that God chastens *all* for their profit that they may be partakers of his holiness. Heb. xii. 5--11: Psalm lxxxix. 30--35: 1 Cor. iii. 13--15, and their numerous parallels.

3. Your definition of punishment, viz. "penalty or pain for transgression without any regard to what the issue of that pain or penalty may be," is quite as descriptive of the unfeeling revenge of the savage, as of the righteous administration of our heavenly Father's government. You, however, admit that punishment "may always have three objects in view: 1st. The glory and honor of the Lawgiver; 2d. The good of the offending subject; and 3d. The guardianship and defence of the unoffending." "Something in other words is due to the King, to the subject, and to his fellows on every transgression."

4. Thus, sir, you have completely overthrown your favorite doctrine of endless wo. The above language can never be reconciled with endless punishment till you can show that such punishment is for "the good of the offending subject." But this can never be done. Your doctrine of endless torment supposes the King shall never be honored by the obedience of the subject—that the subject shall be tormented with no other view but that of revenge, and that his fellow-beings shall only be permitted to witness an endless *Auto de fe!* *I* believe the Lawgiver shall be honored by the ultimate obedience of his subjects—that the subject shall be justly punished, and yet subdued, and that the fellows of the punished shall behold and admire the blended justice and the mercy of the administration.

5. In your 5th paragraph you speak about satan and his rebel hosts in the other world suffering six thousand years of banishment from the presence of God. But what do you know about satan? who is he? what is he? Who made him, and for what purpose? or is he self-existent, omnipotent, omnipresent, &c.? What do you know about his hosts in the other world? You say you have *facts* against my *hypothesis*. What are those facts, and how proved? Neither John Milton nor A. Campbell is sufficient authority for facts relating to the other world.

6. Your 6th paragraph is a strange medley of assumptions and misapplied scriptures. What does John say, Rev. xxii. about "the *final* assemblage of God's elect into the *eternal city*"? Nothing at all. What does he say about sorcerers, idolators, &c. having their evil *characters indelibly fixed?* Nothing; nor is any such sentiment intimated, in all the Bible. Paul speaks of some such characters, 1 Cor. vi. 9--11, and says to his Corinthian brethren, "And such WERE some of you; but ye are washed—sanctified—justified in the name of the Lord Jesus and by the spirit of our God." And no intimation is given but what those mentioned Rev. xxii. 15. might be with all others finally sanctified in like manner.

7. Again, you declare, "Solomon also said, 'In hades, or the world of spirits, there is no work, nor device, nor knowledge, nor wisdom,'" &c. I beg your pardon, sir, Solomon never said any such thing. If he had, it would be equally fatal both to your theory and mine. For where there is no "knowledge nor wisdom," there can be neither happiness nor misery, and universal annihilation, or unconsciousness, must be the result. The truth is, Solomon said nothing about "*the world of spirits.*" He spake of *hades*, the grave, or state of the dead, (i. e. of the body in the grave,) without any reference to the condition of the soul or spirit. Thus all your false assumptions, witticisms, and sarcasms that follow your perversion of Eccl. ix. 10. are pointless and out of place.

8. Your 7th paragraph is equally irrelevant: for in the first place you attempt to refute what I have never argued, and in the next place you utterly fail in that attempt. For though punishment is often designed more directly to be exemplary, yet when inflicted by the Divine Being it is not incompatible with the final good of the sufferers themselves. This is proved first, by the fact that God says he took away Sodom and Gomorrah "as he saw good." But no being could see any *good* in merely transplanting them from a state of *temporal* sinning and suffering to one of *greater* and *endless* sinning and suffering: consequently the latter

is not true. Second, By the fact that the final reformation and restoration of those wicked people is clearly predicted in the 16th chapter of Ezekiel. Third, By the fact that the text you quote from Isa. lxvi. speaks only of *temporal* punishments; and fourth, By the express testimony of scripture, Ps. lxxxix. 30--35: Matt. xxiii. 38, 39: Hos. v. 9--15. and numerous other passages.

9. In your 8th and 11th paragraphs you charge me with having been once identified with a class of Universalists from whom I am now separated, and of apostatizing from my brethren of the school of genuine Universalism, &c. &c. Be it known to you I have never altered my distinguishing sentiments since I publicly avowed my faith in a world's salvation; and I am now connected with all and with just such Universalists as I ever have been since that period. It is not my business to defend *opinions* that I never held; nor does it become you to misrepresent and scandalize opinions that you have never been able to refute. Recollect, sir, your business and mine is with the questions at issue between us. But you seem disposed to enter upon any thing and every thing but the questions. And you seem altogether better versed in the school of Heathenism, with "the fabled Nine," and "passages through Avernus," with "*Orcus*," and "*limbus purgatorius*," than with the momentous theological questions before you.

10. The first part of your 9th paragraph is an entire misrepresentation. I hold that God can and does punish the sinner, and in that punishment benevolently unites "the honor of his own throne," "the sinner's good," and "the good of his other subjects." You ask, "For what did Christ suffer through life? and for what did he die?" I answer, in the language of scripture, "For the joy set before him he endured the cross, despising the shame," &c. "God commendeth his love to us in that while we were yet sinners, Christ died for us." He died, "that through death he might destroy him that had the power of death, and deliver them who, through fear of death, were all their lifetime subject to bondage."—"For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."

11. In your 10th paragraph you say you can see no use that I have for any Christ, Bible, preacher, faith, hope, &c. The old maxim runs, "There's none so blind as those that *won't* see, and none so deaf as those that *won't* hear." I will tell you what use I have *not* for a Christ, Bible, faith, &c. I have no use for them to placate an implacable divinity, to ward off omnipotent wrath, to screen man from the justice of God, or from deserved punishment, to make God friendly to man, to save him from endless hell, (with which he was never threatened,) nor for any similar purpose. To me, however, their utility is incomparably great and precious. They acquaint me with God, my Father and my Friend. They reveal his love and win my affection for and reconciliation to him. They wean me, while I follow their dictates, from the love, and dominion, and bondage of sin and error. They bring life and immortality to light, rob death of its terrors, give hope as an anchor of the soul, sure and steadfast, and impart to the mind, life, peace and joy unspeakable and full of glory. Are these all useless trifles? Other blessings too numerous to name here, I derive from the same blessed medium.

12. You but faintly state the two fundamental truths of Calvinism

and Arminianism. But faintly as you state them you cannot refute them. It is true, as the Arminian holds, that God *wills* the salvation of all men, and as the Calvinist holds, that he will save all he *wills* to save, and "worketh all things after the counsel of his own will." The Arminian sentiment is equally true, that Christ "*tasted death for every man*," and "gave himself a *ransom for all*, to be testified in due time," and likewise the Calvinistic sentiment, that he did not die in vain—that he will save *all he died for*, and "see of the travail of his soul and be *satisfied*." Pray, sir, be so good as to refute the united strength of Arminianism and Calvinism, and you will have effectually refuted Universalism.

13. Either letter I have written of this whole series is a sufficient refutation of your 13th paragraph. Where have I, (as you charge me from your 14th to 20th paragraphs inclusive,) sought to "derogate from the heinousness of sin," or represented it as "a mere peccadillo, a speck, a cutaneous sore, a frailty, a momentary evil," &c? You know I have never done it, nor attempted it—these are terms of your own invention. But, sir, let me ask, do you not deceive mankind, by representing sin greater than it really is, and its punishment to be beyond the dictates of either nature, reason or revelation, and thus weaken the restraints upon sin by begetting in the sinner a latent scepticism in regard to the infliction of such penalties? I think you do. Threaten a child with cutting off his head for accidentally breaking a tumbler, and he will not believe nor heed the threat; but tell him he will receive a just punishment for his carelessness, and he will both believe and heed you. There is, sir, much latent scepticism in the world on the subject of endless punishment, even among those educated in the sentiment. It looks to them so unreasonable and disproportioned to their deeds that they do not believe *they themselves* will suffer it. But threaten them with a more reasonable and consistent penalty, and they will believe.

14. You call the doctrine that "sin is an *infinite* evil," the "doctrine of other days and of other men," charge me with injustice in attributing it to you, and then go to work with all your might to prove the doctrine true! The questions you ask, to prove it, are extremely sophistical. Your query, paragraph 15, is founded on a case that is not supposable. If man here were immortal, he could not be killed; if not immortal he would die without being killed. You ask again, "If A rob B of a thousand pounds, has not B lost it forever?" Yes, in that *sense* of *forever*, i. e. during life, (unless he should regain it, which is not impossible,) but not for *eternity;* because he could have held it only during life, if he had not been robbed. The congressional conspirators and murderers of my Universalist brother Cilley, (if he were a Universalist, which is doubtful,) deprived his wife of her husband and his children of their father only for *life*, (or the period he would have lived had he not been murdered,) and not for *eternity*. And though those murderers were as orthodox in the faith of endless damnation as yourself, the act was but finite, and its punishment must have an end.

15. The Bible does not speak of, nor do I believe in, any sin that is to remain unexpiated. To give you back your own language, I will say, "Sir, it is an insult to reason and the God of reason," to suppose "that he should have instituted such an expiatory remedial system" as that of the mission, and labors, and sufferings, and gospel of Christ,

and yet perpetuate the reign and miseries of sin to all eternity! "It is a libel on the wisdom, power, justice, goodness, truth, holiness, mercy, condescension, and love of God." For he expressly and repeatedly declares he will "take away the sins of his people, turn every one away from his iniquities, take away the sin of the world, finish sin and make an end of transgression," &c. &c. Who dares contradict him and say this shall not be done?

16. I heartily respond *amen* to your declarations, that "the soundest philosophy of civil government ever taught, enforces the necessity of making punishment *certain* rather than *severe*." "The *certainty* of punishment has incomparably more power to prevent sin than the magnitude of punishment." But a more suicidal declaration for your theology you could not have made. You hold that every sin is an infinite evil, demeriting endless punishment. All have sinned and come short of the glory of God. *Ergo*, all must suffer endless damnation; for you say God "must make the *punishment of sin commensurate with its demerits*."

17. To avoid this dilemma, you may try to make out that there is some other way of getting around sin, expiating it, or clearing the guilty, without their suffering the condign punishment of their crimes. But in doing this, you must again resort to the old Serpent's doctrine, "Ye shall not *surely* die," directly contradict your assertions above quoted relative to the *certainty* of punishment, and also contradict the express declarations of scripture you quote in Letter 28, in which God says he "will BY NO MEANS clear the guilty," &c. &c. Thus, sir, it is absolutely certain, either that sin is but finite, or that God will not punish it according to its demerits, or that endless damnation must be the portion of the whole human family. Take which horn of this trilemma you please. Suppose, after the example of my learned and polite opponent, I should add, "Hence Campbellism, Mormonism, Atheism, Deism, and Infidelity, never did and never can reform society, but are subversive of it and of all morality, by either divesting the universe of a moral Governor, or denying that he will adequately punish sin!"

18. Your 20th paragraph is mere declamation on the infinity of sin, spiced with a little of Milton's poetic fancy relative to Satan's expulsion from Paradise. Suppose we improve it a little. A boy steals an apple! and yet sin not an infinite evil! A girl steals a pin!! and yet sin not an infinite evil!! A youth robs a hen-roost! and yet sin but a finite evil! A man murders his family, and then commits suicide! and yet sin not an infinite evil!! Sir, the bare statement of these *relative* sins, the *smaller* and *greater*, is a sufficient refutation of the monstrous notion of the *infinity* of sin.

19. When you show wherein I have disjointed, distorted, and violated the contexts from which I quote, it will be time to notice this charge of yours. I deny that I have perverted or misapplied scripture; but I freely acknowledge that I consider God the Father alike of Turk, Jew, and Gentile, and that all are not only allowed, but required to address him as such. But you would orphanize creation, deny that God is the Father of all spirits, and forbid needy, lost man to address him as such. In other words, you would tell the sick man he must get perfectly well before it will do for him to call on a physician.

20. You accuse me, paragraph 22, of maintaining that punishment annihilates itself. The charge is groundless. Sin is a disease: Christ is the physician; punishment is one of the various kinds of medicines he administers to cure the patient. When the disease is removed, he ceases to administer the medicine. Whether he administer judgments or mercies, they are alike medicines of his prescription. Again, you say I "make the effect destroy its cause"—"suffering, the effect, destroy sin, its cause." I grant it, if by this you mean that by the sufferings he experiences, the sinner is brought to repentance and reformation, like the Prodigal, so as in future to avoid sin. As God says, Jer. ii. 19., "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee;" and as David says, "Before I was afflicted I went astray, but now have I kept thy law." If your charge embrace any other or different idea from the above, I deny its justice.

21 Did you, sir, ever violate any known law of God, and afterwards by obeying it find peace, and happiness, and salvation from your former guilty disobedience? If so, why not allow that others may do the same, either in this or any other world? Are God's character and government the reverse in another world from what they are in this? Or does death dissolve the tie between the creature and Creator?

22. Your 28th letter came to hand more than a month behind its time. Will you oblige me by informing me on which of our four propositions you intended it to apply? I thank you for the compliment you undesignedly pay me in comparing my late letters to mortar in mason work. That article serves not merely to fill up space, but is essential to the strength of the wall. And permit me to hint to you, dear sir, that a little mortar in your own wall, might prevent its tumbling to pieces, as it does, by its own weight. But your materials being so very miserable, you have need that the mortar should be exceedingly *well tempered*.

23. I thank you for the many valuable quotations your letter contains from the Bible. I as devoutly and firmly believe all those scriptures as you do. And Universalists quote many of them much more frequently than your or any other denomination do, in proof of the absolute *certainty* of punishment, and of their *distinguishing sentiments* on the subject. There is not in the whole, a single text that militates against the final holiness and happiness of all men, nor one that favors the merciless dogma of endless wo. Nine-tenths of them are shown by the most eminent Orthodox Commentators, believers in endless misery, to be in perfect harmony with my views, and the other tenth I can easily show to be so. But as you have made no comments that go to show the reverse, I need not bestow one word here on the subject. Again, sir, I thank you for the quotations. But as a controversialist, would it not be well for you to answer several of my letters and scores of direct proofs of Universal Salvation which yet remain unanswered? This you are bound to do first, before attempting any proof of endless misery. I wait to see you make that effort.

Yours in all fidelity, D. SKINNER.

☞ For Reply to Mr. Skinner see next page.

THE GLORY OF THE CHURCH.

And what is that? Wealth? No. Men of honorable titles? No. Eloquent preachers? No. The glory of the church is HOLINESS. Look at the Roman Catholic church; she has wealth, kings, gorgeous temples, glorious declaimers; but she stands a skeleton; her bloom is dried; her flesh has mouldered to the dust; "*Ichabod*" flares out over her moss-covered gates. HOLINESS, her primitive *glory*, has departed.—*Christian Index.*

Mr. Campbell to Mr. Skinner.

No. XXXIV.

BETHANY, Va. September 30, 1838.

Mr. Skinner—If not a logical, you are certainly an ingenious disputant. Foreseeing the conclusion of our debate, you voluntarily threw yourself three months behind me, instead of keeping one month before me. Thus your last letter of September 7th is a professed reply to my June letter, No. 26. This interposes a threefold veil between you and your readers, and hides the irrelevancy and imbecility of your defence. Few of them, you know, will put themselves to the trouble to look back and read a letter three months on file. If they do in the present case, they will leave me little to do: they will readily perceive that it meets not fairly a single point; or that it is a mere *feint*—a mock assault upon my outposts. How tame you have become! From standing before me sword in hand to assail my approach to your mighty bulwarks, you have thrown away your sword, taken your bow and arrow, and retreated a hundred yards behind me, and, with an empty quiver, you are now fixing your strings and shooting feathers, instead of feathered arrows, into the air. Such are my unfeigned views of your present attitude, if the above figure is only tolerably expounded.

2—Your first six paragraphs, (except your denial of the existence of Satan and his angels,) in which you have placed yourself where I have long thought you ought to stand—*with the Sceptics of the present day;* have not a single word deserving a reply: they are all mere assertion without fact, and without reason to support them. He that denies or doubts the existence of Satan, and his history as given in the Bible, may as well deny the Messiah whom he tempted, and ease his conscience of all the restraints of Old Testament and New. I was scarcely prepared for such a candid avowal of your infidelity as the fifth paragraph unfolds.

3—I did not think but that there was at least one among the leading Universalists, that, however hardly pressed, would still save appearances and respect the Bible and the common sense of Christendom. But it seems you feel yourself driven beyond those precincts, and fearlessly avow your disbelief in the existence of Satan and his angels. You regard a real, a personal being called Satan, as the work of poets—as a centaur, a sphynx, a chimera. You have so far thrown off the mask, and jeeringly spoken of Satan as Paine, Hume, and Voltaire were wont to do. With you they sneeringly asked, "Is the Devil self-existent? Who made Satan? Is he omnipotent? Is he omnipresent?" If I cannot sympathize with you in your hard destiny and present distress, I can nevertheless admire your temerity!

4—After this, I do not wonder at the liberties you take with what I have written, when you respect so little the word of my Lord. There are more misrepresentations than paragraphs in your letter before me. You say Solomon never said that there was no work nor device, nor knowledge nor wisdom in *hades*, or the world of spirits. Open the Septuagint and see "hades" with your eyes; open Adam Clark and read his old manuscript Bible, and see the identical word tranferred—"There is no work," &c. "in hell whither thou art going." You

formerly approved my version of *hades* as the place of departed spirits. Now you recant, do you! But you assume that Solomon called the whole man *the body*, and said, There is no wisdom, &c. whither thou (*thy body*) goest. Your bold contradiction is therefore returned to your own bosom.

5—Your exposition of the end of Christ's death is just what I anticipated. You do not believe that he died "to expiate sin:" for among the ends of his death you never name it, par. 10. You say he died for the joy set before him!!—he died to show the love of God—he died that he might destroy the Devil, and you have denied his existence!—he died that he might succor the tempted, and yet you have no other tempter than lust!! This is all the use you have for the Messiah. I do not wonder at it. You have annihilated Satan to get rid of hell; and now you have made foolish the death of Christ to obviate both punishment and pardon.

6—In the 11th paragraph you give us a sublime view of the reason of the hope that is in you. It might have been more clearly told, though not so verbosely eloquent, in one breath:—'I rejoice with joy unspeakable and full of glory in the hope of heaven, because there is no real Satan, no Devil, no hell.' Yes, sir, your hope of heaven is founded on your glorious gospel that Satan and hell are mere bugbears—like the tales of ghosts and witches, &c. &c.

7—Your united strength of Calvinism and Arminianism reminds me of a popular mode of quoting scripture. One scripture says, "Judas went and hanged himself:" another scripture says, "Go, thou, and do likewise." Now, says Mr. Skinner, he that does not go and hang himself has resisted the united strength of Christ and his Apostles! This is a just comment on your 12th paragraph.

8—The remainder of your letter has nothing worthy of reply. It is a distortion or misrepresentation of the few points to which reference is had in it. You have only fully proved your disbelief in the death of Christ as an expiation of sin, and of forgiveness, and re-asserted what you will find amply anticipated and refuted in my last letter, forwarded about the time your present epistle seems to have been written. The points in my last, which cover all that remains in your present letter, are found in the eight following points deduced from your former assertions, which are only once more repeated in the present communication:—

9—1st. Paul says, "Jesus expiated or purged away our sins:" Mr. Skinner says, The sinner's own sufferings expiate his sins. 2d. John says, "We love him because he first loved us:" Mr. Skinner says, After the *post mortem* sufferings all sinners will love him, because he has first punished them for all their sins. 3d. Paul says, "After death the judgment:" Mr. Skinner says, After death the expiation and purification of sin. 4th. David and Paul say, "Blessed are they whose iniquities are pardoned:" Mr. Skinner says, Blessed are they whose sins are fully punished, "because God does and will punish every sinner according to the full demerit of his crimes, and there is no escape." 5th. David says, "There is forgiveness with God," and Daniel says, "To the Lord our God belong mercies and forgiveness:" Mr. Skinner says, He punishes every sinner and there is no escape; consequently no mercy nor forgiveness with God. 6th. Paul asks, "How shall we

escape if we neglect so great salvation?" Mr. Skinner answers, Under another dispensation after death. 7th. Christ says, "Work while it is day—the night cometh [death and hades] in which no man can work:" Mr. Skinner says, All who die in their sins can work out their own salvation by suffering in purgatory according to their deeds. 8th. And to consummate the whole, Mr. Skinner represents God as punishing those who love him with all their hearts, souls, mind and strength; or, in other words, those who "have ceased to do evil and learned to do well," those who have entered purgatory and left off sinning, contrary to the whole Bible, Old Testament and New.

10—If in your defence of yourself in any one point in the remainder of your letter, you have succeeded in the estimation of any one who reads the articles to which you pretend to reply, I would not spend a sentence to recover him from your snare. He is not worth saving from your system. The best defence of yourself is in paragraphs 20, 21, and 22. In paragraph 20 you say, "Sin is a disease; Christ is the physician: punishment is one of the various kinds of medicines he administers to cure the patient." But is not punishment the only medicine used in purgatory—the grand specific which saves all the incurable cases that die in their sins!—Sin a disease! Christ a physician! punishment his mild medicine, his sovereign specific, in hades! What an imagination! What should we think of a physician who healed our physical diseases by punishment! Yet these are your splendid conceptions of sin, Christ, and punishment!! How much it relieves your system to ask, "Is Satan self-existent, omnipotent, omnipresent!" Substitute sin, and your wisdom will be more wonderful. Is sin a misfortune, a self-existent, an omnipotent, omnipresent evil, which can be cured by mercy or wrath—by medicines as antipodal as light and darkness, as sweet and bitter, as heaven and hell!!

11—Par. 21. 'Did I find peace,' you ask, 'in obeying a violated law?' What a sage question truly! Did Mr. D, who last night owed Mr. C a thousand talents, find peace in paying off the debts of to-day? Did he find a liquidation of the ten thousand talents of by-gone years, by paying every evening the debts of that day! Save me from such debtors as take their lessons of justice and moral right from you, sir! This, sir, is your satisfaction for sin—this is your honoring and magnifying of the divine law! Reader, examine Mr. Skinner's 21st paragraph for a clear indication of his views of getting rid of sin. If you violated a commandment ten thousand times, and then obey it once, this one act of obedience atones for ten thousand offences, clears off the whole score, "brings peace, happiness, and salvation from your former guilty disobedience"! I thank Mr. Skinner, however gratuitous it may be, for this full disclosure of his system. And to help out the free grace of this system, if a person should violate any commandment according to his ability all the days of his life, and only once obey it after death—for instance, the 7th or 8th of the decalogue—that one act of obedience in purgatory gives him peace, holiness, and happiness: for, continues Mr. Skinner, "are God's character and government the reverse in another world from what they are in this? Does death dissolve the tie between the creature and the Creator?" If this be Universalism defended by a *giant*, what shall we think of it in *weaker* hands! This is some of Mr Skinner's mortar which strengthens his wall! Solomon's Temple had no mortar—consequently it was weak.

12—In answer to the question in paragraph 22, I state, That the scriptures adduced in Luke xxviii. are intended to show that the ultimate destiny of the wicked shall not be as the righteous. Mr. Skinner presumes that his *post mortem* punishment ending in holiness saves him from the force of those passages which bear only, as he would have us think, upon the ultra Universalist, who makes death the final end of all punishment. But this is fallacious in the extreme—for two reasons:—1st. His purgatory is a perfect assumption, for which he has not pretended to give one word of proof, except from the Apocrypha or his own reasoning, and no reasoning can prove a positive institution. What text avows that those who go into eternal punishment shall get out of it? Aye, that is the question. Captain Symmes' hollow spheres, the Pope's *limbo puerorum*, and your imaginative Orcus, Pandemonium, or Purgatory, are equally without a fact or a "*thus saith the Lord*" to support them. Your frequent evasions of this matter show you are conscious that it is wholly unfounded on scriptural testimony.

13—In the second place, a temporary *post mortem* punishment ending in bliss, makes the ultimate destiny of the wicked and the righteous the same: for the man who lives to be a hundred years old, though he may suffer more than he who dies at twenty-five, they both arriving at eternal life, has the same ultimate destiny with him. Now as those scriptures alleged speak of *an abiding difference* between the *post mortem* state of the righteous and the wicked, they are just as conclusive against you, sir, as against the ultra Universalist. Your seeking to evade them by asking to which proposition they belong, can be easily perceived by our readers.

14—Your "pin," "apple," "hen-roost," and "suicide sins" are too ridiculous for a grave reply. James settles all such pins and puns by saying, that "if a man should keep the whole law, and yet offend *in one point*, he *is guilty of all*." As respects society, there is a great difference in sins; but as respects God's authority, dignity, law, all sins are equal. Remember, Mr. Skinner, that we all die because our Father stole an apple! and laugh no more against God's economy. Read your 18th paragraph again, and blot it out forever.

15—Having done a work of supererogation in replying to such a suicidal defence of your system, I proceed with my argument. In my last letter I closed with the uselessness of the gospel scheme, if your penal system saves all. In some three months probably you may reach that letter. I shall, however continue that argument, because not then complete. I think I have shown, 1st. That Restorationism, as plead by you, annihilates the truth, holiness, justice, and mercy of God. God says, "When the wicked turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, [has ceased sinning,] he shall save his soul alive." Yet you say that in your purgatory, although God's government is immutably the same on this earth and in your purgatory, he will continue to punish—nay, all his punishments there shall fall on those who have turned away from their wickedness—who have ceased to do evil, and who love and submit to the Lord. Where, then, is the truth, mercy, holiness, and justice of your God? The dilemma, whose invincible horns now embrace you, reads thus:—Your spirits in prison must cease sinning soon as they enter purgatory, or they cannot get out; but if they cease sin-

ning they cannot be punished, unless God can punish those who are pure and holy as the angels in heaven—that is, who sin not in thought, word, or deed.

16—I have shown, in the second place, that it stultifies and nullifies the gospel economy: and now I ask, in the third place, does it not equally stultify the Apostles who laid down their lives for the gospel? And does it not stultify yourself, sir, in laboring so hard for nothing, and taxing the people so highly for it—for the sake of showing that the world will be as certainly saved without your labors as with them! Nay, you are, upon your own principles, a public injury to society: for if you speak the truth, you enhance the guilt of many more than you temporarily relieve, and send many more for a longer term to purgatory than they would, but for your meddling, have had to endure. Instead of promoting the salvation of many, you save not one that would not have been saved without you, and you increase the misery of many. The Grand Jury ought, on your own showing, to inquire into your case.

17—Your system also is useless; because, 4th. it takes away every stimulus to moral excellence. "All men will be forever happy, live as they may," is the most licentious tenet ever promulged by mortal man. A few, indeed, might love virtue for its own sake; but they are already virtuous persons, and need not your interference. Others might find in hope a stimulus to moral attainments; but they are also a virtuous few, and need not your preaching. But to the mighty multitude of animal men your gospel would not be either the wisdom or power of God to reformation. *All that have come out from among you testify that your system never reformed a single sinner.* Some have too much hope; and to these Paul says, "Work out your salvation with *fear* and *trembling*." And Jesus the great master of the human heart, said, "*Fear* Him who, when he has killed the body, has power to destroy both soul and body in hell: yea, I say to you, *fear Him.*" And Paul again says to Christians, "Having a promise left us of entering into his rest, LET US FEAR, lest any of you should *seem* to come short of it." A thousand passages confirm, and in various forms inculcate this view of the matter. That very fear, then, which you labor to destroy, was inculcated and cherish- by Jesus and his Apostles as a healthy and necessary stimulus to virtue.

18—In the fifth place, your system is useless; because, if it be true that none but the virtuous here shall be forever happy, we are perfectly safe who inculcate and practise truth and righteousness. We can lose nothing, except the pleasure of spending a thousand years in your purgatory. We are happy in the paths of virtue; and all that fear, from which you would deliver us in behalf of our families and friends, is a healthful stimulus to seek their salvation, from which we would not be delivered. Perfect love casts out tormenting fear. "There is none of that fear in love." If not perfect Christians, it would be a misfortune not to have this fear for ourselves. And for our children, if we discharge faithfully our duties, we have nothing to fear; but if we do not, it would be a misfortune not to fear. I say again, if your system were true we lose nothing. "Godliness is profitable to all things, having promise of the life that now is as well as of that which is to come." But if none but "the pure in heart shall see God," or, in other words, if your system be false, then we are safe; but where are your deluded hosts!!

19—The wicked are easily converted to your theory; but where is the power to convert them to holiness? Our doctrine has converted thousands from Belial to Christ—from sin to holiness—from vice to virtue. But where are your converts? The honest preachers who have come out from among you, and of these there are a few, with one voice declare that your system *never did reform an individual;* but that it has made many worse, very much worse for embracing it. As I shall make this the sixth specification of the inutility of your system, I shall be at some pains to adduce some evidence in proof of it. I will introduce a very competent person, one of your own editors and preachers, of much moral worth; one, too, whom you have most shamefully abused because of his honesty in relation to his experience while among you. You are, I presume, by this time thinking of Mr. Lewis C. Todd. I have no personal acquaintance with that gentleman. I learned he heard me discourse the other day at Garrettsville, Ohio. He was after he left you a Methodist preacher, I believe: I know not what his present views are. His neighbors give him a good name, and his book shows that he is a gentleman of an enlarged and cultivated mind. As far as I have read it, (say 100 pages,) it is clear, strong, and convincing—well written. I have not room for many extracts. I may do the author injustice by short quotations; but I will not misrepresent him:—

20—"I became a preacher of universal salvation, and was ordained as such in Fairfield, Herkimer county, N. Y. about eight years ago. I believed the doctrine true, and thought that, in proportion as it was propagated, mankind would become good and happy. I preached in different parts, far and near, and itinerated over an extensive region of country, suffering the excesses of heat and cold, and the pitiless peltings of stormy skies, and muddy roads. No danger or effort did I consider too great that was possible; for I believe, for a number of years, I should often have rejoiced in the martyr's privilege of attesting my faith. Some years since, however, I occasionally reflected that although the doctrine had spread much faster than I had anticipated, it did not seem to produce the effects I had expected. This gradually cooled my ardor and diminished my zeal, so that for some years I cared but little whether I preached or not. In this state of mind, believing Universalism to be the true sense of the Bible when rightly construed, and being unable to see any considerable good resulting from the system, I was much inclined to doubt divine revelation. I could not go entirely into infidelity, nor feel much confidence in revelation." * * * "I had seen the blessed influence of the doctrine spread out often on paper, but I could not see them any where else! No—God knows I am honest in this assertion. I do not feel to abuse the denomination; but it is true that I could not for my life see any good resulting to society from the sentiment. This conviction rolled in upon my mind and my feelings with tremendous effect. Alas! thought I, have I been spending my 'labor for that which satisfieth not!' Are all my efforts useless, and only tending to make looser the restraints of religion and virtue!" * * * "But with these impressions, I was obliged still to be a Universalist; for I could not make up my mind fully to be an infidel, and viewed all the doctrines of the orthodox almost with abhorrence. I could much easier have gone into infidelity than orthodoxy." * * * "I know individuals among them of the most amiable dispositions and characters,

that would honor any profession. But I do not think their doctrine ever made them so. I candidly aver in the fear of God, that I do not believe the doctrine ever made a single soul any better than he otherwise would have been, while it has been the means of removing necessary restraints, and giving latitude to thousands whose propensities and passions needed restraint, whereby they have indulged in criminal pursuits and gone to perdition. I only judge from what I know—from what I have seen, in reference to the general effects of the doctrine. 'The tree must be known by its fruits.' And after taking the *fruits* of the tree of Universalism into long and deliberate and prayerful consideration, so far as I have ever seen them, I am compelled to conclude the tree is radically defective—that God never designed to give mankind a religion which would do them no good, and about which most of its friends would feel so perfectly indifferent as Universalists generally do about their religion. When I learn of a *single* drunkard, or swearer, or gambler, or debauchee, or knave being reformed in consequence of the Universalist doctrine, I shall think better of its influence than I do now; for it is my solemn opinion that such an instance never occurred. And I would gladly hold up this truth to all the friends of the doctrine, and make it speak out in thunder to their consciences; and then ask them if they will still teach this doctrine to their children!" * * * "I do not pretend here to accuse all Universalists, who deny future punishment, of dishonesty; but that they do not believe in the scriptures in their plain, natural, *unvarnished* sense. To bring people to *their* system, their principal business is to *varnish* over the scriptures so as to give them the appearance of teaching what common readers would never have suspected from the words. The system, in my opinion, is so near Deism, as to be precisely the same in its moral effects." * * * "This is the reason why I think it would be fairer or better for mankind and for posterity, if the advocates of that doctrine would openly espouse Deism. For I do not believe that by preaching open infidelity they could undermine the Christian faith and increase hostility to religion as fast as they do now. I think it impossible to look over the country, and trace Universalism in *any* place where it prevails to any extent, and not be satisfied of this truth. Many professed Universalists have told me, at different times, that they only supported Universalism as a means of putting down superstition, (revealed religion.) Many preachers take a kind of dark course on the subject of future punishment. They preach *present* punishment; and all their common arguments are calculated to induce a belief that punishment must be *here* and *no where else*. Yet they do not say but there *may be* punishment in a future state! Hence, while they teach *ultra* Universalism in its material features, they hold in reserve the advantage of taking shelter under *Restorationism*, whenever they are met with scriptures in debate, which they cannot evade, and which they must allow to teach future punishment.—— Mr. Kneeland was for years a learned and eminent Universalist teacher. He became an Atheist; and says that the fundamental principles, taught by modern Universalists and himself, are the same; that the elements of his system are all found in their arguments; that the principal Universalist writers and teachers are engaged in the same *great work* that he is—viz. to bring mankind out of superstition into reason and nature. He claims the honor of acting openly and honestly in promoting the

same results, which he says his Universalist coadjutors are promoting in their own way. I am informed by a reputable gentleman from Boston that Universalist societies in that region open their temples, and pay him for his instructions on Atheism, or Pantheism, which is substantially the same thing." * * * "My objections to Universalism are founded *mainly* upon the fact of its inefficiency to reform the wicked, and to promote the growth and living energy of vital piety." "Sincerely and deliberately believing that such is the effect of the Universalian doctrine, I appeal to the heart-searching God for the purity of my motives. while I hereby publicly renounce the doctrine as unscriptural and of pernicious tendency; and I withdraw from all ecclesiastical connexion with the people called Universalists. LEWIS C. TODD."

All of which is respectfully submitted—by yours faithfully,

A. CAMPBELL.

MR. LYND'S THIRD ATTEMPT.

From the Cross & Baptist Journal.

REPLY TO MR. CAMPBELL.

[CONTINUED FROM PAGE 450.]

THE confusion of Mr. Campbell's philosophy will be apparent in the case of David It will be admitted that he fully perceived and felt the motives to holiness, presented in the word of God, and addressed to his moral nature, before he sinned in the case of Bathsheba. At the time he sinned he did not appreciate or feel the force of these motives in his conscience or his heart. But did this destroy his knowledge of those motives, his full conviction of their importance? Certainly not. He knew perfectly well that he was committing great sin both against men and against God; but the temptation preponderated over all his convictions, and he fell.

Take another case: Before a man is renewed certain motives are presented to his mind to engage in a sinful course. These motives are exactly suited to his depraved inclinations, and he feels the full force of them in his heart. He engages with pleasure in this sinful course. But after a time, he is renewed by the Spirit of God. He hates the things he once loved, and loves the things he once hated. The motives that formerly operated upon him, are, by way of temptation, again suggested to his mind. Does he feel their force in his heart now, and yield to their influence? Do they captivate his spirit as they did before? No: but why not? Does he *less* comprehend the nature of those motives than he did before? *Before* he *felt* the motives, and of course, according to Mr. C. himself, he *fully understood* them. But by what law of the human mind could he *cease* to understand them fully, when he ceased to feel their power upon his heart? Will Mr. C. tell us by what law? I presume not. The fact is he comprehends those motives better than he ever did, and the clearer his comprehension of them, the less force have they upon his heart. Why is this? Because his disposition is now averse to the course to which those motives prompt. And here we arrive at the true state of the case. Men naturally hate holiness, and the clearer it is discovered to them, and the more they see of their own vileness in the light of that holiness, the more they hate it, while the heart remains unchanged. While a sinner is thus looking at holiness and hating it, the Holy Spirit has power to soften his heart, and in an instant to make him cry out for mercy.

"To be fully convinced is to be fully disposed," has no common sense in it. Mr. C. has not even attempted to meet the arguments in my last reply. He has wondered at my want of good sense in using the arguments; but mark it, reader, he has not tried to answer them. Will Mr. Campbell now make the trial.

To convince and to persuade are the great aims of every moral argument. To prove

that certain things are as stated, either by testimony or by reasoning from admitted premises, is to secure the judgment that they are so; but to persuade men to act two things are necessary:—1. They must be *persuaded* that the action will answer some end; and, 2. They must have a passion for that end. To illustrate, I will take a miser of large possessions. I represent to him the condition of a family in his neighborhood perishing for want of the necessaries of life. I give him unquestionable proof that the family is reputable and has been brought to its present distress by a series of adverse providences beyond their control. I appeal to his *ability* to relieve them. He knows that he possesses this *ability*, but he refuses to aid because his passion for money is so strong that he cannot part with any of it. I appeal to his pride, and convince him that it will conduce to his *honor*, that it will raise him in the estimation of his neighbors. Here I show that the action will answer some end. But his passion for his money is stronger than his passion for the estimation of his neighbors, and he still refuses to give. I appeal to his *pity*, and prove satisfactorily to him that it will relieve a miserable family But passion for money has long since closed up his heart to the feelings of pity, and he refuses to give.

On another occasion he is informed of a scheme in which he can invest some money to great advantage. He is convinced by the arguments presented to his mind that it will promote his interests, by increasing his property. He has a passion for this kind of interest, and at once enters into the necessary arrangements. He is immediately persuaded to act.

Let us take another case:—A person goes to a friend who has a bitter enemy. He lays before him a plan, which, if carried out, will have a tendency to *mortify* that enemy. His reasoning is conclusive. His friend perceives that such a course of action will produce this result. He is of course convinced, and if the simple fact that the action will answer some end could persuade him to act, he would be persuaded to act. But he has no passion for that end. He has no *resentment* in his heart towards that enemy, and therefore he will not be persuaded to act for the sake of mortifying him.

Take one more illustration:—A person is living in moderate but comfortable circumstances in this city. He is informed of the rapid prosperity of some new settlement in a distant part of the West. The advantages to a rising family are vividly portrayed. Land is low in price; but from the progress of the place, it must command a great value in a few years. A few hundred dollars expended judiciously at this time will secure an ample fortune to his family ten or fifteen years hence. Considerable difficulties will have to be encountered for a time; but on the whole, the benefit will greatly overbalance other considerations. He perceives that the facts are as stated, that the reasoning is conclusive as to the prospective results. The course of action recommended will answer some end, but he is not affected by it. Why not? He has no passion on the whole for the end. He prefers his ease. Show him how he can accomplish the same end and gratify his passion for ease, and he is persuaded at once to act.

Now in bringing the moral arguments or motives of the gospel before the mind of a sinner, it is not enough that he be convinced of a great end to be gained; he must have a relish for that end before he can be induced to act. In vain you appeal to his hopes of future blessedness. His passion for present enjoyment preponderates. His heart is opposed to the self-denial required in order to that blessedness. In vain you appeal to his fears, and warn him of the uncertainty of life. He may be made to tremble in view of a judgment to come; and yet so strong is his depravity, his passion for worldly pleasure, that he will say to you, 'Go thy way for this time; when I have a convenient season I will call for thee.' In vain you appeal to the honor which God will confer on all who serve him. He has no passion for the honor which comes from God, but seeks glory of men. In vain you present all the motives of the Bible to holy self denial and consecration to God. He prefers his ease. The love, the passion for sin closes up his heart against the motives of the gospel. There is no fear of God before his eyes. Show him how he can get to heaven by paying for it, and he will spend large sums; or how he may be saved without holiness, self-denial, prayer, and other spiritual exercises, and he is at your command. While he is in this state the Holy Spirit can, through the truth, give him a relish for spiritual objects change his heart, and prepare him for heaven.

The only proof which Mr. Campbell offers to sustain his philosophy, is, that the Saviour, in the parable of the Sower, uses the word *understand* as he applies it. He says, 'The question is, What is the difference between the man that hears the word to the salvation of his soul, and the other three sorts of hearers in the parable?' His decision of this all-absorbing question is, 'He that received seed into the good ground, is he that heareth the word and *understandeth* it.' Now Mr. C. knows that the Greek word used here is *suniemi* from *sun*, together with, and *iemi*, to send or put, and that the *literal* or *proper* meaning is *to send or put together*. In this place and in other places it is employed *metaphorically* to signify *to put one's mind to*, to *regard*, or to *feel its full influence*. The other evangelists confirm this sense. Mark says, 'Such as hear the word, and *receive* it.' Luke says '*keep it*.' The decision of the Saviour, then, upon this all-absorbing question, is, 'He that received seed into the good ground, is he that heareth the word, and *keepeth* it.' Certainly Mr. L. does not say that the man by the way-side might have perfectly *kept* the word, and yet remained an enemy. No, no, Mr. Campbell, this play upon words will not satisfy men of sense. That the man who *kept* it *understood* it, I grant; but it is altogether beyond Mr. Campbell's logic to prove that the way side hearer who *kept it not*, did *not understand* it. It is perfectly a begging of the whole question.

Mr. Campbell says, 'I speak of *fully displaying* and *fully comprehending* all the moral motives of the Bible, as essential to the development of all its moral power.' Now, mark, when the motives of the gospel are *fully displayed* to the mind of a sinner, and he *fully feels them in his heart and conscience and keeps them*, then all the moral power of the gospel is developed. And then he affirms that no person has ever *felt these motives in his conscience and heart, and kept them*, and yet remained indisposed. But does not every reader perceive that Mr. Campbell has no antagonist in this point? And does not Mr. Campbell see that he has to travel back to my first argument, and meet it, or acknowledge that he is defeated? His whole labor has resulted in the wonderful affirmation, that *to be fully disposed is to be fully disposed*, as I have already shown. Here I leave this new philosophy to the meditation of our friends, reserving to myself the privilege of a few more sheets of paper in relation to it should it ever be found necessary.

I will now direct the reader to a condensed view of the teaching of the Bible upon the subject of divine influence. 1. The Bible teaches that men are unbelievers, not for the want of evidence, but from blindness of mind, and enmity of heart to the truth as it is in Jesus. They *will not* come to Christ that they might have life. The heart of man is entirely depraved. Numerous passages of scripture may be offered in proof.

'And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.' 'What then? are we (Jews) better than they (Gentiles?) No, in no wise; for we have before proved both Jews and Gentiles that they are all under sin; as it is written, There is none righteous, no, not one. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.' 'The carnal mind is enmity against God, not subject to his law, neither indeed can be.' 'Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature, the children of wrath, even as others.' 'They that are in the flesh cannot please God.' If there was any thing good or virtuous in the hearts of men, so far men would please God. This then is the true account of the matter as I understand it. The understanding is darkened, being alienated from the life of God; the will is in rebellion against the claims of the divine law; the affections are earthly and sensual; there is an entire want of conformity to the image of God; and the soul is destitute of all relish for spiritual objects.

2. We can prove from examples in the Bible the impossibility of overcoming the natural blindness and enmity of the human heart, by any evidence, or motive, consistent with our present state, independently of divine power. Pharaoh had the most satisfactory demonstration that the God of the universe demanded the emancipation of the Hebrews: yet he hardened his heart more and more against God, until his armies were overthrown in the Red Sea. He had every evidence consistent with his rational existence, and the

grand motive contained in that evidence, i. e. *to secure the approbation of God*, was sufficient to influence him, if any evidence or any motive could have done it. A mere tithe of the evidence would have answered under special divine influence. But God allowed him to act out the wicked devices of his heart. For this declaration we have divine testimony. Independently, therefore, of this special influence, the evidences and the motives contained in those evidences proved unavailing.

Again, the Jews rejected Christ and his Apostles. They had every evidence from miracles consistent with their moral nature, and yet they hardened themselves against that evidence, and all the motives which that evidence supplied. When the truth was preached to them on one occasion, they gnashed their teeth for rage. Finally the great body of that nation filled up the measure of iniquity, and fell under the curse of God. They did it ignorantly too, for had they known the truth they would not have crucified the Lord of glory. They did it with *wicked* hands, and their depravity hindered the perception of the truth. Saul persecuted Jesus *ignorantly* in unbelief, but *wickedly* also? Many were renewed by divine influence through the truth; but many were not, to whom the same truth was preached. No evidence, no motive succeeded in overcoming the blindness and hardness of their hearts. And I ask every intelligent reader, whether or not it was in the power of the Holy Spirit to have overcome this blindness and hardness. If the instrumental agency in their case was not sufficient, without the efficient agency of the Holy Spirit, can it be enough in any case to renew a hardened, depraved sinner?

Mr. Campbell informs me that moral suasion is something argued from the fitness of things. If he will examine Edwards and Ridgely he will find that moral suasion is used precisely in his sense of moral power or motive. It is a matter, however, of minor importance to settle this point.

Motive is supposed to be sufficient in all that relates to temporal things, and therefore it is judged to be sufficient in relation to spiritual things. We should readily grant this if men were not entirely depraved. There is a vast difference between the two cases, as far as the influence of motive is concerned. Men have a relish, a passion for natural good, and when they are reasoned with upon any point that refers to natural good, their minds are open to conviction. The destruction of health and character is an evil which men can be made to feel. Hence they can resolve to live temperate, because it will promote their temporal interests. They can be induced to be honest, because honesty is the best policy. They can be persuaded to embark heartily in any scheme that promises wealth, honor, or pleasure. But men have no relish, no passion for good of a spiritual character. To be spiritually-minded, to glorify God, to deny themselves for Christ's sake, these are all foreign to the unrenewed mind. Merely presenting truth and the motives to religion which the gospel urges, will not produce any lasting effects. Their minds are not open to conviction. They love darkness rather than light. They are entirely depraved, having no love for God, and no relish for his holy service.

3. Nothing but the almighty power of the Holy Spirit can overcome this depravity, this enmity, this alienation from the life of God. God who said, "Let there be light, and there was light," shines into the heart giving it the knowledge of his glory in the face of Jesus Christ. This work is described by figures that forever settle the question. It is described by the figures of *quickening:* 'You hath he quickened (or made alive) who were dead in trespasses and sins.' Immediately associated with this figure is that of a *resurrection:* 'The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.' It is exhibited also by the idea of a *creation:* 'We are his workmanship *created* in Christ Jesus unto good works.'

Now let it be remarked that there is always an analogy between a symbol and the thing intended to be signified by that symbol, otherwise it can prove merely deceptious, and the language of inspiration can never supply a basis for entire confidence. To illustrate this position is easy. The whole house of Israel was represented to the mind of the Prophet Ezekiel under the figure of dry bones in a valley. They were in a situation in which they could not relieve themselves. Indeed, it seemed as impossible to be relieved from

their degraded and ruined state, as it would have been for dry bones to come together and form living men. But God declared that they should be restored by his own power. And how was this restoration by divine power exhibited to the mind of the Prophet? By the resurrection of all these dry bones. Who can raise the dead but God? Here is an appropriate analogy between the emblem and the event signified by that emblem.

Our Lord says, 'I have an immersion to undergo, and how am I straitened till it be accomplished!' He alluded to his overwhelming sufferings. The emblem of immersion is complete. Here is a striking analogy between the symbol and the thing intended by that symbol. Now let us make an application of this principle to the figure used to describe the renewed heart. It is represented by a *resurrection*, and a *creation*. Who can raise the dead but God? Who can create, but the Being who spake our world into existence? And what but the same power can change a soul from darkness to light, and from the bondage of Satan to the liberty of the children of God? *Creation* is not the new birth, neither is *resurrection*. The emblem and the thing signified can never be identical. But the analogy is perfect, and perfect only upon the ground that the change of a sinner's heart is the result of divine power.

The effects of this renewing may be seen and felt, but the manner in which it is produced is inexplicable. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit.'

REPLY TO MR. LYND.

Some professors of Christianity have reasoned too much and too licentiously from the case of Bathsheba. I think this is the second time that Mr. Lynd has brought it into this discussion. It is already too familiar in his illustrations. How this case bears upon the question of conversion to the gospel and to Christ, is singularly mysterious.—Were we writing an essay on temptation, or on the dangers of temporary or final apostacy from the truth, it might be admissable and pertinent; but in this case is it not wholly extrajudicial? At the time he sinned Mr. Lynd presumes he was fully convinced, but not fully persuaded!! This is one of his unanswerable arguments. He very justly says, "Mr. Campbell has not tried to answer them. Will he now make the trial?" No, really, Mr. Lynd, it is unanswerable! "Bathsheba," "the miser," "the enemy," and "the person in moderate and comfortable circumstances," are all free-will offerings and volunteer illustrations, concerning which there is no controversy.

"The sinner," says Mr. Lynd, "must have a relish for the gospel before he can be induced to obey it." Grant it; and from whence comes the relish, but from the gospel itself? Who ever had a relish for what he never tasted, perceived, or knew! But Mr. Lynd will have this relish infused without, before, and independent of the gospel. No, says he, Mr. Campbell, you do me injustice. My words are, "While the sinner is in this state of disrelish, the Holy Spirit can, through the truth, give him a relish for spiritual objects, change his heart, and prepare him for heaven." There is not one word of sense in this sentence, if it be spoken to show that the relish is not infused

without, before, and independent of the word. This will appear when we analyze these imposing words. "While he is in this state the Holy Spirit can, through the truth, before it is believed, understood, or relished, give him a relish for spiritual objects, change his heart and prepare him for heaven." *Not after it is believed*, &c. *but before it is believed*. This is the controversy. I say AFTER—Mr. Lynd says BEFORE; but he mystically says "the Spirit can, *through the truth*, change the heart," &c. Who denies this? But the question is, *When—before* or *after* the truth is believed!! Now, Mr. Lynd, throw off the mystic air, and tell us plainly that *faith is wrought in the heart before faith*, and that a man's heart is first changed and then he believes. This is the gist of all your strife with A. Campbell. With Mr. Fuller you go for a regenerated unbeliever; but you disguise it in such ambiguous words as those on which I now comment. You have not added, in all your writings one new idea to those offered by my friend Andrew Broaddus, and his friend Andrew Fuller; nor do I think *can* you. My essays on Metaphysical Regeneration have never yet been answered; and if no better arguments than yours are offered, I shall think that they are unanswerable.

Mr. L's criticism on *sun*, *iemi*, understand, in the parable, is singular enough. As he metaphorically mystifies it, it is not found once used in the New Testament. Till such a case is produced, I will be excused from a farther exposition. I will take John Mark's "*receive*," or Luke's "*obey*" or "*keep*," but not Mr. Lynd's "*feel its full influence*," as equivalent to *sunieemi;* for neither Matthew, Mark, nor Luke could imagine a person *understanding* the word, and not believing, keeping, receiving, or obeying it.

My remarks on him that received the good seed in good ground, therefore, remain as they were, untouched by the new version or comment on the word *understand*. I have, indeed, before shown what I mean by being fully convinced—and when to be fully convinced is to be fully disposed. Mr. L's condensed view of the Bible doctrine is too condensed. I believe all the texts quoted by Mr. Lynd to show that men are depraved, and that at certain times they have been excessively depraved; but he does not quote them logically and truly. For instance, he brings up the extreme case of mankind before the deluge—the state of the Gentiles, and of the Jews at the time they crucified the Messiah; or in some extreme period of their history, to prove a proposition that contemplates the human heart in its natural state. Bad logic, Mr. Lynd!

His second position is not proved—for the same reason. He brings up the case of Pharaoh, and the Jews who rejected Christ and his

Apostles, to prove a universal proposition. It is bad logic to bring up particular and extreme cases to prove a common case. I am as firm a believer in all these scriptures in their scriptural associations and connexions, as I am in any portion of the book of God; but Mr. Lynd quotes them too much after the style of the 15th and 16th centuries, and Westminster and other Confessions.

His third position is more fallaciously sustained than even the first and second; because he reasons on figures as though they were not figures: he reasons more and quotes less scripture, and still less appropriately. For example, he introduces almighty power as requisite to break the heart to pieces—that man is so strong in his unbelief as to call for a display of omnipotent strength. The proofs are that he is said to be *quickened*—that his renovation is compared to a *resurrection*, a *creation*, to the resurrection of the valley of dry bones, &c.

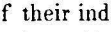
Now while I admit all these comparisons, because in the daily and constant use of them; while I rejoice that we are quickened, raised, new-created, and made alive; I have no idea that the power employed is the point in comparison, but the change effected. And this is just the error in the mind of friend Lynd and his predecessors. We all assume one of the two points as the only point. They say it is a comparison of the causes, and not of the effects: whereas we say it is rather a comparison of the effects than of the cause. It is a new, a moral, and a marvellous change, effected not by simple almighty power, as the creation of the primary elements of the universe; but by the Holy Spirit *through*, not *before*, but *through* the truth. Hence if any man be in Christ he is a new creature. When light was created, God spake; when the dry bones were animated, the Prophet spake; when Jesus raised Lazarus, he said, "Lazarus, arise." He always works in our planet *by*, never *without*, means. Especially, then, is the word of God the word of life. Mr. Lynd, as usual, finally leaves this matter resting upon "the wind bloweth where it listeth." I hope he will attend to our former remarks on this passage.

To conclude this essay—for we will close the review of his third attempt in our next. Mr. Lynd's and the ultra Universalists' scheme (pardon the comparison, for I think there is a great difference between their whole systems,) are in one point, in my judgment, almost, if not altogether, identical; and that is no mean point either—*they both save men in their sins*. Strike, but hear me!

Mr. Lynd teaches that while a sinner is as depraved as Pharaoh, the Spirit descends in person and creates him anew, and in an instant he is fit for heaven; for should he die the next moment he would open his eyes in Paradise. The Universalist teaches that if a man die in his

sins, he opens his eyes in the same Paradise. Suppose a common case:—Two persons of the same age, habits, and character—the one in the midst of his impious career was regenerated according to Mr. Lynd's theory, and was on the same day a victim of the cholera. His unregenerate companion, just as wicked as he, died the same day of the same disease. Now the Universalist sends his brother to Abraham's bosom, as does Mr. Lynd his new-born convert, the instant after his regeneration. The one was saved in the act of rebellion before death, and the other was saved in death; for after death they are both in glory everlasting, and at the instant of their individual salvation they were both in their sins. I use the word *saved* here in its popular acceptation, as equivalent to *pardoned*. God, according to Mr. Lynd, pardons the regenerate, who, till the moment of the spirit's descent, was a rebel; and according to the Universalist he pardons the sinner who lived in his sins till the moment of that great regenerator, Death. Both agree that the man is changed before he is pardoned, but they differ as to the agency of that change; while they equally regard their subjects of pardon as equally in their sins up to the moment of remission. Will it not require a large portion of metaphysics to show any palpable difference between the two theories in the given case, either as respects the character of the subjects or of him who pardons them?

A. C.



THE following Address was delivered by the Editor to the Students of New Athens College, at the annual commencement of that Institution on the 3d of last month. Having been published in pamphlet form by the Students, it is now transferred to the pages of the Harbinger, as the promotion of general education is a leading object of this work. R. R.

ADDRESS,

DELIVERED AT NEW ATHENS COLLEGE TO THE STUDENTS OF THAT INSTITUTION, BY SPECIAL REQUEST OF THE FACULTY AND STUDENTS.

Young Gentlemen—

WERE I asked what element or attribute of mind confers the greatest lustre on human character, I would not select it from those most conspicuous in the poet, the orator, the philosopher, or the elegant artist; I would not name any of those endowments which are usually regarded as superlative in adorning the reputation of the man of genius, or of distinguished talent; I would not call it memory, reason, taste, imagination; but I would call it *energy*. I am sorry that it has not a more expres-

sive and a more captivating name: but, gentlemen, that *something* which we call *energy*, is the true *primum mobile*—the real mainspring of all greatness and eminence among men. Without it, all the rarer and higher powers of our nature are useless, or worse than useless. The genius of a Milton, a Newton, a Locke, or a Franklin, would have languished and expired without achieving any thing for them, their country, or the human race, but for this peculiar *vis a tergo*—this active, operative, and impulsive ingredient in the human constitution. Sustained and impelled by this impetus or power, endowments very moderate may accomplish--nay, have accomplished more for human kind, than the brightest parts have ever done without it. That power, or element of our constitution, which makes humble talents respectable; respectable talents, commanding; commanding talents, transcendant; and without which the most splendid powers can effect nothing—may, we presume, be regarded as chief of the elements of human nature.

Were I again asked what power, or art, or habit, most of all accelerates and facilitates the acquisition of knowledge; which most of all widens, deepens, and enlarges the capacity of the human mind; feeling myself sustained by the oracles of reason and the decisions of experience, with equal promptitude I would allege that it is that undefined and undefinable something, which no one comprehends, but which every one understands, usually called the faculty or art of *attention*—a power, indeed, not often appreciated, not easily cultivated, and never enough commended, even by the most devoted sons of literature and science. But a small remnant, an elect few of our race, have ever known how to use their eyes, their ears, or their hands in the pursuit and acquisition of useful knowledge, much less to direct and govern the operations of their own minds in the application of it.

Of a great majority it may as truly be said, though not in the identical sense of the Great Teacher, "Eyes they have, but they see not; ears they have, but they hear not; and powers of understanding, but they perceive not" They know not, indeed, how to use their senses, or their reason, on material nature; and therefore perform the whole journey of life with a few vague, indistinct, incomplete, and misshapen conceptions; and finally embark for eternity without a clear, definite, or correct idea of their relations to the universe, or of their responsibilities to Creator or creature.

Some might consider this use of our perceptive powers as what is usually called *observation*. But what is observation? Another name for the attentive application of our minds through the senses, to whatever passes before us in the operations of nature and society. And this again depends upon what the new school of mentalists have agreed to denominate *concentrativeness*. They

have discovered, or think they have discovered, that there is a native, original, and distinct power of the mind, by which the other powers are concentrated, commanded, or continued on the objects around us. This they have very aptly denominated our concentrativeness. Be this true or false in theory, one thing is evident—that without attention nothing is perceived, and consequently nothing learned; while by it, all nature and society, as they pass before us, find a way into the chambers of the human mind and are safely lodged in the spacious apartments of our intellectual nature, whence they diffuse themselves through all the avenues of human life and human action.

And were I still farther interrogated what other habit, art, or power completes the measure of the comparative superiority of individual greatness, I would as decidedly and, I think, as rationally answer, that it is the faculty or habit of classifying our acquisitions and conceptions under proper heads. It is the power of properly labelling every new thought, and of marshalling all our ideas under their proper Captains on every emergency. It is the power of generalizing and of abstracting whatever is foreign to some grand idea, or some particular system, or law, or principle of nature. Every man will be eminent amongst his compeers in the ratio of his readiness and power to classify the objects of nature, society, art, and religion; or, what is the same thing, his views of them, according to any given attribute or property which they may possess, or according to any end or object he may have in view.

To a person well disciplined and practised in classification, all nature, society, literature, science, art, ever stand in rank and file before him, according to his intimacies with them. In the philosophy and skill of the greatest military chieftain that ever lived, *he* can assemble the greatest force to a given point in the shortest time. He, too, superlatively enjoys his own knowledge; just as a prudent mistress of a household, who has a place for every thing and every thing in its place, enjoys all her resources. He also sees order, harmony, variety, fitness, beauty, from a thousand points inaccessible to one destitute of this sovereign art.

He that looks at the universe with a generalizing eye, looks at it with a discriminating perspicacity more individuating than his who rarely ascends from an individual to a species, or from a species to a genus: for, however paradoxical it may appear, the habit of generalizing is the habit of individuating; and he who classifies most expertly, individuates most readily; and, therefore, he who best understands the species, most clearly discerns the individual; and he most clearly perceives the species, who best comprehends the genus under which it stands; just as he whose vision com-

mands the largest horizon, most distinctly discriminates the objects which it contains.

To illustrate and enforce this important point is, gentlemen, a primary object of this address; and to make it as useful as possible, I shall select three generic words as a proper theme for such a development. These are, LITERATURE, SCIENCE, ART. A definition of these terms, their comprehension, mutual dependence, and the connexion of all true science with religion, shall constitute the outlines of my practical remarks at present.

And how shall we define the generic term *literature?* You anticipate me, gentlemen, and with one accord reply, '*The knowledge of letters.*' It is, gentlemen, neither more nor less than the knowledge of *letters:* but it is generic, and comprehends all sorts of letters—words, signs, languages. Contradistinguished from science and art, it simply means language and its laws. These principles or laws may, however, be classified and arranged into the form of a science—such as grammar, logic, rhetoric; and according to our mode of considering or using them, they become to us either sciences or arts. As subjects of study or contemplation, they are *sciences;* but as precepts and rules of thought or of speech, they are *arts.* Hence they are called Sciences or Arts, just as we approach them and use them. We must, however, keep to our definitions; and having agreed that literature is the knowledge of letters, and that a literary man is only a man of letters, we must hasten to our second definition.

What is *science?* You answer, '*The knowledge of things.*' You mean the constitution, attributes, operations, and states of all the individual subjects on which we think, reason, or discourse. True, very true, gentlemen; hence we may have sciences based on things themselves, or on their attributes—their operations and relations. Of these we presume not to fix the limits. You can convert any part of speech into a noun by making it the subject of a verb: so you can convert literature, art, or any thing on which you think, contemplate, reason, discourse, into a science. Still, however, science, properly so called, denotes that knowledge of things, their properties, operations, laws, relations, founded upon demonstration or certain and indubitable evidence.

In former and less enlightened ages we had but "*seven sciences,*" "*four elements,*" and "*ten categories.*" Those ages have, however, been added to the years beyond the flood; and elements, and categories, and sciences have multiplied exceedingly, and replenished the earth with many valuable and splendid improvements.

In this age of simplification and true science, *a science* means

the accurate and certain knowledge of some particular subject. Thus, Astronomy is the knowledge of the heavenly bodies and their laws. But as we cannot be said to have the knowledge of any thing without knowing its laws or the changes to which it is subject, we may simplify still farther, and say that Astronomy is the knowledge of stars; Geology, the knowledge of the earth; Mineralogy, the knowledge of minerals; Botany, the knowledge of trees and plants; Zoology, the knowledge of animated beings, &c.

And what is *art?* Art is the application of science; or it is the rules of some particular practice or calling, or it is the practice itself. Every science has its own peculiar and corresponding art; and, indeed, the use and end of all the sciences are the useful and liberal arts to which they give rise, and for the sake of which they are acquired and cultivated. Thus we naturally associate science and art, theory and practice, faith and obedience, as correlate terms—as mutually implying each other; especially the latter as presupposing the former: for art without science, practice without theory, and obedience without faith, would be as anomalous and unnatural as an effect without a cause, fruit without blossoms, or a child without a parent.

Our terms are now defined. Literature is the knowledge of the signs of thought; Science, the knowledge of the things of thought: and Art, the application of these signs and things to the numerous and varied ends of individual and social life. Each of these terms, as already observed, is generic, and represents a class, one grand abstract idea, from which all that is common to other ideas, and not individual, is separated. Literature, therefore, includes all that pertains to language or signs of ideas, ancient or modern, natural or artificial, from the alphabet of Cadmus down to the *belles lettres* productions of the present day. The arts of reading, writing, speaking, grammar, logic, rhetoric, are but the practice of the theory of literature: for, like every thing else, literature has both its theory and practice. A mere literary person, however, is conversant only with letters or signs of thought, without regard to science or the useful and liberal arts. Could you, gentlemen, accurately and elegantly speak and write all the languages of the world, living and dead, ancient and modern, from the hieroglyphics of Egypt to the apocalyptic symbols of unaccomplished prophecy, you would be only literary men—skilled in the names of things, the symbols of thought, the signs of ideas. It is freely admitted that in so much intercourse with books, so much attention to the signs of thought, much useful knowledge of men and things may be acquired, and that a literary man of high attainments will necessarily possess much valuable information in the study of ancient and modern dialects

of thought; still we must plead that such a person is greatly inferior to the man of science in point of really useful and practical knowledge, as he who can only name a horse in ten languages is greatly inferior in the knowledge of that useful and noble animal to the keeper of a livery stable, who can only name the animal in his vernacular. Believe me, young gentlemen, a man with one language and many sciences, or even useful arts, is much more likely (for he is better prepared) to be a valuable and useful member of society, than he who has many languages and only one or two sciences. Except it may be in the departments of a translator or an interpreter, or in preparing others for those services, such persons are greatly overrated in society.

But as science, rather than literature or art, is the burthen of our address; and as we have more in view than simple definition, combining as far as we can the definitions of important terms with the laws of classification, and thus illustrating and recommending its value—we shall hasten to the classification of Science, properly so called.

The great end to be gained in classification is the proper distribution of all knowledge under proper heads, with a single reference to the easy acquisition and communication of it. A good and rational classification, then, is that which collects all that appertains to any one subject under a suitable designation, and clearly separates it from all that belongs to another category or subject. There are two great difficulties in perfecting such a classification of science; one, radical and as yet insuperable is, that no one science is so insular in its position, so separate and distinct from all others, as to be perfectly independent of them—so as never to borrow or lend a single idea. Such a science would be as singular as Robinson Crusoe, or Alexander Selkirk in the island of Juan Fernandez; yet even he had his man Friday. A science perfectly isolated is not yet known; therefore our classifications are not bounded by insuperable barriers or mountain land-marks; they rather resemble the charters given by the Kings and Queens of England to the principal American colonists, setting forth the eastern, the northern, and southern boundaries, but ending in the vague terms, "thence west to the Pacific Ocean," "the Lake of the Woods," or some unknown termini in the midst of Indian tribes. Hence, as our western limits are yet undetermined, so one side of all our sciences is yet unsurveyed. The best classifications yet made are therefore imperfect.

The other difficulty is found in the unfortunate fact that we have not yet acquired a perfect scientific langaage. All our vocabularies and nomenclatures are defective, and unfit for close

and accurate definition or reasoning. Still the best classification of science in the absence of a perfect one, is that which collects all our knowledge of one subject under the best title and distinguishes it from every other.

Mr. Locke, the great mental philosopher, was duly sensible of this, and sought to divide the whole world of ideas into provinces separate and distinct from each other. He so generalized ideas as to place them all under three distinct heads. These three *genera generallissima*, or grand generic ideas, are,—*things*, *actions*, *signs;* that is, *things* as they are in themselves knowable; *actions*, as depending on us, in reference to our happiness; and *signs*, as they may be used in reference to our knowledge as regards both clearness and accuracy. According to this eminent Christian philosopher, all science pertains to these three, or these three engross all the science in the world: "For," says he, "a man can employ his thoughts about nothing but either the contemplation of *things* themselves for the discovery of truth; or about the things in his own power, which are his own *actions*, for the attainment of his own ends; or the *signs* he would make use of both in the one and the other, and the right ordering of them for his clearer information."

The modern schools of Britain have sought to improve upon this view of the matter by reducing all science into two chapters. The head of the one is, "WHAT IS;" the head of the other is, "WHAT OUGHT TO BE." The *what is* and the *what ought to be*, say they, are the sum total of all our knowledge. This is within one step of the ontological abstraction, which makes the word BEING the *genus generallissimum*, the highest and most comprehensive term in universal language. This is, however, too sublimated for practical purposes. The ontology and the deontology, or the *what is* and the *what ought to be*, of the most approved schools, would, I think, make five chief heads of science, or five chapters of sciences of sciences; for we are now seeking not for a particular science, but for a science of sciences. Following both Locke and the moderns, so far as they both can be followed by one person, or, rather putting them together and forming a *tertium quid*, a new compound, we would have five sciences of sciences, or five general sciences, which would include the whole area of human knowledge: and if we must continue the old nomenclature, we should call them physics, metaphysics, mechanics, ethics, and symbolics. By *physics* I mean natural truth, or truth in the concrete, as it is found in material nature: by *metaphysics* I mean artificial or abstract truth, or truths not found in nature, but inferred or generalized from nature: by *mechanics* we would denote truths that are simply useful: by *ethics* we intend truths moral and good in their operations: and by *symbolics* we mean

the signs which are employed in acquiring and communicating these truths. We would thus represent truth as the matter of all science, and name the science from the nature or character of the truth of which it treats. Thus we would have truth in the concrete, truth in the abstract, truth as connected with simple utility, truth as connected with human happiness, and lastly, the signs of truth; or particular truths, general truths, useful truths, happifying truths, and the signs of truth.

But, gentlemen, I will be told that this is too multiform an abstract of science reduced to five chapters, and that the inductive sciences are already well divided into *natural, mental, moral;* or, to speak more learnedly, into physical, psycological, and ethical. With all due deference to the men of enlarged and liberal science, I object to this division as quite indistinct, confused, and defective. We have had physical and metaphysical sciences, natural and moral, speculative and practical, material and mental, and I know not how many other classifications, all, in my judgment, either too indefinite, too defective, or too confused. The best of these, perhaps, is the natural, mental, and moral; but do not these most wantonly run into each other's territories? The specific idea which is as essential to a science of sciences as to a particular science, is lost—as, for instance, do we not find the the specific idea of the mental in the natural, and the specific idea of the natural both in the mental and the moral; and does not this division leave out the science of signs altogether! If not, wherein does it excel the ontological and the deontological division already defined?

In the classification of science, as in the arts and business of life, we seek for some generic idea; and having found it, we arrange all things that have that idea in them, under that term or name which represents that idea. For example, if we contemplate sciences with regard to the subjects on which they treat, we prefix to them the name of that idea. That science which treats of simple being for the sake of discovering general or abstract truth, is properly called *ontology*, because that Greek compound represents the law, or reason, or nature of *being* in general. We call this science sometimes a *speculative* science, because it is a mere exercise of our intellectual powers—itself, too, the result of speculative reasoning and discussion upon simple existence, rather as a matter of intellectual or moral gratification, than of practical utility. It is, therefore, purely metaphysical. But those sciences which treat of the masses of matter that compose the universe, the structures and relations of all those parts that compose the immense whole, we properly call the physical sciences, contrasted with the former, which is properly metaphysical. Again, those sciences which treat of *actions*

with a reference to *utility*—as the construction of all the necessaries and conveniences of life—are properly called *mechanical* by the mechanicians of the world. Those, however, that contemplate actions in reference to *right*, or to human happiness, are called moral, or ethical, from the earliest ages of philosophy. Thus, according to the division now contemplated, we would have two chapters of science on *things*, two chapters on *actions*, and one on *signs;* and this, after all, is but the perfection of Locke's views.

These five chapters of science—namely, *physics*, *metaphysics*, *mechanics*, *ethics*, and *symbolics*, cover the whole ground of English and American sciences, and are the completion of all the improvements from Locke to the present day The two first concern being and truth, or things particular and general; the next two contemplate actions as useful and good; and the last one treats of the signs of all our ideas in every department of our knowledge. They are, indeed, dependent on one another as much as the intellectual powers of man are dependent on his active or affective powers, and his active powers upon his intellectual.

We shall now briefly notice the principal sciences that are found under these general heads or classes:—

1. In the science of sciences called *Physics*, or physical sciences, we make seven primary sciences, viz.—Astronomy, Geology, Geometry, Mineralogy, Botany, Zoology, Chemistry. Gentlemen, neither approve nor disapprove this division till we have examined it. Our process of thinking and reasoning in making out this distribution is, we think, very *natural*. It is as follows:—In physics the generic idea is material nature. We then proceed to the specific sciences, which are the integral parts of it. This we do in the following manner:—1st. We look at the whole universe as composed of innumerable masses of matter spread out over infinite space, moved and moving by certain powers or laws, and tending to some grand result. The science that treats of all these masses and their laws we call Astronomy. Of these systematic masses we select one, called the Solar System; and of that system we again select one planet, our Earth. Then comes, in the second place, the science of the composition and organization of our Earth, called *Geology*. But we cannot proceed any farther in the study of the universe without some scaffolding; for the ideas of quantity, extension, magnitude, number, rush upon us and so completely overwhelm us, that we set about measuring our earth that we may measure the universe; and hence arises, just at this point, the science of *Geometry*, a word indicating the measurement of the Earth; for we soon discover, with the ancients, that God has made the uni-

verse geometrically, by line, scales, weight, and measure.—Geometry, then, although an abstract science, is indispensable to the study of Astronomy, Geology, or even the Geography of the Earth. After the geology of the Earth come its minerals, vegetables, animals. Each of these become separate and distinct subjects of science. Its minerals occupy the precincts of Mineralogy; its trees, shrubs, plants, flowers, fruits, constitute the science of Botany; and all animated beings become the subject of its Zoology. Finally, the elements and simple substances, which form all its creations, and of which the terraqueous sphere is composed, and all its inhabitants, form the substratum of the immense and sublime science of Chemistry. Chemistry, indeed, is a system of science in itself, and extends its jurisdiction, as a sort of supreme court, over all the physical sciences—Geometry alone excepted. Whatever is not explained or understood in Geology, Mineralogy, Botany, Zoology—whatever *caput mortuum*—whatever *residuum* these sciences leave, are within the jurisdiction of Chemistry, which has for its rich and extensive domains the elements, the simple substances, the combinations, and uses of all the bodies in or upon this terrestrial and terraqueous ball. Like the Germanic Empire, a cluster of principalities, of little kingdoms, it is a subgeneric which might count almost seven times seven individual sciences—such as the Science of Light, Caloric, Oxygen, Azote, Hydrogen, Carbon, &c. &c.—nay, it disputes the ground with what was formerly called "Mental Philosophy," and claims the old sciences of Optics, Dioptrics, Catoptrics, Pneumatics, Hydrostatics; it takes the fossils, the minerals, the metals, the earths, the salts, the atmosphere itself, the solids, the liquids, the gases of our earth, under its care and keeping. Plants and animals are not wholly beyond its assumptions. Such is the seventh of the first series, or the last verse of the first chapter of the science of sciences.

Such, my young friends, is the process of reasoning from which sprang the division of Physics into Astronomy, Geology, Geometry, Mineralogy, Botany, Zoology, and Chemistry. I wish you to bear in mind that *man*, in his physical constitution, belongs to the science of Zoology; and, under this head, we may, perhaps, contemplate him at some other time.

2. *Metaphysics* are not confined to any kingdom of nature, not even to the material universe; but in their daring and presumptuous flight speculate on time, space, and eternity—on being, truth, and goodness—on God, angels, and demons—on moral good and evil—on free agency and necessity—on mind and matter—on thought and language. We have the metaphysics of every science—such as speculative theology, speculative morality, speculative language, speculative philosophy, &c. &c.

3. *Mechanics.*—Trigonometry, Mensuration, Surveying, Navigation, Guaging, Dialling, Architecture, Sculpture, Painting, &c. are chief among the sciences called Mechanical. These sciences are often regarded as Arts; but they are Sciences first and Arts afterwards.

4. *Ethics* call for the whole science of man, and send us back to Zoology for his animal existence. He is chief of the science of Zoology. Of animated nature he is the end, the consummation as well as the head. But he is not all found in any one department of nature. There is a spiritual system as well as a material system. The science of Pneumatology, or of spiritual existence, is as comprehensive as Astronomy. But as in Physics, so in Pneumatology. After speaking of Astronomy, we take our earth, on which, and from which, to reason astronomically; so, after speaking of Pneumatology, we take man, on whom, and from whom, to reason pneumatologically. For in man alone, of all physical beings, is there a distinct and an unequivocal portion of a spiritual system. But this view exhibits man as the subject of many sciences. Of all the physical sciences he is a part and portion, and he is himself the engrossing theme of a respectable number. His animal and human nature, in the hands of the Physician, make him the subject of several sciences—such as anatomy, physiology, osteology, neurology, nosology, pathology, and pharmacology.

Besides these, in the hands of the Jurisconsult he becomes the subject of the science of politics, of jurisprudence, of municipal, civil, and criminal law. In the hands of the Theologian he is also the subject of the canon law, the ecclesiastic law, the moral law, and the Christian law.

His perceptive, reflective, affective, communicative, and mechanical powers make him the exclusive subject of the sciences of phrenology, grammar, logic, rhetoric, mechanics, ethics, and religion.

From these premises, we may easily survey the sciences that properly range under the general head of Ethics. According to our best schools, they are—*Natural Theology*, as it is called, or the being and perfections of the Deity, as manifested in all the designs of material nature: *Moral Science*, properly so called· *Political Science*, properly so called: The *Theory of a Future Life*—Human Rights, Wrongs, Obligations and Responsibilities, &c. But, as Christians, we would abandon the doctrine of the schools, and substitute the Bible, the Law, the Gospel, the Adamic, Abrahamic, and Christian Institutions, as furnishing not merely a perfect code, but the proper motives and incentives to good morals.

5. *Symbolics.*—This is our fifth and last head, and as might have been inferred from our previous remarks on literature, we would

enumerate seven distinct sciences as comprehended under this head. These are Orthography, Orthoepy, Grammar, Prosody, Logic, Rhetoric, and every species of Engraving or Chirography. This is usually the first branch of science taught, but it ought also to be the last. The acquisition and the communication of knowledge being the chief end of education, that part which most subserves this high end ought to be both first, midst, and last.

Gentlemen, after having made the tour of so many sciences, and ranged at large over a field so extensive, we have no time to descant upon the Arts. I will only say that these are both the useful and the fine or liberal arts. On the useful or mechanical arts there is no need that I detain you; and I will only say that the *fine arts* are not contrasted with the useful, as in opposition to them; but to distinguish them from such as are necessary or useful only. They are generally regarded as six, but I will add one to them. They are poetry, music, painting, sculpture, engraving, architecture of the different orders—to which I will add, *good manners*.

There remains but one point to consummate our plan—the connexion of science, all true science, with religion. One might as rationally seek to comprehend an effect without any knowledge of its cause, as to comprehend any part of the science of the universe without some knowledge of its Author. God and his works are the basis of all the science in the world. But as the universe is not without God, nor God now without his universe; so no science, whether physical or ethical, can be thoroughly learned without the revealed knowledge of God. We study man in his works and in his word, and we contemplate our Creator through the medium of what he has done and said.

The works of God are his first and most ancient revelation of himself; and had not man, by his apostacy, lost the art of reading and studying the works of God, he would not have stood in need of any other medium of knowing him, or of communicating with him, than this wonderful and greatly diversified volume of nature. And even as it is, the intelligent Christian makes the greatest proficiency in studying nature and the Bible by making them subservient to each other—sometimes interpreting the Bible by nature, and at other times expounding nature by the Bible. They are two voices speaking for God—two witnesses of his being and perfections; but neither of them is wholly sufficient to all the variety of human circumstance without the other.

But we need no more striking evidence of the intimate connexion between science and the Bible than the well established fact, that all the great masters of science were believers in the Bible and cherished the hopes which it inspires. Bacon, the founder of the inductive philosophy; Locke, the great

mental and moral philosopher; and Newton, the interpreter and revealer of nature's secrets, are well known to the religious as well as to the scientific world, as believers in the Bible and expounders of its doctrine, its precepts, types, and promises. They are as eminent for their homage to the Bible as for their devotion to the studies of nature. Philosophy, with them, and Christianity were not at variance.

They saw the immutable and inimitable traces and characters of one and the same Supreme Intelligence clearly and boldly written on every page of the volumes of Creation, Providence, and Redemption. They were persuaded that the still small voice which whispers in every star and in every flower, speaks aloud in the language of authority and of love in all the precepts and promises of the Law and of the Gospel. Such were the great founders of the reigning philosophy and sciences of the present day. But I speak not of the first class only: for it seems as if the Father of Lights had vouchsafed all useful sciences, discoveries, and arts to those who acknowledged his being and perfections, and to none else. So general, if not universal, is this feature of his providence, that I know not the name of the founder of any science, or the inventor of any useful art, or the discoverer of any great master truth in any department of human thought, who did not acknowledge the God of the Bible and cherish the hope of a future life.

I have permitted my mind to take a long retrospect into the annals of the great inventions and discoveries, the authors and founders of those sciences and arts that have since the dark ages new-modelled society and the world, to see if there was any one of them who had divorced nature and religion, or who had rejected the being, perfections, and providence of God, or denied the authenticity and inspiration of his word. By the examination I have been greatly confirmed in my theory, that "the secrets of the Lord are with them that fear him," even the great secrets of nature, as well as of his purposes and will in reference to the future. Beginning with the invention of the mariner's compass, in the early part of the 14th century, by Flavio Gioia, born A. D. 1300, and descending in a direct line down to Sir Humphrey Davy, who but a few years since passed the Jordan of time, I observe that all the sciences and arts that have been introduced or perfected during the last five hundred years—which have made this century so unlike the year 1300—have been given to us by men who looked through Nature, Society, and Art, up to Nature's God.

Of this sort were Dr. Fust, or Faust, a goldsmith of Mentz, who invented the art of printing on wooden blocks, and gave it to the world in 1430; Schæffer, his son in-law, who, in 1442, in-

vented the casting of metallic types; Christopher Columbus, born at Genoa, 1436, who discovered a new world in 1492; Copernicus, born at Thorn, in Prussia, 1472, who displaced the Ptolemaic system of the universe, and suggested the elements of the present demonstrative system; Tycho Brahe of Sweden, born in 1546, and Kepler of Wiel, of Wirtemberg, born in 1571, who, though of somewhat conflicting opinions in some branches of the Copernican system, greatly advanced it by their discoveries; Galileo, born at Florence, 1564, who first discovered the gravity of the air and sundry new astronomical truths, inventor of the pendulum and of the cycloid, and an able defender of the Copernican system; Descartes, too, a native of Tourraine, born 1596, though erroneous in his doctrine of the vortices and in some metaphysical speculations, nevertheless in mathematics, algebra, and in his analytics greatly advanced the cause of science, and became the founder of the Cartesian Philosophy, now reviving in some of its branches in Europe; Boyle, inventor of the air-pump, born in 1626—one of the most retiring and devout philosophers; Isaac Barrow, the light of the age in mathematics, philosophy, and theology—the instructor of Newton—born in England, 1630. Passing over the famous epocha of Sir Francis Bacon, born 1561; Locke, born 1632; and Newton, born ten years after, 1642, we can only name Franklin the American sage and distinguished philosopher, born 1706; Euler, born 1707; Ferguson, born 1710; Sir William Herschel, born 1738; James Watt, L. L. D., born 1730, improver of the steam-engine first invented by the Marquis of Worcester, 1660, and author of various useful inventions; Robert Fulton, the inventor and constructor not of the steam-engine, but of the steam-boat, born in Pennsylvania, 1765; and Sir Humphrey Davy, born 1778, the enlarger and perfecter of the science of Chemistry —all mighty men of science, or in the useful arts and discoveries which have really new-modelled the world. These, however, are not all the men of renown that should be mentioned in a full cataloge of public benefactors in science and art. Some, indeed, might plausibly think that we ought to have begun with Roger Bacon, almost a century before the age of Gioia, and have given him and Schwartz a conspicuity in this class of renowned and noble spirits—Bacon, for his many new discoveries; and Schwartz, for his invention of gunpowder: but we have been rather too particular, our object being only to name the mighty chiefs in each department, and to adduce them in proof of this important point– that true science and religion are most intimately associated both in theory and practice; otherwise we should have embellished our cloud of witnesses with such men as Harvey, Gall, Spurzheim, &c. &c.

There are but the names of La Place and Franklin concerning

whom infidelity itself could have the hardihood to complain. They might say that the atheist La Place is worthy of a rank amongst the greatest philosophers: but I ask, What new truth, or science, or new art did he discover or teach? Newton opened the door and led the way for him into the study of nature.

'But Franklin,' says the sceptic, 'belonged to us.' Strange arrogance, indeed! Read the epitaph on his tomb-stone, sketched by his own hand; and see his hope of a future life and his acknowledgment of his Creator and Benefactor unequivocally expressed in it.

It was observed that one of the principal difficulties in the proper classification of science and of human knowledge is found in the fact, that all the sciences run into each other, and are separated rather by gradations than by clear and prominent lines of demarcation. Now if this be true in physics or ethics, it is most certainly and evidently true of their connexion and intimacy with religion. In the natural sciences we cannot advance a single step without the perception of adaptation and design. The cosmical adaptations are so numerous, obvious, and striking, that we are compelled to notice them, and to see that, like the leaves that envelope the rose-bud, from the inmost petal that enfolds the germ ,to the outermost covering, they are all shaped and fitted, not only to one another, but to the central stamina, for whose protection they seem to have been made. Thus the whole solar system seems to exist for our earth; our earth for its vegetable and animal productions; and these again for man. Our earth, however, appears to be adapted to the universe as the universe is to it; and after it has subserved human existence as its ultimate end, it again repays to the system of nature the aids and advantages furnished it by its neighboring planets. Thus the whole universe, both in its general laws and in all its particular arrangements, is one immense system of means and ends, suggesting to the true philopher one great First Cause and one grand Last End, between which all things exist.

It is as impossible, then, to understand any portion of such a system with a clear comprehension, viewed apart from this great First Cause and Last End of all things, as to understand a human finger without a human hand, a hand without an arm, an arm without a body, a human body without a mind, a mind without the Supreme Intelligence.

If it be folly, plain palpable folly to pronounce an opinion upon a part, when ignorant of the whole to which that part belongs, what shall we say of his philosophy who dogmatically pronounces upon science in general, who has not studied any one fully; or of him who has studied but a single chapter in the volume of Nature, and yet presumes to judge the whole library

of the universe! And is not this, gentlemen, his character who would presume to divorce the study of Nature from the knowledge of its First Cause, or from the science of the Bible, on the pretence that it is unnecessary, or, which is the same thing, that any one science may be as fully comprehended without, as with, the knowledge of Him who is himself, his being, perfections, and will, the sum and substance, the Alpha and Omega of them all?

But who, of unperverted reason and of uncorrupted affections, could wish to study science without tracing its connexion and its intimacies with the most magnificent, sublime, and interesting of all sciences—the knowledge of God, of our own origin, destiny, and duty? If there be beauty, grandeur, sublimity, immensity, infinity in this stupendous temple of the universe, how infinitely beautiful, lovely, grand, and glorious must be that august and adorable One who had from all eternity the archetypes of every system, and of every creature, existing in his own mind, unexpressed; awaiting the moment which infinite wisdom, power, and benevolence had pitched upon as the most fitting to speak them forth into being. To make the universe and all its science the way, the means to know him, would to us appear the true wisdom and the true happiness of man. He clothes himself with light as with a garment; nay, he has clothed himself with his own creations, insomuch that the clear intelligence of them is the clear intelligence of himself.

To me it has ever been a paradox, a mystery, how any one can feast on nature, or luxuriate in the high enjoyment of the arcana which science reveals—how any one can in ecstacy and rapture contemplate the celestial and the terrestrial wonders of creation, and yet be indifferent either to the character or will of Him who is himself still infinitely more wonderful and glorious than they—how any one can admire the developments of the Creator, and forbear himself to adore. Assuredly there is something wrong, some superlative inconsistency or mistake in this matter; else it would be impossible to delight in the works, and neglect or despise the workman.

When education shall be adapted to the human constitution and conducted in full reference to the rank and dignity of man, then will the connexion of science and religion, of nature and God, be made not merely the subject of an occasional lecture, but a constant study; the universe will then be but a comment on the Supreme Intelligence; the being, perfections, providence, and will of the Almighty Father will always be the text; and every science but a practical view of Him in whom we live, and are moved, and have our being, and of our responsibilities and obligations to Him who has endowed us with these noble faculties and powers, on account of which we rejoice and triumph in existence.

Meanwhile, young gentlemen, I would remind you that there is one science, and one art springing from it, which is chief of all the sciences and of all the arts taught in all the schools under these broad heavens. That science, as defined by the Great Teacher, is the knowledge of God and of Jesus Christ whom he has commissioned. This, he says, is eternal life. And that art which springs from it, is the noblest and the finest in the universe: it is the art of doing justly, of loving mercy, and of walking humbly with our God.

FISHER THE REVIVALIST.

MADISON, Ia. September 8, 1838.

BROTHER Campbell will much oblige the brethren here, and me particularly, if he will send an account of the time that Fisher, the celebrated *revival* preacher, was a member of the church, and the cause of his separation. Living at some distance from Middletown at that period, I cannot recollect the circumstances distinctly. The reason of this request is, he came to this place last week to get up a revival: a day or two after he came I mentioned to some of the brethren that he *had been* a member of our body; it came to his ears, and on the night of Wednesday last, he stated from the pulpit that the report was a slander, and that he never had been connected with us either by letter, baptism, experience, or any other way; and took occasion, of course, to say many things of us to prejudice the minds of his hearers. He left town the next morning at 4 o'clock, which prevented my having an interview with him on the subject.

The *cause* is gaining slowly here at present: however, as the disciples are apparently in earnest, the work will go on.

G. O. ROBINSON.

P. S. I will just add, that Fisher could not effect his object; so raised some money and left. G. O. R.

Fisher the Baptist Revivalist was once reckoned a brother amongst the disciples, and was a member of a church near Middletown, Pa., from which he was excluded for disorderly and unchristian behaviour. I think his exclusion, with that of a Mr. Peabody, of similar stamp, took place in the fall of 1831 or 1832. Is it possible that he, a celebrated revivalist among the Baptists, denies that he ever was in communion with our brethren! He brought a letter of introduction to me from brother Daniel Gano, of Cincinnati, July, 1831, after having spoken as a Reformer in the Sycamore meeting-house. We could not allow him to speak because of his ignorance of the scriptures and of language. Having tormented us with his bombast, we bade him be silent and go to school. He went to school, but could not endure the restraints of the church, became disorderly, and was for minor immoralities finally excluded. He went to Pittsburg; got in with the Baptists there, perhaps through their opposition to us; and after some time they found him no great gain—and he left. He is now a fellow-revivalist with his Methodist brother Maffit. *Par nobile fratrum!* A. C.

MORALITY OF CHRISTIANS—*No. XI.*

To teach Christians morality appears like teaching Nature to be herself. To say to Christians, 'You must love and speak the truth; *you* must not violate or falsify your word; you must be just and righteous in all your dealings with men; you must be generous, humane, benevolent,' &c.—is like commanding a mother to cherish her tender offspring, or the miser to love his money. These duties are parts of the Christian character, without which a person cannot be a Christian. An orator without language, a logician without reason, a musician without hearing, are just as conceivable as a Christian without truth, honor, honesty, justice, and fidelity.

But in this loose, and indefinite, and degenerate age, we call men Christians from their creeds, rather than from their practices; and make orthodoxy of the *essence*, and righteousness of the *accidents* of Christianity: so that right thinking is at least one or two centuries in advance of right doing. We must lay the axe of reformation at the root of this rank flourishing tree of error, and, with voices louder than trumpets, "show Israel their transgressions and Jacob their sins." We must denounce, renounce, and separate from our esteem all unrighteous and unholy persons; for of such is not the kingdom of God.

One of the deadliest plagues of this generation of schisms, is the wide door of licentiousness which it opens to the professed followers of the Messiah. Hypocrites, formalists, nominalists, swell the party as much as the sincere and honest ones. And while the pulse of party beats high, and the zeal for proselytes is as predominating as at present, the rules of discipline will be trampled under foot, and the standard of Christian piety and morality will continue to be lowered down to the pigmy offspring of conflicting humanisms, rather than elevated to the apostolic measures of real Christian excellence and worthiness.

Thousands are now enrolled on the list-books of rival parties, whose names are long since blotted from the book of life for their lack of almost every Christian virtue; and would also have been erased from our rolls, were it not through fear that the Methodists, Presbyterians, Baptists, or something else might have got them, had we severed them as dry, barren branches, from the vine. This gangrenous and putrid mass sickens the whole frame of Christianity, and immeasurably retards the real interests and genuine progress of the true gospel of God. Better have one dozen of genuine disciples of Christ than one hundred lifeless formalists. Christianity has most power in the church and out of it when purely professed. Faith most certainly *works*, and works by love: it also *purifies* the heart, and it *overcomes* the world. Now shall we say that this man has faith, the true faith of Christ, whose faith is a lazy, lounging, indolent, inactive principle, which leaves his heart as full of covetousness, pride, maliciousness, as it found it; and instead of overcoming, is actually overcome by the world. Such a man's faith is neither primitive nor apostolic, and therefore is not *saving* faith; for the plainest reason in the world—it has not saved *him* from those sins which work in his heart strong as the crimson current of life, and as the love of it.

Christians must turn their views a thousand times more to the fruits and effects of the profession in themselves and others, else they will

be deceived. A person who does not speak the truth, who does not meet his engagements, who violates his covenants, and who has forfeited the means of doing good in consequence of these aberations, ought to be the subject of discipline as well as the more gross and sensual transgressor: for these, as well as those, are high offenders against the Divine Lawgiver, though under a less opprobrious name.

How can we have fellowship with immoral persons, and regard them as Christians, who despise the restraints of Christ's teaching! Can I have confidence in the Christian spirit or character of the man who prevaricates for a shilling—who keeps back his neighbor's property—who solemnly promises and trifles with his word—who backbites his neighbor, or who deliberately injures his person, property, or good name? Could I not as easily call a Jew a Christian, as call such persons Christian brethren? Can Christ himself own them as his, who trample upon his laws and disdain his authority! My charity, I candidly confess, comprehends not such glaring contradictions.

While any calling themselves Christians walk thus, we may weep over them as the enemies of the cross of Christ; but how can we salute them as brethren! "Many walk," said Paul of some of his contemporary professors, "of whom I have already told you, and now tell you again, weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, whose glory is in their shame, who *mind* earthly things." Now if such as *mind*, or unduly devote themselves to the things of this life, are enemies of the cross of Christ, what shall we say of those who circumvent their brethren in the pursuit of this world?

Many an honest and honorable man serves Mammon—honest, and faithful, and true in all his engagements; but supremely given up to the love of the world. Such a person is lost to all that fits and capacitates a man for heaven. And still more, he who violates his neighbor's property for the sake of improving or augmenting his own. Avarice and devotion to wealth are the characteristic signs of this age. They are the worst omens. It was *so* just at the moment of the deluge. It was *so* at the moment of the conflagration of the Cities of the Plain. It was *so* when the Son of Man first came; and will it be otherwise when the Son of Man comes the second time?

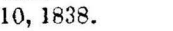
I say, they are the worst omens of this our day. Wealth flows in upon the whole nation. Rome rose not so fast in opulence and grandeur. We have learned to go ahead of all Persian, Grecian, Roman efforts. Yet we see and say, that wealth superinduced luxury; and luxury—effeminacy, debauchery, infamy, and ruin. And, with our eyes open, we madly rush to the vortex of destruction!! What do we mean? Think we that we can drink the same cup and not be intoxicated; drink the same poison, but with impunity: walk in their steps, follow their example, and yet escape their end! It cannot be. Wealth will as certainly ruin this nation as it has ruined Egypt, Assyria, Persia, Rome, and Judea. And we hasten to accumulate it by extortion, falsification, prevarication, circumvention and violence—and yet are Christians!! "Adulteresses and adulterers, know you not that the friendship of this world is enmity against God," and the wealth obtained by such friendship is the reward of iniquity?

How few are conscientious about the means! How many are eager

for the end! Christians, beware! If you labor for wealth, labor not for its sensual or animal gratification; but for its power of doing good. Think of the millions that are consumed in the service of the lusts that war against the soul, for one that is sanctified to the conversion of the world, or to the education, food, and clothing of the poor!

But it is *righteousness* as respects the property of our neighbor that is the burthen of this part of our series. And who can regard with too much sacredness the rights of his neighbor! The Christian must not seek his own interest at the expense of his neighbor's—no honorable man, no son of Abraham, no son of God can. Brethren, let us look not every one on his own advantage, but on the advantage of our brethren. Above all, let our behaviour be without covetousness; and let us render to all their dues, and in due time. A. C.

Maryland, October 10, 1838.



For the Millennial Harbinger.

A PERFECT MAN IN CHRIST JESUS—*No. III.*

Brother Campbell—

In my last number I endeavored to show what constituted, or was necessary to constitute, a perfect man in Christ Jesus: a knowledge of his word and obedience to his commandments—being united to the "*one body*"—to the "*one new man.*"

Let us now examine the manner in which this perfection was to be exhibited and enjoyed by its possessor and the disciples. Paul prays that his Colossian brethren "may stand perfect and complete in *all the will of God.*" We are exhorted to go on to perfection in doing good; "that *every one of us* do show the same diligence to the full assurance of hope unto the end; that we be not slothful, but followers of them who through faith and patience inherit the promises." In order that we may do so, we must "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." It would then follow, "unto the pure all things are pure." Then our "*consciences* would be purged from dead works to serve the living God," and we should be better able to keep in subjection that little member "which is said to boast great things—is a fire, a world of iniquity among our members—defiles the whole body—setteth on fire the course of nature, and is set on fire of hell"—"an unruly evil, full of deadly poison"—"no man can tame it." Thus its possessor alone can control it, and make it *a scourge* or *a blessing.*

I will here digress a little, and say something of the use of the *tongue.* Solomon, who had great experience, says, "The *tongue of the just* is as choice silver"—"The mouth of *the just* bringeth forth wisdom; but the froward or peevish tongue shall be cut out"—"There is that speaketh like the piercing of a sword; but the tongue of the wise is health. The lip of truth shall be established forever, but a lying tongue is but for a moment"—"The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness"—"A *wholesome tongue is a tree of life;* but perverseness therein is a breach in the spirit"—"The preparations of the heart in man, and the answer

of the tongue is from the Lord"—"He that hath a froward or peevish heart findeth no good; and he that hath a perverse tongue falleth into mischief." Did I say the tongue would be a scourge or a blessing? Here is a witness to the fact: "DEATH AND LIFE ARE IN THE POWER OF THE TONGUE, *and they that love it shall eat the fruit thereof.*" "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles"

Thus the Redeemer taught his disciples: "A good man, out of the good treasure of his heart, bringeth forth good things; and an evil man, out of the evil treasure of his heart, bringeth forth evil things. That every idle word that men shall speak, they shall give account thereof in the day of judgment." Thus James taught us, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." This is the perfection we ought to aim at. Paul says, "Let no corrupt communication proceed out of your mouth, [if it should be in the mind stifle it,] but that which is good to the use of edifying, that it may minister grace to the hearers." Again, "Let your speech be *always* with grace, seasoned with salt, that ye may know how ye ought to answer every man." Again, "Let your conversation be as it becometh the gospel of Christ." "For our conversation is in heaven; from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body"—that is, be "a perfect man in Christ Jesus."

THOMAS M. HENLEY.

For the Millennial Harbinger.

CLAIMS OF EVANGELISTS—*No. VI.*

I HAD a conversation a few days ago with several brethren on the subject of sustaining Evangelists. They were all farmers, and were worth from ten to fifty thousand dollars each. They did not generally think, I fear from motives of worldly selfishness, that preachers should receive much for their services. One said he thought they should be kept poor to prevent their becoming proud and abandoning their calling. I asked him whether preachers were naturally worse than other people? He allowed not. I farther inquired whether humility was not a virtue necessary to be possessed by others as well as preachers? He said it was. Then, said I, "If poverty is necessary to keep the *preachers* humble, is it not equally necessary to keep the *people* so? and if humility is an indispensable Christian virtue—as all admit—then no one can be otherwise than poor and be a Christian. Then you cannot be a Christian, for you are rich; and if you would be a Christian, you must, on your own principles, become poor. And as the best means of effecting it, I would advise you to sell the most you have and distribute it among the poor preachers; and then if you will 'be faithful till death,' you shall receive a treasure in heaven." I need not state that this brother did not approve the plan I suggested; "for he was very rich." O! how many prefer worldly riches to a treasure in heaven! King Mammon has almost unlimited control over his subjects He is a demon, at whose shrine honor, and honesty, and mercy, and friend-

ship, and domestic comfort, and conscience, are not unfrequently offered up as sacrifices to win his smiles and secure his favor. How true is the declaration of Jesus—"No man can serve God and Mammon." When this demon has possession of the heart, there is not even a niche reserved for the Saviour.

I have known some to quit preaching because they were too poor to give the public their time and talents, and get nothing in return to support themselves and families. I have known others who were compelled to divide their time between preaching and some avocation for a living, to become rich by their industry and economy, and ultimately to abandon preaching altogether. They were compelled to devote a great part of their time to labor for the support of their families, because the people would not sustain them. Had the people done their duty, the preachers would have continued to do theirs. I do not exculpate the preachers altogether; but certainly they were less inexcusable than the people who abandoned them to the temptations and allurements of wealth. But I have yet to become acquainted with the first preacher, who, having become rich by the liberality of the people, afterwards abandoned his profession. And unless a case—yea, a sufficient number of such cases to constitute a rule can be shown, assertion and conjecture prove nothing.

Another said, the people generally were not able to give any thing to preachers. "And yet," said I, "they are mostly able to live in a fine style, and the members of some congregations annually spend more for intoxicating drinks and other luxuries than would support a preacher and his family for the same length of time. Besides, if the members of the church, who employ their whole time at their avocations, are unable to make more than is necessary to support their families, how do you think the poor preachers can support their families while they are giving all their time to the public?" This brother being dumb, another said with some warmth, "A man who is not willing to make a sacrifice for the cause of Christ, is not entitled to the name *Christian*, and is not morally qualified to preach the gospel."

The conversation turned to other subjects. After some time I asked that brother whether he had ever made a sacrifice for the salvation of his fellow-men? He said he had not. I asked him whether he was willing to make a sacrifice of his property for that purpose? He said he was not. "Then," said I, "according to your own sentiment, you are not entitled to the name Christian." Perceiving his dilemma, he replied, "I am not a preacher, nor am I qualified for one. If I had the talents of brother ********, I would be willing to make any sacrifice to preach." I replied, "Time and talents are money, or its equivalent. If a man would be willing to consecrate talents to Christ, he should be willing to consecrate to him his property also." He said he was not. "No," said I; "and if you had the talents of brother ********, you would not be willing to consecrate them to Christ. You might preach the gospel, not because you loved Christ and wished to promote his cause; but because you would like to make a display of your talents. And your remark shows that, as much as you love money—so much that you will give none of it to glorify God and secure the eternal well-being of your fellow-men—you love fame more! You would preach only from the love of fame. A man who would preach from love to

Christ, if he were qualified, would contribute his money cheerfully as God has prospered him, to those who can do it successfully. His supreme desire would be to see the cause of Christ prosper and human happiness secured. And if he could not promote these ends by his efforts in this way, he would be willing to do it in any way he had it in his power. Some have it in their power to do good in one way, and some in another. Every man should act in his sphere for the promotion of the same glorious end. This is an arrangement of the Creator. He has assigned to every member its place in the body. And because the hand is not the mouth, or tongue, or head, it should not say it has nothing to do. If one cannot preach, he should, if he be able, sustain by his money, and hold up the hands of such as can do it to God's glory and the benefit of his fellow-men. Every man is responsible to God for the means of usefulness within his power; and God will hold him accountable. This is according to that principle of reciprocity which characterizes all the works of God."

So much for objections. What we have yet to say upon this subject will be confined to the means of obtaining more Evangelists and the method of supporting them, together with some observations on the kind wanted, and some additional reflections on the duties of their office.

JUSTUS.

QUERY.

JAMESTOWN, *Ohio*, September 6, 1838.

Dear brother Campbell,

IT has been a good while since I wrote to you, and now I writte for the purpose of learning something. Does the word translated *Satan*, 1 Cor. ch. v. ver. 5., mean the Devil? If so, are we to understand the Apostle as commanding the church to deliver the incestuous person over to the Devil in order to reformation, that he might be saved in the day of the Lord Jesus? This view of the matter would look very much like Satan casting out Satan—even after the Apostles had failed. Adam Clark supposes the Apostle alluded to the power of punishment which was given to the Apostles—such as that inflicted on Ananias and Sapphira, and on Elymas, &c. But this view of the matter would indicate that the power was derived from Satan, and would make the Apostles cast out devils by Beelzebub. I have been of the opinion that the Apostles never forced men into reformation by punishment of any kind.

Did or did not the Apostle command the church in Corinth to deliver a live man to the Devil for the purpose of reforming him? If he did not, then the word *Satan* conveys an erroneous idea to nine-tenths of readers; for it is generally understood that Satan and Devil are synonymous.

The Apostle in his letter to the Romans, 13th chapter, speaks of one who is appointed of God to punish such wicked wretches as the one mentioned in Corinthians.

Query.—Would not the word *Satan* bear to be rendered *punishing?* There is a power appointed of God to punish evil doers, and is it not probable that Paul commanded the church to deliver the incestuous person over to him that bore the sword, in order to the punishment of his flesh according to law? M. WINANS.

ANSWER TO QUERY.

Dear brother Winans—

As scripture authority alone can have any weight in matters purely religious, such as are the queries you propose; and being, *pro tem.*, engaged in attending to my son's business in his absence; I therefore take the liberty of replying to the above letter, put into my hand for that purpose.

That our Lord, by the ministry of his Apostles, has appointed in and over his church a responsible executive government, whose province it is to teach and rule, is so conspicuous in the apostolic writings, that no attentive intelligent reader can possibly overlook it. And that it is the duty of the church, as an organized body, to act consistently for effecting all the various purposes of its organization, will appear equally evident. Nor, indeed, do you question these things. But you seem unwilling to admit that the Apostle, 1 Cor. v. 5., by *Satan* means the Devil, lest the proposed salvation of the excommunicated should be ascribed to that malignant adversary, who goes about, as a roaring lion, seeking whom he may devour. But, my dear friend, if we advert to the scripture account of the actual condition of mankind,—to the obvious design of church censure,—and to the language of the Apostle in the case before us, there will be no apparent reason for your apprehension. As to the first,—The actual condition of mankind, both Jews and Gentiles, see Acts xxvi. 17, 18—"Delivering thee (Saul) from the people, and from the Gentiles, to whom now I send thee, to open their eyes, to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in me." And 1 John v. 19—"We know that we are of God, and that the whole world lies in wickedness, or under the wicked One." Consequently, they, that are rejected by the church, are thrown back again into the kingdom of Satan, out of which they had been mercifully taken. Second—As to the design of church censure, it evidently appears to be intended for the benefit of the offender,—not for his destruction, but for his amendment; and which also appears to have been the effect in the present case: see 2 Cor. ii 5-8.—"But if any have caused grief, he has grieved me but in part; that I may not overcharge you all. Sufficient to such a man is this punishment, which was inflicted of the many. So that contrariwise, you ought rather to forgive him, and comfort him; lest, perhaps, such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that you would confirm your love toward him." See also chaps. x. 8. and xiii. 10. "For though I should boast somewhat more of our authority, which the Lord has given us for edification, and not for your destruction, I should not be ashamed. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord has given me to edification, and not to destruction." From these quotations it is quite evident, that the sole design of the communication and exercise of the penal authority, with which the Apostles and churches were invested, was the reformation of offenders. I here speak of judicial authority,—not of miraculous powers. Now, there appears nothing miraculous in the case under consideration. For—If, in the first place, we duly advert to the awful solemnity of the sentence, can we imagine any thing of the kind, any temporary penalty purely spiritual, better calculated to alarm the guilty,—to arouse him to a sense

of his sin and danger, than *this?* Consider it seriously—"In the name of our Lord Jesus Christ, when you are gathered together, and my Spirit, with the power of our Lord Jesus Christ, to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." What a tremendous sentence! Still, however, presenting a door of hope to the guilty, upon the destruction of his fleshly lusts; that so the body of sin being destroyed, he might not henceforth serve sin. Rom. vi. 6. And what poor sinner, that has any feeling left, but must be awfully affected with the above sentence? And, of course, powerfully excited to avail himself of the only means of escape; that is, the crucifying of the flesh with the affections and lusts—the mortifying of the deeds of the body. Now this is the very thing that the Apostle proposes as the end of the above process;—as the effect of the united procedure of the church, and himself, by the authority, and with the POWER (dunamei) of the Lord Jesus Christ;—and not by the *power*, or agency of Satan, or any such influence whatever,—except the fear of a participation in his infernal torments, or, in other words, the fear of hell, might alarm and terrify.

In the mean time, however, I agree with you in rejecting A. Clark's paraphrase, and also with the reasns assigned for so doing. But cannot so easily coincide with your seemingly wishful application of the term "Satan" to the "powers that be ordained of God for the punishment of evil doers, and for the praise and protection of them that do well;" and this for two reasons,—first, because the scripture styles them *gods;* "I said ye are gods." Second, because it would make the Magistrate a kind of church officer—an executor of its censures; and would thus be a direct appeal to physical force—the *ultima ratio regum*—and *dernier resort* of Popery.

Yours, dear brother, very respectfully,

THOMAS CAMPBELL.

Prophetic Department.

PROPHECIES—*No. XIV.*

STRICTURES ON THE LAYMAN'S LAST EFFORT.

Mr. Editor—I HAVE long been convinced, that the impatience of this age is wholly incompatible with proficiency in the study of prophecy: indeed. I apprehend that it precludes the possibility of any real progress in this deeply interesting science. Daniel, the Prophet, informs us, that it was in the first year of Darius, the son of Ahasuerus, the Mede, that he understood, *by books*, "the number of the years whereof the word of the Lord came to Jeremiah, the Prophet, that he would accomplish seventy years in the desolations of Jerusalem;" and that he "set his face to the Lord God, *to seek*, by prayer and supplications, with fasting, and sackcloth, and ashes," until he received the light which he desired.

One who reads the 25th chapter of Jeremiah, may think it strange that Daniel had not discovered, by books, sooner than the first year of Darius, the period of the Captivity; especially such a genius as the Layman, who is ever travailing in pain to be delivered of the same idea. The American family,—and, indeed, the European family of the present century—are deeply imbued with the *go a-head* policy of this era. The celerity and despatch of travelling by land and water, have infused into the public mind a locomotive spirit, which disdains the tardy move-

ments of the sloth, so essential to the analysis and investigation of the recondite and curiously wrapt up truths of prophecy. Scarcely one in a thousand of the graduates of this generation, can command patience enough to read through Newton's Principia; and, of our theologians and laymen, not one in a myriad can abstract and devote himself to that patient consideration of history and symbolics, essential to any discovery in the unfulfilled periods of New Testament prophecy.—Hence, since the beginning of the present century, we have not had one new idea on the whole subject. Indeed, I could name some two or three writers, who lived almost two centuries since, who seem to have furnished all the oil that has been burned, not only, sir, by your editorial corps, but by all their contemporaries and predecessors, down to your friend Bush, of New York; who affirms that the Millennium is past, and has overthrown the hope of some. Your brother Evangelists and Advocates, together with my dear brother M'Corkle; and their great leaders, Elias Smith and Elhanon Winchester, are but mere dilutors and retailers of imported spirits, manufactured by the Moors, and Medes, and Newtons, from the materials of the second, third, and twelfth centuries of Christian chronology. And the still greater misfortune is, that before they have travelled through the pages of even one of these, they have brought forth children—an untimely offspring, of much more expense than profit to the Christian household.

These luminaries, Mr. Editor, affect to disparage my slow marches; neither understanding my object, which is already more than half gained in merely retarding their airy flight, and in bringing them down from the clouds and darkness with which they were clothing themselves as with a garment, under the apprehension that they were encircling themselves in the robes of light. My plan has been—first, to examine the fulfilled prophecies for data to interpret the unfulfilled: in the second place, to fix the dates of all the prophecies, that we might know what the immediate future after their delivery was; and then to examine the history of Christianity, from its birth till now, to see how much of it interprets the prophecies concerning it! When these three points would have been fully considered, we should then be only ready to commence an attempt to ascertain the order of events which are now rising to the horizon, or immediately to appear. But, sir, before I had finished my first chapter, the zeal of our lay brother was boiling over; and, unable to repress or suppress its fury, he broke silence, and again reiterated a new edition, neither much enlarged nor improved, of his literal figurative expositions.

You, sir, intimated that should I and the Layman again enter into the arena, we should select some one point, and settle it on its own evidence, before we attempted a second; and, if I remember right, the point suggested was that on which our brother M'Corkle has, in the August number, introduced and argued. I am not sure that a discussion, such as you suggest, is either necessary or expedient: for it appears from the Layman's communication before us, that he has exhausted himself on the subject, not having a new idea in his last seven pages; and in confining the attention of the reader to his views, we should not greatly increase his stock of prophetic knowledge. It would seem better to go on with the plan I have proposed; provided only, your patience and that of your readers, were equal to the demands of the

subject on hand—of which, I confess, I have some doubt. Meanwhile, however, I shall examine the last production of the Layman, and wait to hear from you before I proceed with my essay. But, sir, I will demand time if I am permitted to go on with the subject. Newton said that he spent *thirty years* in the study of chronology, and wrote his own system off *sixteen times*, with his own hand, before he was pleased with it. This impatient age, sir, can never produce a Newton on any subject. Who of us could spend thirty years in any study, or write an essay sixteen times over! A majority of our young-old men,—of our Editors and Preachers,—anticipate the proof, and publish their conclusions a year or two before they have examined the premises. Some of them indeed, proclaim the first half of a new idea, in eager expectancy that the other half will appear during the next moon. But not so our brother, the Layman; for he is fully ripe on the prophecies, and therefore only his dogmatic confidence—not his knowledge—has increased during the last year.

But the point before us is, *Does the prophecy in* 2 Peter iii. *import a true, proper, literal, and complete destruction of this globe by fire; or only of the population, or of a part of the population of the earth?* I say, It does: the Layman says, It does *not* import a dissolution of the present system of nature. He insinuates that I have misrepresented him. Certainly not intending it: but I cannot see wherein he is misrepresented. He says he as truly believes in a deluge of fire as I do. I do not insinuate the contrary. But he says we differ not in the fact, but in the mission, or end of this deluge of fire. Well, be it so. What then? Is he mispresented? No: for he makes the people, the earth, to be dissolved and destroyed in this deluge, just as in the deluge of water the people, and not the earth, was destroyed. Perhaps he might go still farther, and admit

> ——"the cloud-capp'd towers,
> The gorgeous palaces, the solemn temples,"—[but not]
> The great globe itself shall dissolve,
> And like the baseless fabric of a vision,
> Leave not a wreck behind."

But one thing is certain.—he admits not the dissolution of nature, or of the present heavens and earth; but laughs at the idea of "world-burning" as intimated by Peter, and makes Isaiah a commentator on Peter, the Apostle. He asks, Was the earth or the people destroyed by the deluge of water? and thereby intimates that the people, and not the earth, will be destroyed by the deluge of fire. One thing is, however, gained,—if not for the first time, certainly more clearly in his last essay than in any I recollect to have seen from his pen,—he admits a literal fire—a deluge of fire; but it is only to destroy the *gee*, meaning the people. He spends much of the article under review in exposing an effort to show, on philosophic principles, the possibility of such an event We had thought from his former speculation, that he denied the possibility of the event, and laughed at the idea of burning the ocean! I am pleased to find that he now laughs at an attempt to prove the impossibility of it. What a change for the better! Still he scepticially asks for a *thus saith the Lord.* Well, we give him a *thus saith the Lord* in the 3d chapter of 2d Peter:—

The Lord says by Peter, that "the *world*," (*kosmos*—people, not GEE,) that was in Noah's time, "being overflowed with water, perished"—that is, the *people* perished; and that the heavens and the earth which

are now, (*ouranoi kai he gee*—not *kosmos*, but *gee*—not the *people*, but the *earth* which contains them)—the present heavens and earth that were when Peter wrote, (not the people of any age)—"by the same word are kept in store, *reserved unto fire*, against the day of judgment and perdition of ungodly men." The day of judgment and perdition of ungodly men, and the burning of the heavens and the earth which are now, are *contemporary*, but not *identical* events. If this be denied, the Bible is, indeed, an unintelligible record. But this is not all: it is still farther explained in the 10th verse. "The day of the Lord will come as a thief in the night, in the which *the heavens shall pass away with a great noise*,"—(is this the government over the people, or the literal and visible skies—atmosphere!)—"and the elements shall *melt with fervent heat*." Is not this a *dissolution* of nature! In the Greek gibberish, at which the Layman scowls, it is *dissolution*—The elements shall be *dissolved* with intense heat—The *earth* also—(not *kosmos*, the world—but GEE)—the earth also, and the works that are upon it, shall be burned up, or rather *burned down*. The *burning down* has for its subject both the earth and the works of *man* upon it. Can any language be plainer? I verily believe human speech never was more definite than in this passage. The Apostle immediately adds, Seeing, then, that *nature shall be dissolved*—yes, "Seeing, then, that all these things"—(the heavens, the earth, and all the works of man)—' shall be dissolved, what manner of persons ought Christians to be!" Not content with this, he repeats it again, verse 12th—"Anticipating, and anxiously desiring the coming of that day, in which *the heavens being on fire* shall be dissolved, and the elements shall dissolve with intense heat!" Language fails to prove any thing, if this does not teach the Layman that he rashly and inconsiderately laughs at the idea of "world burning"—at the dissolution of nature.

After this, Peter says, come new heavens and a new earth; not, indeed, the figurative new heavens and new earth of Isaiah, but the new heavens and the new earth of Him who in the Apocalypse says, "Behold I create all things new." John, in the Apocalypse, saw new heavens and a new earth, but no sea after *the day of judgment and perdition of ungodly men*. Thus, Peter and John harmonize in their statements concerning the fiery deluge, the final judgment, and the new creation: see chapters xx. and xxi. of the vision and prophecy. Isaiah speaks of new heavens and a new earth, in the 17th verse of the 65th chapter of his prophecy, and also in the 22d verse of the 66th chapter. But there is a figurative heaven and earth, and figurative new heavens and earth as well as literal. It *is an assumption perfectly gratuitous*, to represent Isaiah and Peter as speaking of the same thing. As well might any one say that the kingdom of heaven, in the lips of Jesus, always means his kingdom on earth, or his future and eternal kingdom. He uses the phrase "kingdom of heaven" both in respect to his church below and his church above. For example: At one time he says, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." This evidently means the future state of felicity. And again, he often says, "The kingdom of heaven is at hand," meaning the new institution. This being clear and indisputable, why assume that Peter and Isaiah speak of the same operations and works, because they use some part of the same style! One thing we have proved, as we imagine,—that Peter speaks of the final dissolution of nature at the final judgment of the world and perdition of ungodly men, and not of some new dispensation of limited duration; nor of some state that is to give place to another. We are constrained to regard this prophecy of Peter as respecting a dissolution of nature, *and not of a dispensation in the Layman's sense of the word*. It is true, a dispensation must close when the constitution of our planet is dissolved; but this prophecy terminates on the dissolution of nature, and not on the *finale* of a special dispensation. This will be the end of the human family—the ultimate destiny of the progeny of Eve—the last day of time.

No change will ever take place in the new heavens and new earth. They shall remain *for ever*. Righteous men shall dwell in them. God will make his abode with them. They shall be ever with the Lord.

There will be no Millennium after the accomplishment of this prophecy—no thousand years; but an eternity of bliss. The fortunes of Christianity will have been completed before the new heavens and the new earth are created. If, then, the Layman cannot find a new dispensation between the present and the 3d chapter of 2d Peter, he will never find one after it, but the eternal age of ages. And on this I shall repose for the present, or until I hear from you, Mr. Editor.

A REFORMED CLERGYMAN.

RELIGIOUS EDUCATION.

EVERY thing in the condition of mankind pronounces the approach of some great crisis for which nothing can prepare us but the diffusion of knowledge, probity, and the fear of the Lord. While the world is impelled with such violence in opposite directions—while a spirit of giddiness and revolt is shed upon the nations, and the seeds of imitation are thickly sown, the improvement of the mass of the people will be our grand security; in the neglect of which, the politeness, the refinement, and the knowledge accumulated in the higher orders, weak and unprotected, will be exposed to most imminent danger, and perish like a garland in the grasp of popular fury.—*Robert Hall.*

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ADDRESS,

DELIVERED TO THE STUDENTS OF FLORENCE ACADEMY, WASHINGTON COUNTY, PA.—AT THEIR REQUEST.

THE RANK AND DIGNITY OF MAN.

IF there be any common ground on which philanthropists can meet, deliberate, and co-operate, despite of all the political and religious creeds, feuds, and parties, which the corrupt selfishness of the human heart has devised, matured, and perfected,—that sacred and ever-verdant spot is the necessity and excellency of education. On the nature, extent, means, and modes of education, as on all other subjects, we may have different thoughts and theories; but on the necessity and utility of the thing itself, but one opinion obtains in all civilized society.

That the human mind, on its first awakening into life, is, as respects knowledge, or the ideas of which it is composed, a perfect *cart blanche*, is now a well established article in the catholic faith of all mental and moral philosophers. That it is also one of the most suscipient, ductile, and pliant subjects in universal being, is almost, if not altogether, universally admitted; and that in early youth it may, by the plastic hand of rational education, be shaped and modelled after any dialect of thought, speech, or action, is fast rising into equal credit amongst the most profound thinkers in both the Old World and the New.

Still, while we lend a very ready assent to those canonized and catholic opinions and theories of the formative influence of education and early associations, called *circumstances*, we contend that there is, distinct from this education, something to be educated—something to be formed and trained; and that man, intellectual and moral, is neither the sport of nature, nor the

creature of circumstances; but that his mental nature has its elements and laws of development and change as inherent and fixed as those of his physical constitution: so that, in our judgment, education does not wholly make, nor unmake the man; but gives form and character to all that is within him sown or planted by the hand of his Creator.

Concerning the importance and utility of educating the whole community, amongst all intelligent and benevolent men there is as little debate as there is about the value of education in any given case. There is, indeed, a general awakening—a growing excitement on this transcendent topic. Some are already endeavoring to form the sublime conception of a large and powerful nation whose population shall have been universally educated. On the whole chart of Time no such nation has yet been laid down: never, since human speech was broken into a hundred dialects at the tower of confusion, has such a nation appeared on earth. It requires, indeed, a considerable stretch of imagination to ascend to the contemplation of a spectacle so novel and grand. The experiment is, however, in progress; and that, too, in the hands of one of the ablest and most rational sovereigns of the present day. But as no one can imagine how magnificently grand, and how beautifully interesting this widely extended and greatly diversified country would appear, if every hill and valley, if every mountain and plain, were placed under the highest state of cultivation, and adorned with all that science and art, taste and wealth could confer on all the varieties of soil, situation, and scenery with which it so richly abounds: just as difficult would be the conception of a social system extended over a large territory, in which every adult person was well educated in all the essential elements of useful knowledge.

When such a nation shall appear, wars shall have ceased; oppression and slavery shall live only on the historic page of more barbarous times; profanity, vulgarity, immorality, and vice shall have descended into the sepulchres of dark and Pagan ages; a true millennial reign of intelligence, righteousness, and peace shall have begun; and virtue, innocence, and truth having gained the ascendant, shall reign enthroned in the affections and admiration of an intelligent, prosperous, and happy people.

You will perceive, young gentlemen, that we make religion and morality essential parts of a national education, or of a universal system, and that we cannot for a moment suppose that any profane, vicious, or immoral person is well educated. Could such a one read, translate, and speak twenty languages, and comprehend as many sciences—could he reason with a Newton, declaim with a Demosthenes, or debate with a Pitt, a Fox, or a Sheridan, still, in the most essential and useful import of the

term, he would be uneducated: for neither the animal nor the intellectual, but the moral nature of man, is his glory and his bliss. Hence its cultivation and full development will ever be the most prominent and useful part of every rational system of education.

As yet there is not a perfect unanimity on the subject of the best system, the best means, nor the best mode of education. The subject is, however, *sub judicio;* and many great and distinguished minds, full of benevolence and devotion to the general good, are intensely engaged in discussing this matter. We have not, as yet, established any point to our entire satisfaction on the great question, *In what does a rational and useful system of education consist?* The two following most prominent and essential points are, however, fully established as cardinal and supreme in any system worthy of enlightened patronage:—

1st. That education must be adapted to the whole constitution of man—to his physical, intellectual, and moral nature.

2d. But, in the second place, it must be begun, prosecuted, and perfected with a constant and solemn reference to the ultimate end and destiny of man, or *to his rank and dignity in the universe.*

The first of these two seems to be now no longer debateable. All intelligent persons, I believe, now admit it. The second, however, has not been so fully canvassed; at least, it appears not to be so generally understood and agreed upon as the first. Therefore, I have chosen it as the subject of my present address. My method, then, shall be—1st. To offer you a few thoughts on the rank and dignity of man in God's universe. 2d. And in the second place, from these remarks, as premised, to deduce an argument in favor of educating man morally and religiously, or with a special regard to that rank and station.

Permit me, then, with a reference to the end proposed, to invite your attention to a few remarks on *the rank and dignity of man in this creation.*

One of our smoothest and most beautiful of English poets has, in the free spirit of rhyme, very happily translated the *Gnothi Seauton* of Solon, one of the seven sages of Greece,

> *"Know, then, thyself; presume not God to scan;*
> *The proper study of mankind is man."*—Pope.

But the poet has added a veto to the oracle of the sage; and one easily perverted by the Atheist and the too latitudinarian Free Thinker. "To know God is life eternal," said the Great Teacher; and, to know ourselves, it is essential that we study the model of our own being; and although we should not impiously presume to scan the Deity, we should seek to know his excellencies to the full extent of all his communications both in Nature and in the

Bible. Still we agree with the poet, that "the *proper*," though not the *exclusive* "study of mankind is man."

But what an inexhaustible and incomprehensible theme is man!

> "How poor, how rich, how abject, how august,
> How complicate, how wonderful is man!
> Connexion exquisite of distant worlds!
> Distinguish'd link in being's endless chain!
> Midway from nothing to the Deity!
> A beam ethereal, sullied and absorb'd!
> Dim miniature of greatness absolute!
> An hair of glory! a frail child of dust!
> Helpless, immortal! insect infinite!
> A worm! a god! I tremble at myself,
> And in myself am lost! How reason reels!
> O what a miracle to man is man!"
>
> *Young's Night Thoughts*, Book I.

Man in his entire organization and constitution is the ultimate result of an incalculable series of results, wonderful and mysterious beyond expression. Though last in creation of all the tenants of this earth, he was doubtless the first in conception and design in the bosom of his Creator, who seems to have moulded this whole terraqueous system with an eye single to his comfort and convenience. In one point of view man is the centre of an immense circle of the most curious, complicated, and greatly diversified combinations. The solar, lunar, sidereal, and terrestrial lines and influences, that meet and terminate in him, are innumerable. The three kingdoms of material nature—the mineral, vegetable, and animal, enter into his system, and minister to his physical, intellectual, and moral constitution. Heaven and earth combine their powers, meet, unite, and harmonize in man, and make him not merely a component, but an essential part of the unity and infinity of the universe.

In the estimation, not merely of poets, but of philosophers of the most enlarged vision, and of Christians of the most elevated conceptions, the rank, and worth, and dignity of man have never been duly considered nor properly appreciated by himself. In every age of the world patriarchs and sages have enforced the maxim of Solon—"KNOW THYSELF." But who has yet adequately prepared himself for the task? It has been truly said, that the knowledge of man implies the knowledge of all things. He is, indeed, a part of every science, and the whole of some of them. To know man perfectly would be to study all the sciences, read all the histories, and speak all the languages of the world. This is impossible to any individual of the race. In the contracted span of his temporal existence he cannot scale the heavens, he cannot fathom the depths beneath, he cannot develope the manifold arcana of nature. He is but the occupant of a day, the re-

sident of a speck on the surface of one of the specks that float in illimitable space—itself, too, as a mote in a sunbeam—an atom on the face of an ocean without shores.

What, then, is to be done? Sit down, and fold our arms in despair, and do nothing because we cannot do every thing? By no means. Much has been learned of man: more may yet be learned. New sciences are opening; new methods of reasoning have been instituted; new experiments have been made, and a deeper sense of the value and importance of this learning has pervaded, and is still pervading all orders in society. And while it is universally acknowledged that man is not to be comprehended by man—not to be fully and perfectly understood in all his nature and relations to the universe, it is as universally conceded that he may acquire a very extensive knowledge of himself, a deep insight into the very arcana of his being, and as practical and salutary an acquaintance with the laws and principles of his intellectual and moral, as of his physical constitution. There is, moreover, a most useful species of self-knowledge, the result of enlarged views, of an enlightened comparison, of an accurate and close observation of ourselves and others, perfectly attainable and of indispensable importance to every one that would be wise, useful, and happy.

To facilitate your inquiries upon this subject, and to direct our thoughts into a proper channel in forming some estimate of the rank and dignity of man in this creation, we shall briefly advert to his origin, use, and destiny, as opened to us in the word and works of God.

Moses does him ample honor in the inspired sketch which he gives us of his sublime origin. He introduces the Deity to our view in the ineffable majesty of an Omnipotent Creator, filling eternity with the awful grandeur of his voice, commanding the elements of universal nature into being. At his first *fiat*, light, that beautifully mysterious modification of the vital fluid of all material life, is stricken from antecedent darkness, which, while time slept in eternity, and before its birth, spread its sable wings and sat brooding on the immense chaos which had been previously formed as the material for the ancient heavens and earth. The spirit of life first moved on the quiescent and slumbering elements of universal being. A glorious process is commenced and consummated in the style and taste, the beauty and excellence of infinite wisdom, power, and goodness. The temple of nature is reared. Its floor, the luxuriant earth; its ceiling, the starry heavens; its laver of natural regeneration, that splendid bason, the ocean, is filled with water, and salted into perpetual freshness; the solar and planetary lamps in its magnificent dome are lighted up and well supplied with the oil of light for indefinite

ages. The earth is richly carpeted with heaven-died verdure, ornamented with an infinite variety of exquisitely beautiful flowers; its groves are planted and filled with the most delicious odors; its lawns and parks are dressed in the most perfect taste and style, while a thousand melodies responsive swell on every breeze from hill to valley, disciplining and preparing themselves for the ear of an anticipated Sovereign, who is expected to bear their gratitude to heaven.

Eden, of all the gorgeous East the richest and most luxuriant in ambrosial sweets, in fruits and flowers, is selected as the native spot of man, and the cradle of the human race. There a Paradise, modelled in heavenly skill, planted and beautified after the taste of the infinite source of all beauty and loveliness, is fitted up for the immediate residence of this wonderful favorite, for whose pleasurable abode the earth was created and made.

After all this rich and magnificent preparation and pre-arrangement, the sacred historian informs us, that, in the language of profound deliberation, and with a preamble that confers infinite honor and eternal value on humanity, the Creator retires into his own bosom to find a model for man "Let us make man," said the Eternal Father, "in OUR IMAGE, after OUR LIKENESS; and let them have *dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and every reptile that creepeth upon the earth." So "God created man in his own image, *in the image of God* created he him; a male and a female created he them. And God blessed them, and said unto them, Be fruitful and multiply and replenish the earth and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth on the earth." These are the words of a kind and benignant Father—of one providing for the child of his love, the object of his paternal delight.

With what evidence of truth, with what consistency of beauty, have the words of Solomon, speaking of the then unincarnate wisdom or word of God, been applied to the developments of Eden and its fair Paradise. He represents the Divinity even before his works of old, in the remote depths of eternity, as prospectively rejoicing in the glory of man. "The Lord possessed me," says the unincarnate Wisdom, "in the beginning of his ways, before his works of old. I was set up from everlasting, or ever the earth was. Before the mountains—before the hills—I was by him as one brought up with him—and I was daily his delight, rejoicing always before him, rejoicing in the habitable parts of his earth, and my delights were with the sons of men."—Prov. viii. 22 31.

I need not tell you, gentlemen, that when all things were

ready for his reception, at the bidding of the Almighty our father's body rose from the earth in all the symmetrical beauty of stately stature, form, and color—a splendid monument of the consummate wisdom, power, and benevolence of the Creator; and stood erect in the presence of God. But this is not half the honor bestowed on him: for soon as his physical and earth-born structure was complete, the breath of life from the embrace of his Creator entered his nostrils; his lungs sympathetically moved; his heart swelled with the impulse of life; the spirit of the Lord inspired him with conscious intelligence; and, opening his eyes, he beheld his God and Father, and "rejoiced with joy unspeakable and full of glory." Earth-born and heaven descended man is now led into the garden of delights, introduced to all its varied bliss, and the way to the tree of life is opened to him, by the fruit of which he was to preserve eternal youth, and enjoy a deathless life. A single prohibition, as a test of loyalty, and as an occasion of self-denial, was the only restriction under which he was placed, and even that was essential to his happiness; for it removed all uncertainty as to the tenure of his enjoyments, and it was both the source and standard of all his liberties of thought, of speech, and of action.

Such is the *origin* of man. And may we not, gentlemen, hence infer, without the possibility of error, that a being so singularly and so marvellously introduced into existence—created in the very image and likeness of God—gifted with the possession of a world, made so pleasant and delightful for his reception—invested with full dominion over earth, and air, and sea, and all that in them is—endowed with faculties of intelligence and morality adequate to the knowledge and enjoyment of God, the management of himself, and the government of animate and inanimate nature—is a creature of singular, if not of unrivalled eminence and rank in the scale of being, and of a very wonderful and glorious use in the dominions of the Almighty Possessor of heaven and earth. And are we not now naturally led to inquire, if not directly into his future destiny, at least into his use and instrumentality in such a rank and dignity as this?

While hypercriticism might repudiate the inquiry, "What is the *use* of man in the scale of being?" and offer some more elegant substitute for the interrogation; philosophy, which, with all persons of correct thinking, is only another name for right reason, approves the term *use*, and urges a categorical answer to the question. True philosophy, though it modestly declines to speculate on the origin and destiny of man, as being beyond her precincts, lends her aid in helping us to conceive of the *use* of man. True philosophy wanders not beyond the milky way; she cannot penetrate beyond the limits of the solar system; nor

can she even know the rank of this earth in the universe: consequently she is unable to discern the rank of its sovereign. The Bible alone must guide all our inquiries upon this topic. Philosophy confesses her impotency in this capital point. She is of much use to man along the journey of life; but she knows nothing either of the beginning or the end of that journey.

Be it observed, then, that man is doubtless the final end of the terraqueous creation. All terrestrial beings exist for him. He depends on them; and they all minister to him. Before him, and without him, animated nature existed, and can exist; for he was the last creation of God. Without him, it may again exist; but without it, he could not possibly exist. This, until it is denied, we regard as conclusive proof that man is not a *means* to any earthly *end*, or consummation; but that all earthly things have for their use and end the existence and happiness of man. The human family completed—born, educated, and matured—and this frame of earthy nature, stupendous and magnificent though it be, would be means to no wise or rational end discernable by all the reason ever enjoyed by man; and therefore it must give place to another system.

But as the final end of one series of things may become the means to some higher and more ultimate end; so man himself, though the final end of all sublunary beings, in reference to other worlds and unearthly beings, as well as to the author of his existence, may be—nay, must be, the means to some very high and glorious end. He is not the end of himself, any more than he is not the means of himself. To ascertain this point as far as practicable, for we do not think it is fully and perfectly comprehensible or within our grasp, we shall look briefly, and indeed we can now look but very superficially, into the human constitution.

According to an analogy commensurate with our knowledge of creation, man's use will be found enveloped in his grand differential attributes—in the points, be they few or many, in which he differs from all other creations. These peculiarities fit him for a peculiar purpose; therefore that purpose must be learned from those peculiarities. What, then, are the peculiar endowments of man? Unhesitatingly, gentlemen, you all respond, 'They are the developments of the intellectual and moral nature.' The percipient powers of all creatures below him are graduated upon the scale of the wants and necessities of man. Those creatures on which man most depends are most highly gifted with sense and docility. Thus he can make the dog, the horse, the elephant, the camel, the ox, and even the ass, do for him what he could not make those animals effect that are designed more for his food and clothing than for their personal services. But

all that we call reason in brutes is little more than instinct, and the effect of habit graduated in reference to the wants of man.

Man has a percipient, or knowing power or principle, unlike, above, and beyond all the indications of it in the inferior animals. He possesses the power of knowing himself and surrounding objects. They do not. He has the power of admiring, adoring, and feeling, in unison with the morally sublime and grand in every development of the Divinity that presides in the universe. In one word, he has a consciousness of thought, of feeling, in harmony with that supreme intelligence, the indications of whose presence every leaf, and flower, and atom of the universe attests, not a single vestige of which has ever appeared in any creature below him.

But that I may make my meaning stand out before you, gentlemen, in all its prominence, permit me to stray off a little into a speculation which, though curious, is nevertheless, I believe, both true and useful. There is external mind, thought, design, intelligence, as well as internal. There is inconscious thought, reason, or design, developed all around us; but it is on the surface, or in the physical constitution of things. Who, that is capable of admiring the starry heavens—the distance, regularity, order, and varied movements of the heavenly bodies, and the innumerable celestial phenomena—or of looking intelligibly upon the beautiful and varied productions of our own planet, that, in all his admiration and reflections, does not feel himself communing with an intelligence, contrivance, and design, visibly present on the whole face, and in every part of the universe, which he can understand; yet none of those creatures that exhibit this thought, reason, and design, are conscious of it, any more than this paper before me is, of the words and ideas which are inscribed upon it. They have thought, reflection, wisdom, and design stamped upon them, as words are printed in a book; but they can neither read nor understand them. This is what we call external, or inconscious thought, reason, and design. We see it in the feathered tribes of heaven—in the finney and scaley broods that swim in the waters—and as visible in all that creeps, as in all that flies—in all that grows out of the earth, as in all that lives and moves upon its surface. This inconscious external mind travels unobserved through all the ranks of being till it reaches man, in whom it finds a germ, or latent principle of reason, planted by the Omniscient Father. This germ, or principle, it incubates and stimulates into life. Thus conscious thought seems to awaken in man, and in him not only *first*, but *alone*, of all that springs out of this earth. Soon as it is roused into being it sees, and hears, and feels the attributes of mind every where spread over and through all the organic and inorganic creations around man,

which, like beams from the sun, radiate from universal nature; and, as an image on the retina of the eye, leave their similitude fully sketched upon his soul.

This consciousness of thought, peculiar to man of all the natives of earth, is the foundation and means of all his self-knowledge. It is by it he learns the *me* and the *not me*. By comparing these with one another, he learns all the lessons of himself and nature, which constitute the sum total of his earthly acquisitions. It is by comparing the *me* and the *not me* that we learn ourselves and things external; and by comparing all the things that are called the *not me* with one another, we learn their properties, and form all our conceptions of the *finite* and the *infinite*, and of the *relations* between them; which, according to the reigning philosophy of Paris and France, constitute all the elements both of reason and of human knowledge.

I need not prove to you, gentlemen, that he who cannot identify himself, can identify nothing else. But I may remind you of an important fact in mental philosophy, viz.—That the clearness of our conceptions of external nature, society, and religion, will ever be in the ratio of the distinctness of our consciousness of what passes in our own minds. A clear consciousness of our own thoughts and mental operations must always precede clear and distinct knowledge of any object extrinsic of ourselves.

And while I am dwelling on this curious speculation, perhaps you may think more curious than profitable, I beg leave to add, that the first clear perception that we have is that of our own personality, and that is an inference drawn from the consciousness that I *think*. I THINK, THEREFORE I AM, you will remember is the basis of the Cartesian philosophy, now in the first year of the third century of its existence. It is doubtless the true philosophy on this point. No person can at first distinguish the *me* from the *not me*, or ascertain his own personality, by gazing, however intensely, upon his outward frame, or by mere sensation of things without. *I think, therefore I am*, is not to be discarded with the singular and foolish doctrine of the Cartesian vortices.* It is much more rational that the idea of personality, or of myself, should arise from consciousness that I think or feel, than from any thing far from the centre of intelligence. *I think, therefore I am*, is beginning at the centre; and this is the true starting point in the pursuit of all knowledge. This philosophy has this singular recommendation—not merely that it is reviving after

* Sir Isaac Newton has geometrically proved that the doctrine of Descartes of the vortices is false and groundless; because all bodies floating in vortices must be directly the square of their distance from the centre of them. But the planets in moving round the sun follow a quite different law, viz.—the squares of their periodical times are always as the cubes of their distance. The inference, then, is clear that the planets do not move in vortices. But while Descartes erred in this, it follows not that he erred in his philosophy of mind.

having been measurably discarded because of some abuses; but because it makes the existence of mind more evident, more easily proved, and more certain than the existence of matter. By one step we arrive at the certainty of mind—*I think, therefore I am*; or *I am, because I think*. I come to this knowledge without going out of myself; but I must walk out and go abroad by the means of my sensations, before I can prove to myself the existence of matter. So argues Lord Brougham, and I agree with him.

But now you will say, 'What bearing has this singular speculation on the point under consideration?' I answer, We have seen that, as respects this planet, man is not a *means*, but an *end*. But it was alleged that he might be a means to some higher end in some other world, or system, superior to the present. To ascertain this, we have looked a little squintingly and superficially into his peculiar and differential attributes, to discover that for which he is pre eminently fitted. Our conclusions from the excursions which we have taken, are:—1st. That he alone, of all terrestrial creatures, possesses conscious thought, or has the sense of consciousness. A very important point, truly, gentlemen. 2d. That he can, from this conscious thought, learn his own personality. 3d. And, in the third place, that, from this, as a *punctum saliens*, a starting point, he can read and interpret the mind, thought, intelligence, and contrivance written on all the pages of the volumes of nature. Thus when he analyzes his own eye, ear, hand, or foot; or when travelling out of himself, he examines any of the organic or inorganic creatures around him, —a pebble, a mountain, a star—or a plant, a shrub, a tree—an insect, a bird, a fish, a reptile, a quadruped—he communes with the Supreme Intelligence, learns his wisdom, power, and benevolence—his immensity, ubiquity, and omniscience, as they open to his vision in all the works of his hand. Thus we approximate the great end of primitive man as the rightful sovereign and heir of this world.

Compared with all the creatures around him, man is a reflecting mirror; and all other creatures are transparent as the glass. He sees God, at least in some of his glorious attributes, in every creature around him. Through them, as a transparent substance, he views, admires, and adores his Creator. But God contemplates all his works as they are imaged on the human heart and reflected thence to heaven. The primitive man "*looked through nature* up to Nature's God." All nature, to him, was transparent. God looked upon all his mundane creations as they promoted the happiness or excited the gratitude, admiration, and love of man. In his sight they were good, excellent, and delightful, only so far as they promoted the felicity of man. Thus

God and man look at nature from different points, and for different ends. God contemplates nature in man and man contemplates God in nature. Nature, then, is but a medium—a transparency to them both. Hence we teach, that *the primitive man viewed God in nature, and delighted in him; while God viewed nature in man, and rejoiced in it.* Or, if any one prefers a different expression of the same idea, I would say, the primitive or *natural** man delighted in God *through nature*, and God delighted in nature *through man*. This, then, was a cardinal use of the primitive man.

The human heart is that only altar on which the offerings of nature, and from which all the incense of its praise are made acceptable to God. "In nature there is no beauty seen by God, but as it is reflected from the human heart; no melody heard, but as it ascends from the human soul. Philosophers know that all the lines of beauty—that all the lights and shades—that all he attitudes, and forms, and colors of earthly charms, on, or near the surface of this planet, are arranged and fitted for the human eye; and from any other point there is no visible beauty in all material nature. The glories of the azure vault, with all its shining orbs of light, are thrown upon the human heart by the eye, as upon a polished mirror, that they may be thence reflected to the sempiternal Mind that placed them there; and that delights in them only as they radiate from beings intellectually and morally capable of discerning and enjoying them. The sublimity, grandeur, magnificence of ocean, lake, river, and mountain scenery—the beauties of all the varied landscapes on the globe, with all the riches of all the realms of nature, are sources of delight to their benevolent Author, only as they awaken in the human heart sentiments of piety, love, and gratitude to himself as the source of all excellence and glory. If man be blind, all nature is blank; if man be dumb, all nature is silent before its Maker."†

In this point of view man is the tenant and occupant of this earth, and while leased to him God derives through him all his revenues from it. That pittance of glory which God has received through man, is, then, all his rents and revenues for all the expenses of creation and providence thus far.

But man fell, apostatized, and rebelled against his kind and indulgent Father and Benefactor. A remedial system is introduced,—grand beyond expression. The "Incarnate Word,'

* I beg leave, gentlemen, to explain my use of this word. With me, the *natural* man is the man as God made him first; but as man has now made himself, he is *preternatural*: and as God will again make him through Christ, he will be *supernatural*. In one sentence, primitive man is the natural man; fallen man is the preternatural man; and saved man is the supernatural man.

† Millennial Harbinger, page 316.

"God's only begotten Son," "the brightness of his Father's glory and the express image of his character," is placed at the head of it. But while we mention this fact as connected with the present *use* of man, we must also contemplate it as intimately connected with his present *rank and dignity* in this creation. Humanity having been assumed into personal union with the Divinity in the person of the Messiah, elevates man far beyond his primeval glories as detailed in the history of his origin. *For* Jesus, the Son of God, all things were created, as well as *by* him. Having undertaken to expiate the sin of the world—to redeem, emancipate, and sanctify man—and to make him meet for immortality—he, in virtue of this grand interposition, becomes the Heir of the world, the Resurrection and the Life of man, "the Author of an eternal salvation to all who obey him;" and God now views both the realms of nature and man in the person of his beloved Son. Thus God has gained more glory from creation, and also from man's apostacy, and the universe more bliss in the aggregate, than would have accrued to either Creator or creature, had sin never been conceived. God's government has ever been glorious in subduing evil, not merely to the advancement of his glory, but also to the happiness of his children; for in this way only is his glory capable of augmentation.

> *"From seeming evil still educing good,*
> *And better thence again, and better still,*
> *In infinite progression."*

Therefore, under the remedial system of salvation by his Son, he has made use of fallen man—

1st. To develope his own adorable perfections in new modes of grandeur, which, but for the permission of moral evil, had not been possible. Thus his justice, truth, holiness—his forbearance, mercy, condescension, and love, otherwise never could have been fully exhibited, or placed before the whole universe in such a glorious attitude as they now occupy.

3d. To exemplify the dread consequences of sin, not merely in human sufferings and death, but in the death of the Son of God, who became an offering for our sins, in such a way as to preclude the possibility of its spreading farther, or again recurring in God's creation after the present demonstration shall have been completed, notwithstanding the perfect free agency of all rational intelligences.

3d. To improve the condition of angels, by placing them under the headship of the Messiah—as they had lost their head in the apostacy of Satan; and to afford them new volumes from which to learn the manifold wisdom and infinite resources of the Creator.

These are three ends or uses which are now accomplished and accomplishing by man under the mediation of the Son of God.

Many volumes, gentlemen, have been written on these sublime themes; yet are they still susceptible of a moral, clear, and easy intelligence. We allude to them on the present occasion only for the sake of the argument which they afford in favor of human dignity, as now promoted by the Son of God under his remedial economy. For doubtless, gentlemen, you will agree with me, that, by the incarnation of the WORD OF GOD, and the consequent advancement of humanity into intimate and eternal union with God himself, to a presidency over all the celestial hierarchies and principalities, dominions and lordships, elevates the rank and dignity of our nature, incomparably above all that was done for our father Adam and our mother Eve on the day of their espousals.

A few words on the ultimate and eternal destiny of mankind under the mediatorial institution, shall complete our premises.

We have anticipated ourselves in the preceding remarks on the high advancement and glorification of our nature in the person of the Messiah. Still we must contemplate our destiny as a distinct object of hope, and as essential to just conceptions of our proper rank in God's universe. And what, gentlemen, think you, would be a suitable destiny for one distinguished as man has been? If God's plans and works are unique—if there be consistency, unity, or congruity in creation and providence, may we not expect it in man, and pre-eminently in his destiny! Think, then, gentlemen, of one whose physical constitution is the most exquisite of all the material creations of God—that it might be a suitable machinery for the operations of a mind of the highest intellectual and moral grandeur. Think of a being whose intellectual and moral nature was made in the likest possible image of God, that he might have all the attributes requisite to the knowledge and enjoyment of his Creator, and to the dominion of a world—of one on whose natal hour the Almighty Father bestowed such honor, as to have a whole earth and heavens in waiting for his birth—a whole material universe dressed in the most splendid livery, ready to congratulate him on his grand debut into life, and to minister to his desires in every conceivable shape:—an Eden dressed—a Paradise prepared—aerial concerts—choristers of every note, and most gaily attired, ready to fill his ears with melodies of heaven—the morning stars singing together, and all the sons of God, of angelic dignity, shouting for joy at the moment of his inspiration with life.

Think, then, gentlemen, of one whose misfortune and whose error it was to offend this benignant Father, redeemed as he has been from aberations and follies of such ruin-working tendency,

by the interposition not merely of extraordinary men, of a holier and more divine inspiration—of an embassy of angelic, cherubic, and seraphic spirits; but by the Archangel of heaven's hosts, the Eternal Word, the only begotten Son of God—God himself, manifest in human flesh. Think, I pray you on this unrivalled honor—*humanity assumed by the Divinity into personal union and communion,* and elevated to a throne—what shall I call it?—*the throne of the universe!* Take, gentlemen, the telescope of faith into your hands, and ascend into the observatory erected on the hill of Calvary, and look up through yonder celestial trains of high born hierarchies, angelic peers, lordships of the skies, powers and principalities, presidents of the immense provinces that constitute the immense empire of creation; look far above these to yonder throne, standing in the midst of the twenty-four enthroned senators of heaven, immediately surrounded by the six-winged seraphim; and behold the glorified MAN, *Christ Jesus,* holding in his hands the sceptre of universal dominion, amidst the hallelujahs and hosannas of these adoring hosts; and then think, O think of the destiny of man!—the destiny of a being standing in such rank, associated with such ineffable glories—commanding all pure, and holy, and elevated intelligences—not merely their outward homage, but the spontaneous, ecstatic admiration and adoration of their hearts.

I only ask you, gentlemen, from such a view of the divine honors done to our race, whether the promises of the future glory of the Christian can possibly be exaggerated! And what are these?—That he shall be raised from the dead; and, at the instant of his revival gifted with immortality in his whole person; his body shall be as fully regenerated then as his spirit is now; the same body glorified with incorruptibility, spirituality, immortality, and eternal life; made as like the Son of God as ever one brother resembled another. For him, thus glorified in his whole person—his spirit pure as the angels of light—his body a perfect vehicle for his mind, eternal as God himself: I say, for *him* thus crystalized into an immortal man, by the same almighty power that raised the murdered Jesus, from the sepulchral rock of the Arimathean Senator, to the throne of heaven, a new earth shall arise out of the ashes of this one, more glorious than the sun, more blissful than ancient Eden and its garden of delights. New heavens, too, shall spread their brighter glories around that eternal earth, which shall circle round a brighter sun, and repose under more propitious stars than have presided over this.

To this new-born and glorified earth the heavenly Jerusalem shall be translated, and the tree of life transferred, under whose salutary and youth-restoring shade the perennial waters of life shall sweetly flow; from which no cherubim with flaming sword

shall drive away the ransomed sons of Adam. The Lord himself shall lead them to fountains of living water, and God himself shall wipe away the tear of sorrow from every human eye. The throne of God shall be there, and all the angels of God shall unite with glorified man in worshipping Him that sits upon the throne, and who liveth for ever and ever. Then say—

"And what in this bright world above
Is ransom'd man ordain'd to be?
With honor, holiness, and love,
No angel more adorn'd than he!

Nearest the throne, and first in song,
Man shall his hallelujahs raise;
While wondering angels round him throng,
And swell the chorus of his praise."

Such being the rank and dignity of man in this universe, I put it to you, gentlemen, to say what sort of education is suitable to one of such noble birth and high-born destiny!

But, gentlemen, there is one point of superlative magnitude and importance in our premises, not yet fully nor emphatically expressed, which ought to stand before us as large as life: and that is, *that man's eternal destiny as to glory, honor, immortality, depends not at all upon the cultivation of his physical nature, nor upon the improvement or development of his intellectual nature; but upon the cultivation and refinement of his moral nature.* This fact alone, if there were not another, methinks decides with evidence overwhelming the second point, viz.—that, in educating the infant man, supreme reference is always to be had to the cultivation and full development of his moral and religious nature, and to the formation of a character in unison with that society and state, in which he would desire to find his social enjoyments in the future and eternal world.

Seeing, then, that physical and intellectual education have respect to this present momentary and precarious tenure of life, and to a material system constantly hasting to its final catastrophe, it will require no other argument than this to convince you, gentlemen, of this transcendent truth,—that moral and religious education stand to physical and intellectual in the ratio of a universe to an atom—infinite space to a hand's breadth, or of eternal ages to a moment. Ought not, then, I would repeat, the education of youth to be conducted with constant and solemn regard to the final destiny of man?

Besides, we are so constituted that our highest enjoyments—the purest, most constant, and elevating, are moral and religious. Animal, and sometimes even intellectual gratifications, are violent, transient, and unsatisfactory, and often produce a reaction and depression painfully proportioned to their elevation. Like

the muddy and turbulent stream that rushes from the mountain, on whose summit a water-spout has fallen, compared with the clear, tranquil, and gently swelling current fed from the deep fountains concealed within its immense caverns—are the pleasures of sense in contrast with those which flow from the consciousness of living in harmony with the heaven born principles of Christian piety and morality.

Whether, then, we regard the present or the future, the immediate or remote consequences of our actions, the rewards in hand or those in anticipation, there are arguments numerous, clear, and overwhelming, in proof of paying a sovereign regard to the full expansion and proper direction of our moral affections and dispositions, in every stage of education, from the infant school to the University itself.

In this world, and with the unthinking multitude, the splendors of wealth and of genius far outshine and eclipse the diamond lustre and unfading excellence of pure and elevated virtue. But, as fades the gorgeous landscape from our vision in the faint glimmerings of even, so vanishes the charms of every sublunary glory from the admiration and pursuit of him, whose languid pulse and feeble frame intimate his immediate transit from the shores of time to those of eternity.

Moral sentiments, moral character, moral health, and moral excellence, believe me, gentlemen, are both the true glory and the enduring bliss of man. These are the proper elements of all rational and perennial enjoyments; and while you cultivate and cherish these as the true sources of your own happiness, I trust you will ever plead the necessity, and yourselves exhibit the advantage, of uniting the cultivation of our moral nature, while we are seeking to improve our physical and intellectual powers.

Although this most important end and object of education is either totally neglected, or but slightly and very inadequately attended to in almost all the seminaries of the land—as is evinced by the almost universal rejection of the Bible from the high schools and colleges, as a *text-book*, and as a *classic*;—still, if those who are awakened and awakening to the value and importance of this subject, will combine their efforts, and be only half as zealous and indefatigable as the cause requires, we shall not despair of turning the entire current of public taste and public instruction into that channel, that will bear society onward to that happy consummation, which has so often enwrapt the soul of the Prophet, and captivated the genius of the Poet, while, through the telescope of faith, and the gildings of hope, they have anticipated that glorious era, that bright and happy day, when the knowledge of the glory of the Lord shall cover the whole earth, as the waters spread themselves over the bosom of the ocean—

when man shall be emancipated, redeemed, and disenthralled from false opinions, false theories—from idle traditions, and from false religion—from ignorance, tyranny, and oppression. Then, and then only, shall man step forth on the theatre of life well furnished in his physical, intellectual, and moral nature, for the business and the enjoyments of this disciplinary state and stage of our existence; from which, after the burthen and bustle of these changing scenes are past and finished, well furnished and prepared for a brighter and a better world, he will ascend to the purer, holier, and happier scenes which are in store for all that shall be prepared to enjoy them. That such, gentlemen, may be your happy *pilgrimage of life*, and *such its joyful consummation*, is the unfeigned desire of your friend and humble servant.

A. C.

Discussion of Universalism.

MR. SKINNER TO MR. CAMPBELL

No. XXXV.

UTICA, N. Y., September 26, 1838.

Dear Sir—

YOUR letters 30 and 32 are now before me. In No. 30 you say my "grand proposition, that '*eternal life* (meaning thereby holiness and happiness) shall be the ultimate destiny of all mankind,' is not a single but a compound proposition." With all due deference to your superior learning and skill, I must take the liberty of dissenting from this statement. The proposition, in my opinion, is perfectly simple. In order to avoid ambiguity, the parenthesis is thrown in *explaining* the sense in which the phrase "eternal life" is meant to be used in the predicate of the proposition. But, sir, does an *explanation* of the *terms of* a proposition change a *simple* into a *compound* proposition? Your laws of logic must be peculiar to yourself if you affirm it.

2. After cutting up and dividing my simple proposition to your liking, you next accuse me and Universalists generally of stupidity in not being aware that we have several propositions to prove in order to make out the simple one of universal salvation, and of quoting texts to prove it that have no bearing on either predicate which you say I am to prove. Now, sir, waiving all further dispute about simple and compound propositions, and the several different predicates which you say I must prove, I will here simply state, that if I prove the final salvation of all mankind in a gospel sense, I thereby prove their final holiness and happiness; for holiness and happiness are necessarily implied in the gospel sense of salvation. If I prove the ultimate happiness of all, it is proof of the salvation of all and the holiness of all; for we both agree that holiness is essential to true happiness; and I desire no other salvation but holiness and happiness. And if I prove the holiness of

all, no enlightened Christian will ask further evidence of happiness or salvation: for holiness and happiness are inseparably united. The proof therefore of either of your subdivided predicates is sufficient for the whole.

3—But you say my "thus saith the Lord," is but the "thus saith of Mr. Skinner." Your proof of it is that I quoted the text where God says, "All souls are mine," and thence showed that God "could not suffer his property to be irrecoverably lost." You then artfully ask, "Are not all sheep and cattle the Lord's? Does this prove their final salvation?" Why did you, sir, change the subject of the predicate? Why not ask, according to the tenor of my position, Will God suffer all sheep and cattle to be irrecoverably lost? My answer then, is, No, he will not suffer them to be *irrecoverably lost* in the sense you use the word *lost*, i. e. to signify *endless misery*. But further, the text I quoted says, "All *souls* [not mere *brutes*] are mine." Now if you will prove that all sheep and cattle have *immortal souls*, I will take the ground of their salvation against your necessary inference from your question, that they will suffer endless damnation!

4—You admit paragraph 5, my proof that all, without exception, are given to Christ: but you contend that this is no proof of the ultimate holiness and happiness of all. Had you forgotten, sir, that in the same paragraph, and directly connected with that proof, I also proved that all who were given to Christ should have "eternal life," should be drawn to him, and should so come to him as "not to be cast out?" Your affected obtuseness here in neither seeing nor noticing the most positive proof, is only equalled by your extraordinary acumen in your sixth paragraph, where you discover and divulge the momentous fact that *all*, *all men*, *every man*, *the world*, and *the whole world*, don't *mean* all men, but signify far less than they express!

5—Now my rule for understanding all these terms of universality, is this: When there is nothing in the text, the context, or nature of the subject, which necessarily limits their meaning to less than the whole, the terms are used in their most obvious and natural sense: but when the text, context, or nature of the subject, forbids this, they are of necessity to be understood in a restricted sense. Can you object to this, or find a better rule? Now in every text you adduce, where these terms occur, in the last part of your 5th and in your 6th paragraphs, there is something in the text, context, or subject, which necessarily restricts the meaning to less than all men. But when we read that God created all, is the Father of all, wills and purposes the salvation of all, is the Saviour of all, that Christ died for all, gave himself a ransom for all, tasted death for every man, is a propitiation for the sins of the whole world, taketh away the sin of the world, is the Saviour of the world, will draw all men to him, &c. &c. &c., there is nothing in text, context, or subject, that forbids, but every thing requires, that the terms should be understood in their broadest and most unlimited sense. And, sir, dare you risk your reputation, either as a scholar or a biblical critic, by denying it?

6—You pass over my 23d, 25th, 27th, and 29th letters, where the strongest and most incontestable proof of the final salvation of all men is adduced, drawn from the attributes of God, the reason and nature of things, the character, advent, teachings and labors of Christ, and scores

upon scores of direct and unequivocal scriptures, without an effort to set aside or refute that proof, or at most but a mere *feint* at it. I confess I should not know how even to *express* the sentiment of universal salvation, if that evidence does not clearly express and fully prove it. Yet you seem disposed to let the whole pass unrefuted and almost unnoticed! and for want of other business, attempt to prove the negative of the proposition!! Beware, sir, lest your readers embrace this "awful heresy" for want of an effort on your part to refute it. Now, if the Bible clearly prove the final salvation of all men, it certainly cannot prove the negative of this doctrine, if it be divine. And so far as any thing yet appears from your pen on the subject, it is fairly presumable the negative cannot be proved. And of all the attempts at proof of the negative which I have seen for years from any respectable source, yours is the weakest.

7—Of the six examples you give to prove that "*the language and style of the Bible are at war with Universalism*," five are taken from the *Apocalyse!* a book, the very authority of which, many eminent biblical critics call in question, and many more, admitting its authority, confess their ignorance of its meaning, especially of its high-wrought metaphors and figures. Dr. A. Clarke says of it, "I do not understand it, and—I dare not indulge in *conjectures*." "I repeat it, I do not understand the book; and I am satisfied that not one who has written on the subject knows any thing more of it than myself." But though I admit its divine authority, I think, with the most eminent critics, that it ought not, on account of its highly figurative style, and its undetermined application, to be relied on, of itself alone, as sufficient to establish the truth of any important doctrine, especially so grave and awful a doctrine as that of endless wo. I am also satisfied that, rightly interpreted, it furnishes no evidence of any such doctrine, nor in the least militates against the salvation of all men.

8—To me the internal evidence is abundantly satisfactory, that the Apocalypse was written prior to the overthrow of Jerusalem and the abrogation of the Jewish polity; the signs, wonders and commotions in the heavens and earth, relate to the revolutions and changes of the political and religious world; the New Jerusalem, the heavenly city, denotes the gospel covenant, or Christian economy, which was fully established at the cessation of the old dispensation, and succeeded it at that time; ancient Jerusalem being most probably the Babylon of the Apocalyse. To the New Jerusalem the faithful followers of Jesus were admitted, were saved from the calamities that fell on his enemies, walked in the light of it, had their names written in the Lamb's book of life, did his commandments, had right to the tree of life, and entered through the gates into the city; while dogs and sorcerers and the unclean that had not these qualifications, but were unjust still, [not to all eternity, as you say,] were excluded therefrom, and on them fell the awful judgments described in the book. But not a syllable is hinted about their endless exclusion from immortal bliss. So far from the judgment mentioned Rev. xxii. 11. being the "*final* judgment," as you term it, the context clearly shows that it was then, (nearly 1800 years ago,) about to take place, and history proves that it did. The verse before it says, "*the time* is *at hand*," and the verse after it says, "and behold *I come quickly*, and my reward is with me," &c.

9—According to your definition of the word *still*, i. e. *forever*, in the text, "he that is unjust, let him be unjust still," the following text must read thus: "It pleased Silas to abide there *forever*." "Silas and Timothy abode there *forever*." Acts xv. 34; and xvii. 14. "I besought thee to abide *forever* at Ephesus." 1 Tim. i. 3. It does not follow, because some had not at that time their names written in the Lamb's book of life, that therefore they never would be there written: for we read that "they shall obtain mercy that had not obtained mercy," "she shall be called beloved that was not beloved," and "it shall come to pass that where it was said, Ye are not my people, there shall they be called the children of the living God.

10—Your sixth example is "the elect of God." Wonderful evidence this! Pray, sir, will you be so good as to take the Calvinistic counterpart of election, viz., the eternal reprobation of some men and angels to endless wo? I admit and believe in election. Christ is called the elect precious, and in the sense he was elected, the whole human family are non-elect. The twelve Apostles were elect; and in that sense all other men were non-elect. The seventy disciples were elect, and all others non-elect in that sense. But are the elect chosen for their own exclusive benefit? or for the good of the non-elect? For what are the officers of churches chosen? For what are city, town, county, state and national officers elected? Your answer will correctly state the object of election.

11—Because Dr. George Campbell could see "no meaning at all" in the expression "restitution of all things," Acts iii. 21., you are willing to believe there is none. But if either he or you could, like Abraham, lay hold on the exceeding great and precious promises of God, and believe that he who had promised was able also to perform, you would see meaning, beauty, sublimity and glory in the text. May the Lord open your eyes to see them in all their loveliness. You call on me to produce *one* text proving my sentiment. I have given you *many scores*, not one of which you have shown or can show to be irrelevant or wanting in evidence. Try a few of them, friend, and see. For example, try Psalm xxii. 27; cxlv. 9; or Isa. xlv. 22--24; or Cor. xv. 22: or Philip. ii. 10, 11; or 1 Tim. ii. 4. When you have disposed of these I will name as many more as you wish.

12—You occupy several pages in belaboring your brother Destructionists. This, (though my friends are perfectly at a loss to know why you should introduce this utterly irrelevant subject,) I conclude is for the especial edification and correction of your brother Shepard of the Auburn "Primitive Christian;" who, although a true yoke-fellow with you in "restoring the primitive doctrine," the "ancient order of things," in the church, has schismatically gone over to the defence of *Destructionism* or *annihilation*, in a set controversy with Mr. Montgomery. What the "true doctrine" will be when you and he get it *restored*, doth not yet appear. It will doubtless be very *harmonious!* I have no objections to your arguments on this subject, except so far as you attempt to make them bear against the doctrine of the restitution; and then your labor is like "kicking against the pricks." The reason why I was glad you did not take the ground of the Destructionist, was, that should this prevail to any considerable extent, it would be likely to hold out against the true doctrine of the restitution much longer than

that of endless misery can; for the former is less revolting to reason, humanity, justice, and benevolence; and the latter is now on its last legs. But both are equally opposed to truth and the general voice of revelation; and both consequently must soon go down to the "tomb of the Capulets."

13—You say my reference to the Christian Fathers as having been Universalists "is all a hoax;" and you say, "give us the primitive Apostles," &c. Sir, I *have* given you, 1st. The ancient Patriarchs and Prophets, and the words of God spoken through them; 2d. The character and express teachings of Christ himself; 3d. The positive and unequivocal testimony of the Apostles; and lastly, the fact that the most eminent of the Christian Fathers were believers and teachers of the restitution. Is not this sufficient? What would you have more? There is no "hoax" about it. But you say, "the truly primitive fathers speak of *eternal* or *everlasting punishment*." All this, sir, I very well know; and I know also (and can you be ignorant of the fact?) that that those very Fathers believed and strenuously maintained the final salvation of all men, thereby clearly showing that *everlasting*, [*age-lasting*] *punishment* was not used by them to signify *endless misery*. How will you account for the fact? In reply to your very kind admonition in the close of your 30th letter, I will only say, "Physician, heal thyself."

14—I now come to your 32d letter, or what should be such. On perusing the first three paragraphs, I fell into a sort of *reverie*. I imagined myself transported to Bethany, Va., seated in a room adjoining your study. There was a small aperture looking directly into your apartment, where, unseen, I could observe your every movement. You sat before a large mirror, in which you could see yourself from head to foot. After surveying yourself for some time with great complacency, and even with ecstatic delight, you burst forth in the following soliloquy:—"I am Alexander Campbell, the Great. I am 'a man, a *full grown man*,' the pink of a gentleman, the prince of philosophers, the generalissimo of theological combatants, the leader and founder of a new sect, (though I don't exactly dare *call* it such,) the Pope of my people, or should be, were it not for Dr. Thomas and brother Shepard.) 'I have been too long before the public—have had too many controversies,' to dread *any* thing, or even the doing or saying any thing that is vulgar. I have killed the giant of Atheism, divided the Baptist churches, out-bishoped the Bishop of Rome, that I might enjoy the Papal See quietly myself, 'prostrated the whole citadel of Universalism,' (though it be 'the weakest of all causes,' and no *gentleman* ever advocated it,) and more than all, and above all, I understand all about *Hebrew*, *Greek* and *Latin*—even more—I understand the *King's English!* I have"——

15—Here you were interrupted by the arrival of a messenger bringing in my letter No. 31. Your appearance, and the effect of the letter on you, cannot be better described than in the following language of Milton:—

> ——"Distempered, discontented thoughts,
> Vain hopes, vain aims, inordinate desires,
> Blown up with high conceits, engendering pride.
> Him thus intent, Ithuriel with his spear

Touch'd lightly; for no falsehood can endure
Touch of celestial temper, but returns
Of force to its own likeness: up he starts,
Discovered and surprized. As when a spark
Lights on a heap of nitrous powder, laid
Fit for the tun some magazine to store
Against a rumor'd war, the smutty grain,
With sudden flame diffused, inflames the air;
So started up in his own shape the fiend."

16—The faithful exposure that letter contained of the verbiage of your pedantry, the gasconade of your learning, the sophistry of your reasoning, and the insulting and personal abuse of your style, was too much even for your *good temper* to endure. You actually *exploded* before my eyes, quicker than one could say *Hebrew*, *Greek*, and *Latin*—the vision vanished, and I found myself composedly seated at my table to notice further the contents of your extraordinary letter.

17—Seriously, Mr. Campbell, I do exceedingly regret, for your sake and the general reputation of this discussion, the low and vulgar style, and the vaunting, and bitter, and undignified spirit of the letter before me. When this controversy began, I hoped it might, throughout, be so conducted as to secure the respect for both parties, of all who should read it, especially of the higher classes, the literary, the critical, the theological, the serious, and the candidly judging reader. But, sir, how would you feel to have your Letter 32, now before me, read publicly before all the professors in our colleges, and grave theological and literary writers and critics in America? If, sir, you could feel no shame for yourself, I should fain blush for you. But I waste time in saying more to *you* on this subject

18—As to *argument*, your letter contains none against either of my propositions, or any position I have taken in this discussion. You complain, paragraph 4, of my publishing the two notes from your Appendix to your version of the New Testament, in a place by themselves in our paper, and ask why I did not quote them all into my letter! Why should I quote them all into my letter, to occupy my space thereby? It was unnecessary. I gave them entire by themselves, that our readers might all see them, and I asked you twice to do the same in your Harbinger, that *your* readers might all see them too. Have you done it? *Will* you do it? If not, what will your readers think? Publish them, sir—publish them entire, either in your letters or elsewhere, as you please, so all may see them. I will guaranty that all Universalist papers that copy this discussion, shall copy them. It is in vain for you to pretend that they do not contradict the positions you have taken in this discussion. If the "radical idea" of *aion*, as your note of definition says, "*is indefinite duration*," by what process can you show that when applied to punishment, it is *necessarily definite*, and *must signify absolutely endless duration?* Who is in "perplexity," sir, on this subject—you or I?

19—From your 5th to the end of your 12th paragraph, there is not a sentence relating to the subject or proposition under discussion. It is all made up of false attributions to me of doctrines I never held, and positions I never assumed. God knows, and you know, and I know, and all our readers know, that I have never argued nor assumed the

doctrines of *purgatory* that you charge me with—nor that hell expiates sin—that punishmest sanctifies the sinner, or supersedes the necessity of salvation by Christ—that men will stop sinning when God begins punishing—that they become holy the moment they enter purgatory, &c. &c. &c.—though you have attempted fixing these charges upon me by CAPITALISING YOUR OWN ACCUSATIONS!! Quote, if you can, a single sentence or word of mine, that authorizes any of these charges. The truth is, you are hard run, and know not what to do. I will tell you what you *ought* to do—you should *either* give up the controversy, or fairly meet my arguments, rather than spend your time in conjuring up false charges—making men of straw, and then exhibiting your adroitness in tearing them to pieces. I have amply proved, from scripture, the final holiness and happiness of all men. You make no attempt to refute it.

20—It is true, I have informed you that I believe (though I have not argued it in this discussion, for it was unnecessary) that punishment will in some instances, extend beyond the present state. You insist that it shall be called *purgatory!* Why not call it what I call it—*punishment?* You next insist I shall tell you its location, duration, termination, &c. &c. The subject, sir, is not embraced in either of our propositions; and if it were, I am under no more obligation to tell you these particulars, than you are to tell me exactly how many and what proportion of mankind will be finally saved, what portion damned, when the last soul shall enter heaven, whether your God and your devil shall harmoniously unite in endlessly tormenting the damned, and whether the ceaseless groans of the latter are to constitute the principal music to gratify your delighted ears in heaven.

21—If punishment extend beyond the present state, I know not that it will be different in character, design, or tendency, from present punishment. The same benevolent God presides over all worlds, all states, and all beings. I do not profess to be "wise above what is written." It is not for me "to know the times and seasons which the Father hath put in his own power." His "words shall be fulfilled in their season." "In the dispensation of the fulness of times God will gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." What particular period or periods may be meant by this phraseology, I know not. I am content to believe most firmly, that *when* that time arrives, all shall be new creatures in Christ, sin and misery and death shall cease, and "God shall be all in all."

22—In your 13th paragraph, you again unblushingly advocate the serpent's doctrine, "Ye shall not surely die," and recede from, and now oppose what you once undertook to sustain, viz., that God will *by no means* clear the guilty," but "will render to every man according to his deeds. You say truly that I maintain, and that the position is the true result of my system, that "*God does and will punish every man according to the full demerit of his crimes, and there is no escape.*" I thank you, sir, for *once* fairly quoting my words and representing truly my sentiments. I hope you will not again charge the serpent's doctrine upon me; but ponder seriously on its just application to yourself. But you ask, if all are to be punished according to the *full demerits* of their crimes, "then where is the mercy of God? Why talk of mercy?" I

answer in the language of David, Ps. lxxii. 12. "Also unto thee, O Lord, *belongeth* mercy: for thou renderest to every man according to his works" But you appear strangely ignorant of Universalism, or the Bible doctine of punishment and forgiveness, or remission of sins, in supposing that these are inconsistent with each other. For your special benefit, permit me to inform you, that the Bible does not in one single instance speak of the *punishment* of sin being forgiven. It speaks often of the pardon, remission, and forgiveness of *sin*, but *never of the forgiveness of punishment.*

23—To *forgive*, (Greek *aphemi*,) signifies "to send away, dismiss, remit, send forth, divorce, put away," &c. When sin, therefore, is forgiven, it is put away, removed. Sin is a moral *disease*. Punishment is the effect, the pain, or suffering consequent of the disease. Remove or put away the disease, and its effect, punishment, ceases of course. But it would be as unscriptural and as unreasonable to talk of *forgiving the punishment of sin*, as it would for a physician to talk of *forgiving* his patient his *pain*, or *remitting his sufferings*, without removing his *disease*. If disease exist, the consequent pain must be endured. "*and there is no escape.*" This view of the subject will perfectly harmonise all those scriptures (without driving us to the serpent's doctrine) that speak of the absolute *certainty of punishment* in all cases, and of the *forgiveness or remission of sin*. Scripture history and facts also confirm it. Joseph's unnatural brethren suffered for many long years the bitter but just punishment of their sin, and yet their sin was forgiven, remitted, or the disease cured on the heartfelt application of the grace of Joseph. David was sorely punished for his sin, and yet forgiven. The Prodigal Son suffered the condign punishment of his guilt so long as he continued a sinner—his punishment did not sanctify him, but brought him to reflection, humbled his pride, and induced him to return to his father's house, and there he was met with that sanctifying grace that could pardon his guilt and completely cure his moral disease.

24—You make no effort to demolish my second trilemma, paragraph 15, Letter 31. Of course you deem it unanswerable. You say I misrepresent you in stating that you hold the "greatest possible good of the universe to consist in the salvation of a minority, and the least possible expense of evil in the eternal damnation of a majority," and add, that "for any thing that appears to the contrary, in" your "premises, nine-tenths of human kind may be saved." Very well—then my friend Campbell wants but a *tenth part* of being a Universalist—you are *nine-tenths* gained over to my side. Take care, or the other tenth will come soon. But now I bethink me, you quoted only in your previous letter, (30,) paragraph 33, the text about the *strait* and *narrow way* that leadeth to *life*, which *few* find, and the *broad* way that leadeth to *destruction*, whereat *many* go in. Did you intend by this quotation, that only the *few* there mentioned should ever be saved in the eternal world. and that the *many* would be endlessly damned? If so, does the word *few* mean *nine-tenths* of mankind, (which you now think may be saved,) and the word *many*, only the *other tenth?* Please answer the question. If you now think that nine-tenths of human kind will be saved, you must either reverse the definitions of *few* and *many* in the text, or allow, with me, that it has no reference to the final destiny of

man, but only to the comparatively small number that embraced the religion of Christ while he was on earth, and the many that rejected him and went the broad way to the temporal destruction that came on that nation.

25—Your last five paragraphs in the letter before me, on the alleged tendencies of my system, are entirely foreign from the propositions we agreed to discuss, and are utterly irrelevant, being wholly based on your falsely attributing to me sentiments I never held, nor before thought of. I will only say on these, that I never held that punishment could sanctify the sinner—nor that it alone could save mankind—nor that it in any way did or could supersede the necesrity of salvation by the grace of God and the mediation of Christ. Indeed, so far from being opposed to, or extraneous from, or inconsistent with the latter; punishment, whether it be inflicted here or hereafter, is one of the *means* of God's grace—one of the means *employed by Christ* in his mediatorial reign, to subdue and bring sinners to him. For Christ expressly declared that he would "reward every man according to his works," and also that he would "draw all men unto him." Matt. xvi. 27; John xii. 32. My system, then, does not make void and useless, but establishes, and in the highest possible degree honors, the gospel of Christ.

26—One word, sir, respecting your own system and its tendencies. You say, "Those who are born and brought up in gross darkness, as to the gospel, are liable to the least imaginable quantum of punishment," and that "the doom of those who hear the gospel and turn away from it, will be inexpressibly more fearful, woful and wretched than the doom of the Indian and Pagan, who heard it not." You add, "There are more who reject than obey the gospel." How, then, sir, in the name of reason and humanity, dare you try to enlighten any of the human family? Why not suffer them to remain forever in Pagan darkness? Why give them a chance to reject the gospel and thereby greatly enhance, not merely their *temporal*, but their *endless wretchedness* and *immortal wo!* Your system of promulgating the gospel and enlightening mankind, if your doctrine be true, will forever add to the endless wo and immortal pangs of millions on millions of human souls! Pause, my friend, I beseech you, pause a moment, and think on the dreadful position you occupy. Examine your moral portrait, and that of your system, in this mirror of your own make, and may God assist you to grow "wise unto salvation."———Yours, most truly,

D. SKINNER.

Mr. Campbell to Mr. Skinner.

No. XXXVI.

Sir—Your letter before me is a savory dish of Universalian literature, science, eloquence, courtesy, religion—worthy of the Augustan age—the Queen Ann era of English taste and refinement, served up in the elegant style of the higher circles, to which you allude in your admirable portraiture of our correspondence. I have not time to dispute your right to be heard in all the schools and colleges, as a model of urbanity, good sense, and good taste, and as a standard of Greek and

Hebrew criticism. Time, sir, is with me too precious to be spent in such an unequal conflict; and I feel as if I were already more than defeated in your fine arts of concealment, evasion, and misrepresentation.

2. I hasten, then, to review the 26 paragraphs of your letter. Your first paragraph misstates and evades my remarks on your compound proposition. Your second presents your excuse for not adducing one text to prove the ultimate holiness of all men, either in this life or in Purgatory. Your third refutes your former inference that the words "all souls are mine" proves their salvation. I admit not what you assume in the 4th; while in the 5th you admit my rule of interpretation, and propose it as if it were your own; not seeming to know that it leaves the point there in debate as it was: for you attempt not in any case to prove that the context of any passage in the Bible proves the final holiness of all mankind.

3. In your 6th paragraph you talk of scores upon scores of proof-texts which you have adduced to prove universal restoration, and yet you still decline to rely upon any one of them: for, as I shall show in the sequel, you have positively declined to trust your cause upon any of them, in a debate upon their true meaning. In your 7th you attempt to discredit the Apocalypse, and to stultify the comment of that said Adam Clark, whom you sometimes quote with admiration. And to get rid of its evidence, you assert its almost entire reference to events before the destruction of Jerusalem. In your 8th paragraph you affirm the final judgment (chapter xxii. verse 11) to be past 1800 years ago, and the tree of life to have been planted near the river of the water of life, &c. &c. and that all sorrow, crying, and tears have ceased ages before we were born, &c. &c. In your 9th paragraph you comment learnedly on the word *still*, and make the words "*let him be unjust still*" as precisely equal to *let him be just for ever;* and thus you fully refute your rule of interpretation, or show that you disregard it. Your 10th paragraph is an evasion of the criticism upon such phrases as "*the elect of God.*" I argue that such words as *elect*, *saved*, *condemned*, &c. always imply another class of men, who are not approved, justified, saved, &c. I shall reserve your 11th paragraph for future notice.

4. In your 12th you speak gratuitously and irrelevantly of "my brother destructionists." This is mere calumny. I have no such brotherhood. Destructionism is a gospel adapted only to those who are in hell. It is not Christ's gospel, and I have nothing to do with it. It is, indeed, "less revolting" to sinners than endless punishment; and therefore it cannot be a sanction of the gospel. Your 13th paragraph is "a beggarly account of empty boxes." You count the labels on your drawers; but you have forgotten that they are all empty. After evading, and in fact declining the challenge tendered in pars. 31, 32, and 33 of my 30th letter, you say you have disposed of it. Well, our readers need not be informed by me how you have disposed of it: it is sufficiently obvious. Have you forgotten my three preceding letters? Why do you not reply to them?

5. You then commence the reply to my 32d letter. "The reverie" into which you assume to have fallen, and your paragraphs 14, 15, 16, and 17, are a literal fulfilment of my predictions in that letter concerning your course to the end of the controversy. You have been at pains to

rub off all the whitewashing and varnishing which concealed your genuine metal from public inspection, and therefore I can leave you to your own developments. I am neither to be allured nor provoked to fill my time or my pages with a debate upon your manners, or your learning, which you think so eminently qualify you for writing for the higher classes of Universalists!! Go on, sir; only do not dictate to me, as in paragraph 18, to publish the notes which you have given to your readers from the Family Testament. My readers generally have them; and you have given them to yours—for which you have my thanks. Will you publish in your paper a few columns per week at my dictation!

6. After having repeatedly evaded the defence of your Restorationism, you seem, at length, in paragraphs 19, 20, 21, 22, to have given it up altogether. You would now affect to be understood as having never taught that men cease sinning after death, and call upon me for proof that you have so taught. *Do you now say that men sin in your Purgatory*, and increase in guilt while expiating their sins by suffering according to their full demerits? I presume the dullest of our readers can now see that you are as victorious in the defence of your *post mortem* holiness, as in your Greek and Hebrew criticisms. You bewail my ignorance of Universalism very feelingly; after telling me you know nothing and can say nothing of your own theory of final holiness and happiness, so far as it is accomplished after death. It is, sir, a constrained, but, I think, an honest confession. Mr. Skinner, you are a bold adventurer: You profess to teach, that, after death, in some place which you do not like to call Heaven, Hell, or Purgatory, men will suffer as much punishment as will fully expiate their sins, without the need of mercy or forgiveness; yet you now say, when put to the test, that you can tell nothing about it; and that you dare not now say whether they will cease sinning on their entrance or at the end of their torment. If you are not at sea without rudder, compass, pilot, tempest-tost, and shipwrecked, I should be at a loss to imagine such a case. Yet to relieve you, you would even insinuate that you have never taught these doctrines!

7. I asked for a proof of the mercy of your God in forgiving sin, or in remitting punishment. You decline even the attempt. Instead of this, you quote, without daring to comment on it, a few words from David, Psalm lxii. 12. "To thee, O Lord! belongeth mercy: for thou renderest to every man according to his work." Why did you not quote another passage in David to explain this?—Ps. xviii. 25. 26. "With the merciful thou wilt show thyself merciful: with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward." Your intimated sense of the passage would convert mercy into justice: and thus you would make your God merely just!! You then make *sin* a *disease*—a moral distemper: and thus annul the idea of remission or forgiveness: for what should we think of the Doctor who pretends to *forgive* his patients when curing them! You will still be dabbling in Greek, and explaining words of which you can form no critical or correct idea. You do not, par. 23, write the word correctly. It is APHIEMI, and not *aphemi*—to remit. Men can remit punishment; but your God cannot. Your punishment is the effect of sin! The peni-

tentiary and the gibbet are, with you, the temporal *effects* of sin. Take away murder and theft, and then the penitentiary and the gibbet cease! What an interpreter of language! What a philosopher of circumstances! But do you make mental pain, or remorse, the punishment of sin? If so, (and your reasoning is intelligible only on that hypothesis,) then it will follow that the greatest sinners suffer the least punishment; for the most frequent and the most hardened sinners suffer the least remorse, while the least sinners suffer most!

8. Permit me to "*inform you*," as you very courteously do me, that sin is reckoned in scripture as a *debt;* and, as such, is said to be forgiven The man who owed ten thousand talents was forgiven. His sins, or debts, were remitted. And hence the Saviour taught that we must forgive our debts, or our heavenly Father will not forgive us. Jesus taught his disciples to pray, "Forgive us our debts as we forgive our debtors." Your God could not forgive ten thousand talents, for he must punish sin according to its full demerit. He will not let any one out of prison (or your Purgatory) till he has paid the last farthing. His mercy is to punish every one according to his sins! I know of no *ism*, ancient or modern, that so abuses reason and scripture as your system of Universalianism. But of the forgiveness of sins I may reason farther after other matters are disposed of.

9. Your 21th paragraph is a positive perversion of my words. I have never said what proportion of mankind shall be saved! Your trilemmas and your perversions of my words are too glaring for any comment. They are suicidal.

10. Your 25th paragraph is perfectly reckless of truth, scripture, and reason. You say that punishing men according to the full demerit of their crimes, is salvation by grace!!!—nay, "punishment is a *means of* grace"!—Punishment, as you explain it, viz —according to the full extent of all our demerits, and as the natural and necessary effect of sin, is the means of grace that sanctifies and saves multitudes of our race!! Satan is, then, almost sanctified, and his sins almost pardoned, if six thousand years' exile from heaven is to be considered as any punishment for sin! But you believe in an impersonal devil.

11. Your 26th paragraph is a perversion of my remarks on the attributes of your Restorationism. My reasons for preaching the gospel are happily expressed by Paul: "If by any means I may save some of them" that are wholly lost and ruined. But, sir, your system saves none from ruin; but increases the positive sufferings of many. Our system saves multitudes, that, without it, would have been for ever lost. Your system saves not one such: for all men will be saved from hell, if there were not one Universalist believer or preacher on earth—if there be one word of truth in it. Unless, then, preachers of your doctrine save themselves from starving, they are, of all men, the most useless members of society.

12. I now return to the 11th paragraph, which, indeed, contains the the real gist of the whole controversy. I challenged you, sir, to select one or two texts, on whose clear and fair construction you would rely, and on which you would enter into a philological or exegetical examination and debate. I only asked for one such text as would prove the ultimate holiness and happiness of all men. Well, sir, did you meet me? Did you make such a selection? You have not done it. You

mention six passages; but decline to meet me on any one, or all of them. You say, "When you [myself] have disposed of these, I will *name* as many more as you [I] wish." That is not what I asked. To quote a string of texts, and when I had examined them, to throw down another string for my examination, is a very different thing from meeting me on any of them. What will the party now think of you, sir! To see you unequivocally decline to offer any one texts, or text, on which you dare rely to prove the final holiness and happiness of all men! I have repeatedly called your attention to this. In the September number, and 32d paragraph, I said, "Not one of those scriptures, which you quoted, speak of the ultimate holiness and eternal salvation of all mankind; nor have you, by any sort of reasoning or proof, attempted to show that they do—*nor can you!*" I said this after the above challenge had been given, for the purpose of provoking you to make the attempt. But you cannot be provoked to such an effort, although it is the very thing which lies upon you. What is the use of quoting a thousand texts, if you do not show their relevance? Do you expect me to show that they are irrelevant, before you attempt to show their bearing on the question? Is there a text in the Bible that says, 'All men shall be made holy in this life, or after death?' Not one. You have not, in fact and truth, done any thing to prove your 4th proposition, more than you did in the first letter—throw a mass of scriptures together without a single effort to show their meaning. And even now, when the controversy is within two letters of its close, you are filling your pages with every thing you can see through the planks of your *reveries*, rather than meet me on the only proposition on which your whole doctrine stands or falls.

13. I presume you think the six texts which you have now adduced contain your strongest evidence in proof of the eternal life, or the final holiness and happiness of all mankind. True, you have not even quoted them; you have not shown their relevance to the proposition: and logically viewed, you might as well have referred to all the Bible. And do you expect that I must show that the whole Bible, or the texts you have quoted, do not prove your proposition, when you do not show how they prove it?

14. For example: Your first and principal text is Psalm xxii. 27.—"All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." Not one of the terms of your proposition is found in this verse. "All men," "holiness, happiness, eternal life," are not found in it. This is undeniable. You then suppose that something equivalent is in it. But you have not shown it. You *cannot* show it. For, 1st. You cannot prove that "*all the ends of the earth*" means "*all men*" *without exception*. 2d. Nor can you prove that "*all the kindreds of the nations*" is equal to every individual man. These are phrases that respect classes of persons—such as Jews, Gentiles, Barbarians, Scythians, &c. rather than every son and daughter of Adam. Again, "turning to the Lord" is supposed to be equal to being finally holy. And, 4th. "Worshipping before the Lord" is supposed to be equal to final happiness. Not one of these four points, all of which you have silently assumed, is proved, or can be proved. Make the attempt, and we will try your proofs. I need not labor all these texts.

15. Your second proof-text is Psalm cxlv. 9.—"The Lord is good to all, and his tender mercies are over all his works." God's tender mercies extend to every creature that he has made—in air, on earth, and in the sea; but where is the proof in this that all men shall be finally holy and happy, especially seeing we have so much temporal misery in the present state, where the tender mercies of the immutable God are over all his works!

16. Isaiah xlv. 22--24. is your third proof—"Look unto me, and be you saved, all the ends of the earth"—"I have sworn by myself that unto me every knee shall bow—every tongue shall swear," or confess. Where is the proof of universal holiness and happiness here? Does the bowing of every knee, and the confession of every tongue that Jesus is the Christ, imply universal holiness and happiness. This might be said of either friends or foes. All shall one day be constrained to admit his Messiahship—"Every eye shall see him, and they shall wail because of him." The passages, "Look unto me all the ends of the earth," and "All the ends of the earth shall turn to the Lord," were both spoken in the Jewish age with a reference to gospel times. They are a prophecy, or a promise of "the grace that bringeth salvation to all men;" but do not so much as allude to the final holiness and happiness of all men.

17. Your fourth proof-text is 1 Cor. xv. 22.—"As in Adam all die, even so in Christ shall all be made alive." This only proves the resurrection of all who die in Adam. The resurrection, and not the ultimate holiness and happiness of all men, is the subject of this chapter. I need not fill my pages by disproving what you have not attempted to prove. Remember, sir, that you have not exegetically or philologically, or even in the most common sense way, made one of these texts bear upon your proposition. They do not support it; and therefore I reiterate it, that you cannot find one text in the Bible to prove your main proposition: not one, that by the rules of interpretation agreed upon, will at all apply to it. *If you can only find one such, I ask not a second.* Do not again shuffle this aside, if you please. It is worthy of your best effort. Your cause is completely killed, even your friends must say, unless you can do something now. Stand up to your capital proposition. You will not be able to divert me from this point, if you would caricature and abuse me in every sentence you may write. We want scripture, reason, and argument.

18. I shall add a word on punishment; and, as my last letter transcended the prescribed bounds, I will shorten this one. To remit a debt and to forgive a sin on the part of men, are actions so similar, that, in all languages and ages, they have stood for one another. Punishment is not mere remorse; and therefore remorse or guilt is not the punishment of sin. The Lord has often laid his hand on property and person in punishing sin; and not only inward remorse, but outward pain, has always marked the way of transgressors. The scriptures therefore do not speak of sin as a disease, nor of punishment as a cure. They rather regard it as a fiery indignation—a burning vengeance that shall devour the adversaries of Jesus. And surely there is one text in the New Testament so clear and positive as to be out of debate, which wholly subverts your assumption about punishment. It says, "The wages of sin is death." The punishment, or wages of sin, tends

not naturally to the cure of itself; but rather to the destruction of the sinner.

19. It may, however, be remitted. God has promised to forgive, and he can forgive. He can remit its punishment as easily as we forgive a debt. "Jesus was delivered for our offences, and raised again for our justification"—"His blood cleanses us from all sin"—"He is faithful and just to forgive us our sins, when we confess them and plead for pardon"—"Repent, then, and be converted that your sins may be blotted out"—"Repent, and be baptized for the remission of your sins"—"Repent and pray, that if possible the thought of thine heart may be forgiven thee"—"Unless you repent, you shall perish." These all not only refute your doctrine, but suggest to yourself the necessity of "repentance towards God and faith in Jesus Christ," that God, peradventure, may grant you "repentance to the acknowledgment of the truth."

Faithfully yours,

A. CAMPBELL.

Richmond, Va., October 26, 1838.

☞ Please address your next to me, *Evergreen, Anderson's District, South Carolina*; also, send a copy to my office. A. C.

MR. LYND'S THIRD ATTEMPT.

From the Cross & Baptist Journal.

REPLY TO MR. CAMPBELL.

[CONTINUED FROM PAGE 498—AND CONCLUDED.]

4. THE Holy Spirit has power to do this work whenever he chooses. It depends upon his will whether any are renewed. The enmity and blindness of the heart is the same in all. All sinners have the same depraved nature, the same laws of mind, the same enmity of heart, and the same moral agency. The depravity of one who is renewed was not less than that of many who perish, nor was it less difficult for God to manage his moral agency. The removal of this enmity and blindness is it the power of the Holy Spirit, because the Holy Spirit has renewed sinners The renewing of the heart is an object of power, and the Holy Spirit can do any thing that is properly an object of power. Of course he is competent to change the heart of any sinner if he *chooses*. And hence it is said, 'Of his *own will* begat he us.' Let the instrumentality be what it may, I contend that he *can* make this instrumentality efficient in renewing the hearts of sinners whenever he chooses. The power by which he does this must be vastly different from the mere presentation of motives to the mind. The Holy Spirit has exhibited in the Old and New Testaments certain motives to sinners to repent and believe. These motives address themselves to the moral nature of man. But thousands thus addressed never comprehend them, never feel their force, never live under their influence. The Holy Spirit *can* make these motives felt, or he *cannot*. If he cannot, he *possesses no higher power than what belongs to men*; for they can present motives to their fellow-men: but if these motives fail to reach the conscience and the heart, sinners will never be renewed. If the Holy Spirit *can* make these motives efficient, *and this I take to be the scripture fact*, then all the power which renews the soul is not contained in the motives presented to the mind. That the Holy Spirit does possess the power, and that he does exert this power in the case of every renewed soul is *the fact*, the incomprehensible fact, and the incomprehensibility of a fact never nullifies it.

5. The *efficient* agency of the Holy Spirit is different from the *instrumental* agency, and

holy men have always recognized such an agency. As Mr. Campbell is very anxious to have scripture proofs, how does it happen that he has paid no attention to those which were offered in proof of this position? Truly, it is singular, and he must allow me to refresh his memory. David says, 'Open thou mine eyes that I may behold wondrous things out of thy law.' 'Make me to understand the way of thy precepts; so shall I talk of thy wondrous works.' 'Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end.' '*Give* me to *understand*, and I shall keep thy law; yea, I shall observe it with my whole heart.' (Ps. cxix. 18, 27, 33, 34.) 'Create in me a clean heart, O God, and renew a right spirit within me.' (Ps. li.) The only notice which Mr. Campbell takes of these passages, so far as I can discover, is this, '*I pray so too*' I am glad he does; but I can see no propriety in such a prayer from Mr. Campbell. David prays here, not for an influence upon the eye, or the tympanum of the ear; but upon the *mind*, the heart, and that influence over and above his own efforts.

The Apostle Paul, writing to the Ephesians, says, 'For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might, by his Spirit, in the inner man.' To the Colossians he writes, 'For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness.'

It may be said that all these were believers; but this does not alter the nature or the fact of the influence. Paul prayed for aid to his brethren with a view to their personal holiness and usefulness. As Mr. C. is so fond of this distinction, will he admit the immediate accompanying influence, of which we speak, in relation to believers? We wait to hear.

Mr. C. has not only grouped together a number of passages in confirmation of a proposition I never affirmed, but he has slipped over some of those he professes to adduce. For instance, the passage, 'Ye will not come unto me,' he says, 'is proof of deep depravity, and clearly shows where the guilt lies. It does not reach the case before us by a thousand miles: for surely Mr. L. does not argue that his will is subdued by spiritual force, or by any other power than light and love.' But Mr. C. contends that the moral arguments of the gospel are never fully comprehended until they reach the heart and conscience, and the moment they reach the heart and conscience there is no *indisposition* remaining. Now if the moral arguments of the gospel are not fully comprehended, can there be guilt in not yielding to them? Is it in the *power* of the Holy Spirit with his moral arguments to reach the conscience and the heart of a sinner—of any sinner? And if it is not, what power does the Holy Spirit possess over an angel or a man? I call upon Mr. Campbell to answer these questions.

Take another instance—the passage, 'I will give you a new heart.' He says, 'To whom was this spoken? to any unbelieving sinner?' I answer, To wicked men sent into captivity for their wickedness. Then he adds, 'And how was it to be given? as the effect of moral means, or as the effect of a miraculous creation?' I reply, As the effect of such means as God made effectual to this end; for God promised to do the work himself.

And when I introduced the passage, 'I have planted, Apollos watered, but God gave the increase,' to prove that if a power distinct from that of the Apostle, and infinitely beyond it, had not been employed, sinners, after the word was preached to them, would have remained dead in trespasses and sins, Mr. C. says, 'This certainly was not any operation upon the persons to whom it was given.' *This what?* Let the reader observe that the word '*this*,' refers to a mere adjunct—be phrase, '*even as the Lord gave to every man*.' The meaning of this phrase may be expressed thus, 'Who is Paul, or who is Apollos, but ministers who have received their gifts for the ministry from God?' *This giving* had nothing to do with the persons who were renewed under the ministry of Paul and Apollos. But why does Mr. Campbell so ingeniously pass over the words, '*I have*

planted, Apollos watered, but God gave the increase?' This I consider equivalent to an acknowledgment that the passage proves the point which it was intended to prove. It must therefore stand till Mr. Campbell fairly meets it.

Mr. C. contends that the Spirit can exert no greater influence upon the human mind, than is found in the arguments which are written in the New Testament, *'provided always, that the arguments are understood.'* Now will Mr. C. say, that he means by the word *'understood'* in this place, that the *heart and the conscience feel the full force of the arguments*, or in other words, *'provided always that the heart be renewed by these arguments?'* Are the heart and the conscience always reached by the arguments, when the mind comprehends their meaning? No man in his senses will make such an assertion. If they are *not* thus reached, is the power of the Holy Spirit at an end? Will Mr. C. assert that the mind never does perceive the meaning of these arguments until they are *felt in the conscience* and *the heart?* until the *heart* is *renewed?* Then what are the arguments worth if they cannot be comprehended? And where is the guilt of rejecting them? Let Mr. C. come at once to the mark, and inform us where the guilt of rejecting these arguments lies. If he can prove the non-comprehension of the arguments to be the sinner's guilt, I pledge myself to prove that he abandons his whole argument.

If Mr. C. means to say that the Holy Spirit can exert no greater influence upon the human mind than is found in the arguments, *provided always that the heart is renewed by these arguments*, he says nothing at all to the point. *Suppose the heart is not renewed by these arguments, what then?* Why then the Holy Spirit *can* exert a greater influence, and make the arguments effectual if he chooses. This is the doctrine of the Bible. This is the incomprehensible fact. This is the fact which Mr. C. denies, when he says, *'he that is not sanctified and saved by these, cannot be saved by angels or spirits human or divine.*

Though Mr. C's view of divine influence is a part of his reformation, yet the honor of it does not belong to him. It was advocated long ago by Arminians. Dr. Whitby, from whom I suppose Mr. C. has borrowed, held the same doctrine, *that all the Spirit of God does is to bring moral motives and inducements to mind, and set them before the understanding.*

The moral arguments of the Spirit, and nothing else according to Mr. Campbell, can change the moral hue of a mind. Of course, nothing but the moral arguments of the devil can operate upon any sinner to induce him to disobey God. Now if the whole power of the Holy Spirit consists in the full reception of the arguments in the heart and conscience, how does it happen that the devil developes more power in his arguments than the Spirit of God; for this, in thousands of cases, is an incontrovertible fact. But the Bible every where teaches that the Spirit of God has a control over the hearts of men with all their depravity and all the temptations of the devil to sustain it. Besides, every man who is renewed gives the entire praise and glory of the work to God; he ascribes nothing to himself. Upon the same principle sinners ought to give all dispraise and blame of their sinfulness to Satan. But is it so? Are the cases at all parallel? If not, then the Holy Spirit exerts a very different, a far higher power over men in renewing them than Satan does in keeping them in sin. But Satan presents motives as well as the Spirit. The power of the Spirit then must be something more than motive, or man must be the *determining cause of his own holiness.* But now comes a dilemma. How does the Devil manage to get motives into the mind? We wait to be enlightened on this point by Mr. Campbell.

I think every reader will concede that I have not shunned to meet the arguments of Mr. Campbell in all their force, and that I have not concealed my own views in relation to this important theme. I think, moreover, that the reader will clearly perceive how much is involved in this controversy. It is not simply a difference of opinion, which may be innocently cherished, but a point that involves the cardinal doctrines of the Bible.—Whatever apparent difficulty may grow out of the idea of an influence over and above the power of motive to renew the heart of a sinner; it is not a difficulty that comes in conflict with the Bible. But if there is no such influence, embarrassments of the most serious character rise up before us. At every step we come in conflict with large portions of the

word of God. We must adopt a new and alarming system of *exegesis*, and with a rude hand sweep into oblivion the *doctrine of entire depravity*—the *doctrine of salvation by grace*—the *doctrine of the sovereignty of God in saving men*—the *doctrine of final perseverance through grace to glory*—doctrines that have stood the shocks of error for nearly 1800 years, and have come forth brighter and brighter from every trial.

I have therefore been particularly anxious that the whole ground should be investigated. I only regret, as far as I am concerned, that the controversy has not fallen into hands more able to manage it, But I am satisfied the cause of truth is at stake, and that God will vindicate that truth with power. S. W. LYND.

REVIEW OF MR. LYND—(CONCLUDED.)

"THE renewing of the heart," says Mr. Lynd, "is an object of power," &c. "The Holy Spirit," he adds, "can do any thing that is properly an object of power"—"If he *chooses* he *can*."—"The power by which he does this *must* be vastly different from the mere presentation of motives to the mind. This is a full avowal of the philosophy of "*irresistible grace*," or of conversion by an all-subduing power, over and above that of moral means or motives. Mr. L. distinctly teaches, in the above paragraph, that the reason why any one is renewed is a *special choice*, and a *special power* superadded to all that Christ has done—to all that the Holy Spirit has done—to all the motives and arguments in the Book; without which no one can be renewed, and by which any one may be subdued. This is the *mysterious* power which he cannot understand, and which he cannot explain; but which he can believe, and which he does teach as necessary in every given case of conversion; and which, unless I believe and teach, I subvert and make void the whole dispensation of mercy. This is, with him, the vital point. The preaching of this mystery is, with him, preaching the gospel—"the glad tidings of great joy to all people." What a misfortune, then, that no inspired writer has ever said to sinners, 'God loved the world; sent his Son; his Son died, expiated the sin of the world; the Holy Spirit descended, inspired the Prophets and Apostles, confirmed the testimony, revealed the whole grace of God; yet all this is of no value, unless there be superadded a special choice, and a special, sovereign, irresistible power, which consists not of motives, nor of force—not of illumination, nor persuasion; but of a *mysterious*, unintelligible, and inexplicable influence preceding faith.'

Mr. L. admits he cannot find one text in the Bible to prove such a power in the case of conversion or renewal of a sinner. He quotes the prayers of David and of Paul for themselves and for Christians; the prayers of believers for their own growth and strength in the ways of the Lord; and then adds, "*All these were believers*, but this does not alter the nature or the fact of the influence." Strange indeed! Renewed and converted persons pray for a special choice, and a special con-

verting power to be put forth in their own case—as essential to them as to Pagans, Jews, or enemies of God! They were, then, converted, unconverted, natural, spiritual, dead and alive men, at one and the same time. I thank Mr. Lynd for his candor in admitting he has no proof from the Bible in reference to *sinners*; and that he has called upon me to do his business, by admitting, or saying that I believe his doctrine true of *Christians*, at any rate. "Will Mr. C. admit the immediate accompanying influence of which we speak in relation to believers?" Explain it first, Mr. Lynd, and then I will tell you. But as you cannot understand yourself, you ought not to expect that I can understand you. I believe that the Spirit of God helps our infirmities when we call upon the Lord for help. When we do what he bids us, he does for us what we ask according to his will. But this only when we do what he has commanded us. Is this your accompanying power in conversion! Can sinners pray acceptably without faith! And will God hear the infidel's prayer! "I wait to hear," Mr. Lynd!! Do inform us whether the prayer of unbelief can be heard!

Mr. Lynd then calls upon me to answer for him a string of questions —such as, "If the moral arguments of the gospel are not fully comprehended, can there be guilt in not yielding to them?" &c. &c. I answer, There is guilt in not comprehending them; for if men loved not darkness rather than light, they could comprehend them. There is, then, guilt in not yielding; because there is guilt in not comprehending. "If thine eye be single, thy whole body shall be full of light," &c. It is, indeed, in the power of the Holy Spirit, with his moral arguments, to reach the conscience and the heart of any sinner who listens to him. But does Mr. Lynd teach that the Holy Spirit will do this *whether men listen or not!!* He may say the Spirit can make him listen; but surely he will not say whether he listen or not.

But Mr. Lynd will have men guilty for not doing what is impossible. It is impossible, according to him, for a sinner to believe without his mysterious help; and yet he says that he that believeth not shall be damned—for his guilt in not believing!! According to Mr. L., man is *guilty* for being born with a sinful nature; guilty for being a sinner; guilty for being helpless; guilty for not being helped, and guilty for not doing what is impossible without that help! This is all proved by quoting such passages as, 'God gave the increase when Paul planted and Apollos watered!' And, adds Mr. Lynd, "If he (Mr. C.) can prove the non-comprehension of the arguments to be the sinner's guilt, I pledge myself to prove that he abandons his whole argument"—Mr. Lynd has already more pledges out than he can redeem before the year of Jubilee.

"Mr. C's views of divine influence is a part of his reformation; yet the honor of it," &c., "belongs to Dr. Whitby," &c., "from whom I suppose Mr. C. has borrowed." Well, from whom has Mr, Lynd borrowed?—Calvin, Toplady, Andrew Fuller, or Andrew Broaddus? This last gentleman has, I think, exhausted the subject, and done it as much honor as it would bear. Mr. Lynd cannot transcend him. I have read Calvin, but not Whitby, on this subject: so that if I borrow from him, I know it not. Let Mr. Lynd pay his own debts rather than reproach his neighbors.

His dilemma about Satan is an untwisted cord of a single strand, easily broken. Satan's Bible is the world and the flesh. Without these he has no motives to offer. He seduced Eve by the ear and the eye, and not by entering into her heart. He wrought the ruin of our race by moral means. And having gained the greatest victory by moral means, has he recourse to other means to gain a less victory! If he overcome innocence and purity by arguments, is he unable to overcome sinners by motives drawn from the world and the flesh! He attacked the Saviour himself by motives! And yet Mr. Lynd asks, "How does it happen that the Devil developes more power in his arguments than the Spirit of God?" If, then, the Spirit of God has stronger motives than Satan, he has greater power over the human heart, and is able to subdue him. But there are many one-sided sinners, who listen to the arguments of Satan, and not to those of the Holy Spirit; and, like those who listen only to the Pope, they cannot judge of the evidence on the other side.

"I think every reader will concede that I have now fully met every point" in Mr. Lynd's attack, and tested the biblical strength of his arguments.

The matter at issue is this:—The Bible contains the whole gospel of God. It is a full development of a grand and divine remedial economy. It represents in our own language all that God has willed and done for our redemption. The Bible is given first to unbelievers; or, in other words, we first read it as unbelievers. It is, like all other creations of God, adapted to those to whom it is given. It is given to sinners, and is adapted to them as fully as to Christians. It is adapted to unbelievers to produce faith, as it is to believers to produce holiness. Now the controversy between Mr. Lynd and myself, however expressed or represented, is in truth and fact, *Whether the Bible is adapted to man just as it finds him—Can he believe it without another revelation or power superadded?* I say, *He can.* Mr. Lynd says, *He cannot.* I say, The Bible is "*able*" to make any man, who takes it for his guide, "wise unto salvation." I say, The written or the spoken gospel "is the

power of God," as well as his wisdom, "to salvation." Mr. Lynd says, No sinner can understand or believe it, but by a special, mysterious, and inexplicable power superadded. This tradition of the elders makes void the word of God, and renders the gospel of no effect. He talks of a special accompanying power. I teach that "the word of God is always quick and *powerful*." It needs no special accompanying power, because it is always "*powerful*." The Spirit of God is ever present with it. It does not always convince, persuade, or renew all who hear it, because many resist it, strive against it, and reject it. This is their guilt, condemnation, and ruin. God employs no special force to save those who reject his word. He that rejects his word has one that will *condemn*, not save him.

I think in my various desultory replications to Mr. Lynd, his system is shown to be both unscriptural and unreasonable. He has spread it over a large surface, and has given me a great deal more labor than necessary. He has challenged me once, if not twice, in his 3d attempt; or, in other words, he has asked for a fourth attempt. He may have it: but it is now my time to propose the rules or mode of investigation. After republishing my reply in the Baptist Cross and Banner, he may then proceed to redeem his pledge—in the following manner:—

1st. State his proposition, or propositions, on which an issue is to be formed.

2d. He may take any one of them first; and offer, numerically, so many arguments, or proofs, as he thinks expedient: but only one argument in one essay.

3d. No one essay shall exceed four pages of the Harbinger, but may be as much less as either disputant pleases.

4th. No one argument shall ever exceed more than two essays.

5th. These essays shall appear monthly in the Harbinger, and shall be republished in the Cross and Baptist Journal.

6th. The whole series shall not transcend twelve on each side, and shall be republished in a separate volume by the parties, for more general distribution and utility.

Mr. Lynd will perceive that his challenge is now fully accepted; and the rules are such as, I doubt not, will be acceptable to him. I wish the subject to be debated fully and *de novo*, with a condensed brevity and perspicuity. I am daily more opposed to these verbose and endless genealogies of words. I doubt not but that all things shall be done decently and in order. If Mr. L. think that any point in his first, second, or third attempt has not been fully met, he can now take it up and have it specially canvassed. He has the choice of propositions. I trust he will be logically methodical, and make his point few, definite, and clear.

I have written this from home, and have not before me the last number as printed, and may therefore have omitted something. If so, I am glad to think that it may be considered again.

All of which is respectfully submitted.

A. CAMPBELL.

Bank of the Rappahannock,
King & Queen county, Va.

CHRISTIANS AMONG THE SECTS.

"WHAT is truth?" is the most important inquiry ever made by man. How boundless the field which it opens before us! It involves every thing dear to us in time and in eternity. The object, however, of the present essay is not to launch on the boundless ocean of inquiry as to truth in general; but to confine myself to one point; and inquire, *What is truth with respect to Christian character? Who is the Christian?* Yet here we are at once presented with a difficulty, because the idea both of *state* and *character* is involved in the term; and it will be admitted that there are many Christians in character, who are not so in state; as there are many republicans in England, and monarchists in the United States.

Shall we, then, choose the word disciple? Its Greek representative, *mathetes*, is from *manthano*, and it from the obsolete *matheo*, "to learn." This would be definite; and we should have the plain declarations of scripture before us; for the Saviour says, "Come unto me," as the first requirement; then, "Learn of me:" and he elsewhere teaches us the requisite state of mind; "Except you be converted, and become as little children, you shall in no wise enter into the kingdom of heaven." We know that it is characteristic of children to believe what is told them; and their unoccupied minds are peculiarly adapted to receive instruction. We are, then, assured that every one who comes to the Saviour with child-like simplicity, and, like Mary, sits at his feet, and hears his words, is his disciple. But here I am embarrassed again; for I have finished the argument almost before I had stated my premises; or I am at port, before I had well put out to sea! Neither have I attained the object of my inquiry; since this only sets forth the beginning of things. "Better is the *end* of a thing than the beginning thereof." We wish to inquire concerning the *end* of things—concerning character—Who is the character approved of God?

I have been led to the most careful examination of this subject from seeing, on one side, a disposition to *undervalue* positive ordinances; and on the other side, a disposition, equally dangerous, to *overvalue* them. The controversy about baptism is particularly before me; before leaving the subject I wish to present a scriptural view of the *nature* and *intention* of positive ordinances generally.

In the mean time, can an *unimmersed* person be an acceptable worshipper of God? I answer unhesitatingly, that the man whose heart is bowed to the Divine will, (however imperfectly he may understand that *will*) is accepted. Our heavenly Father estimates men according

to the state of their affections and passions, not according to the state of their understandings or the amount of their knowledge. "Though I *understand* all mysteries and all knowledge, and have *not* love, I am nothing." "If any one thinketh that he knoweth any thing, he knoweth nothing yet, as he ought to know; but if any one love God, the same is known [or acknowledged] by him." "*Knowledge* puffeth up, but *love* buildeth up." "Thus saith the High and Holy One who inhabits eternity—I dwell in the high and holy place; with this man also that is of an humble and contrite spirit—and that trembles at my word." "My son, give me thy heart," says the Most High. But need I array scripture to prove that devotion of soul and purity of heart and life are the great essentials? If there be one sentiment in all the Book, written as with a sun-beam, it is that expressed by the lawyer to the Saviour; "And to love the Lord our God with all the heart, and all the soul, and all the understanding, and all the strength, and to love one's neighbor as himself, is more than all whole burnt offerings, and sacrifices." But it may be objected that this man will surely obey in all things; for we are divinely informed that "this is the love of God that we keep his commandments:" and again the Saviour says, "If a man love me he will keep my word. This is cheerfully—yea, joyfully admitted: yet there is an obeying in *spirit*, and not in the letter—an obedience of the will, without the power to perform the deed, which is equally as acceptable to the Lord as the most literal obedience. The case of Abraham is one in point. See Gen. xxii. 15, 16. "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord; for because thou hast *done* this thing"——&c. And how had Abraham *done* this thing, viz. offering up his son? Surely not in *letter*, but in *spirit:* yet it was upon the performance of this *act* that the new and better covenant was based. Paul affirms that "if there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not." If it be objected that this was spoken particularly of pecuniary contribution for the poor, I reply, True—yet it is so spoken as to involve a general—yea, a universal principle. The instance of the poor widow, who cast in two mites into the treasury, is to our purpose. Our Lord says "she cast in more than they all." How was this? She showed that trust in God, and that devotion to his cause, that would have prompted her to have poured the wealth of Crœsus all into the treasury of the Lord, had she possessed it. Now the most zealous advocates of literal obedience to positive ordinances, do admit that *physical inability* may constitute a valid excuse: but does not our Lord admit *moral inability* as an excuse? "He that knew not his Master's will, and did commit things worthy of stripes, the same shall be beaten with few stripes." And does he not also say to the Pharisees, "If I had not come and spoken to you, you would not have had sin"? Need I add more to show that the man who loves God and sincerely desires to know his will, that he may do it, is accepted of God, and must be happy in time, and in eternity? If more is required, the words of the Master are at hand—"Blessed are the pure in heart, for they shall see God." But it may still be objected that these scriptures are general and indefinite, and do not prove that an unimmersed person may be an acceptable worshipper of God. We have, then, Acts x., the case

of Cornelius directly to the point. The angel said, ver. 31, "Cornelius, thy prayer is heard"—("now we know that God heareth not sinners"—"and thine alms are had in remembrance before God." And when the whole matter is related, Peter said, "Of a truth I perceive that God is no respecter of persons; but that in every nation he that feareth him and worketh righteousness is accepted with him." Still it will be objected that Cornelius was not in a saved state, because it is said, chap. xi, ver 14, that Peter should tell him words whereby he and all his house should be *saved*. To this I answer, Cornelius certainly needed more light in order to his *enjoyment*, but not in order to his acceptance with God. Cornelius realized the assurance of the Saviour, who said, "If any man is minded to do his will, he shall know of the doctrine whether it be of God; or whether I speak of myself."

But, perhaps, my reader may now be ready to ask, Do you, then, make *sincerity* the ground of acceptance with God? Certainly I do; but I have, in the meantime, my own definition of sincerity. I esteem that man alone sincere, who obeys all he knows of the Divine will, and faithfully improves every opportunity for acquiring more light and knowledge. A man is as truly culpable for *voluntary ignorance* as for *wilful disobedience;* for he shows that very state of mind that would prompt him to disobey, if his understanding were enlightened. Pilate showed no sincerity when he asked the question. "What is truth?" and then, without waiting for an answer, turned and went his way: but those characters spoken of the Prophet Jeremiah showed great sincerity, "who asked the way to Zion with their faces thitherward; saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." But suppose they had inquired the way with their faces in an opposite direction; and upon being told their mistake, they had said, "We believe this way will lead to Zion as well as any other;" would this have been sincerity? Surely not. But I shall be told of the sincerity of Uzzah in putting forth his hand to steady the ark of the Lord. This case is greatly misunderstood. It was a rash presumptuous act of disobedience to a plain and positive command; and he did but receive the threatened penalty: see Num. iv. 15, 18, and 19. We cannot suppose he was ignorant of this command: and if he were, he was equally to blame for his ignorance. But I shall still be reminded of the Jews, "who thought they were doing God service" by putting to death the disciples of the Saviour. To this I reply—Men often come by their sincerity (if this be sincerity) in a very *dishonest* and *wicked* way. For example, there are many who endure great conflicts in their minds on the subject of baptism. They search the scriptures night and day—not, indeed, for the truth; but to confirm them in error. Their struggles are all like those of old father Bunyan's Pliable in the slough of Despond—"directed toward the side of the slough nearest his old home:" so these are striving to get away from what is manifestly the true and right way. Immersion stares them in the face; but this they reject, and seek for something to satisfy their minds that sprinkling "*will do*." At length they succeed in stifling their convictions of truth—the voice of conscience is hushed—the struggle has ceased—they are perfectly satisfied with sprinkling, and exceedingly thankful that this perplexing subject is put to rest with them. Alas for their tranquility! Conscience will yet speak

out "in the day when God shall judge the secrets of men's hearts by Jesus Christ according to the gospel." So of those Jews: they had long rejected the light of truth; and the Lord had given them over to judicial blindness. And in them was fulfilled the saying of the Prophet Isaiah, "The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes *have they closed;* lest they should see with their eyes, and understand with their hearts, and be converted and healed." What, indeed, were their consciences? They were ready to stone the Saviour for healing a man on the Sabbath; while they were, at the same time, violating every moral precept in the law of Moses—as Paul in the 3d of Romans affirms. Look at the chief priests in the very act of instigating the foulest murder ever committed, yet so tenacious were they of outward forms, that they would not set foot into Pilate's house, (he being a Gentile,) "lest they should be defiled; but that they might eat the Passover." Look at forty thousand of these Jews, stained with every crime, yet voluntarily submitting to death, by the soldiers of Cestius Gallus, rather than draw a sword in their own defence on the Sabbath day.

In a subsequent number (should this find a place in the Harbinger) I shall endeavor to show that *positive ordinances*, when placed in *competition* with moral and devotional precepts; (or intended in any way to supersede them.) are very lightly esteemed by the Creator.

CHRISTIANOS.

A TRUE GENTLEMAN.

A TRUE GENTLEMAN is God's servant, the world's master, and his own man; his virtue is his business; his study, his recreation; contentedness, his rest; and happiness, his reward; God is his father, and the Church is his mother; the saints, his brethren; all that need him, his friends; and heaven, his inheritance; Religion, his mistress: Loyalty and Justice, his two *maids of honor;* Devotion is his chaplain; Chastity, his chamberlain; Sobriety, his butler; Temperance, his cook; Hospitality, his housekeeper; Providence, his steward; Charity, his treasurer; Piety, his mistress of the house; and Discretion, his porter, to let in and out as is most fit. Thus is the whole family made of virtues, and he is the true master of the family. He is necessitated to take the world in his way to heaven, but he walks through it as fast as he can; and all his business by the way is to make himself and others happy. Take him all in two words—*He is a man and a Christian.*

MEN OF GENIUS.

HOMER was a beggar; Plautus was a miller; Terrence was a slave; Boethius died in prison; Bocence starved; Tasso had not money enough to buy candles to write by; Cervantes died of hunger; Benteroglio was refused admittance into a hospital that he had founded; Agrippa died in a work-house; Vangelas left his body to the surgeon to pay his debts; Camoens ended his days in an alms house; Bacon lived in distress; Raleigh and More died upon a scaffold; Lengue never knew comfort in pecuniary matters; Spencer died in want; Collins went mad from the world's neglect; Milton sold his Paradise Lost for £15 in three instalments, and died in obscurity; Dryden died in distress; Otway died prematurely and in want; Lee died in the streets; Steele was dogged by the bailiffs; Goldsmith sold, through Johnson, the Vicar of Wakefield for a mere trifle, to release him from prison; Fielding lies without a stone to mark his grave; Savage died at Newgate, at Bristol, where he was imprisoned for £2; Butler "lived neglected and died poor;" and the immortal Chatterton, in consequence of want, put an end to his existence in his 18th year.

EUCLID, *Ohio, November* 14, 1838.

Dear brother Campbell,

BEING appointed to communicate to you the proceedings of the "Preachers' Meeting," convened at Aurora, on the 2d inst., I send you the following sketch:—

The meeting assembled according to appointment, and organized on the following morning, (3d,) by the appointment of brethren S. Rider and H. Baldwin as Presidents.

The preaching brethren present were, A. Bentley, R. Ferguson, M. Bosworth, C. Bosworth, W. Hayden, J Henry, E. Williams, S. Rider, J. Hertzel, Z. Rudolph, D. Atwater, J. J. Moss, A. B. Green, M. Willcox, J. P. Robinson, W. O'Conner, A. S. Hayden, and myself.

Until Wednesday there were three discourses each day, (at 10, 1, and 6 o'clock.) The time for criticism was at 8 o'clock in the morning till 10, and in the meeting house, in the presence of as many spectators as chose to hear, from Monday till Thursday.

Wednesday forenoon was by appointment occupied in teaching and exhortation upon the subject of *family religion*, or *family worship;* and I feel quite confident that it was one of the most profitable days of the meeting to the brethren generally. The importance and utility of religion in the family every day was spoken of and enforced by many of the brethren, by reason and illustration of example. One of the brethren, beloved for his work's sake, while speaking of his own early history, took occasion to allude to the fact, that his grand-father and father were punctual in the worship of God in their families—that when he was 10 or 12 years of age, he was sent from home to reside in an irreligious family—that it was impossible for him to reconcile himself to the customs of the family: they did not thank God for the blessings of day and night, nor the bounties of Providence that were every day spread in rich profusion upon their table: in short, the God of his fathers was not worshipped there; he therefore left the place and returned home, being unable, even to this day, to assign any other reason for so doing than is intimated above. Our brother stated, in conclusion, that there was no doubt in his mind but that he was indebted to his religious ancestors, under God, more than to any other one means, for his religious liberty and happiness; and we all acknowledged our indebtedness to the same source for a most excellent public teacher and well beloved brother. I would here introduce the substance of the remarks of several others, but time and room forbid.

In the opinion of the writer, there was one excellent measure adopted touching the next meeting of similar kind. It was this: That all criticisms shall be reserved till the close of the meeting,

and then there shall be one day, or more, if necessary, exclusively appropriated to the suggestions of improvement in matter and manner among the teachers. I believe that criticisms before the public are incalculably injurious—it excites in the subject of criticism a disposition to apologize away his reproof, or to justify himself, sometimes unqualifiedly. One of these courses would be most natural. Were I a strong believer in special judgments, I would state the fact, that up to Monday morning there had been no criticisms, and that eleven persons obeyed the Lord; but from that time forward (after the commencement of the criticisms) the fountains of all hearts seemed to be dried—for not one more appeared disposed to put on our Lord according to his own special appointment.

This was the first meeting of the kind that I have attended, and I cannot, therefore, make a comparison between this and previous meetings. There is, however, one thing of which I can speak: Having heard most of the brethren in their public labors heretofore, I have not the least hesitation in saying that there has been much improvement in many; but there yet is room for more. I would recommend to all our brethren, and myself, a saying of Cowper, respecting witty sayings, when describing the preacher that Paul would approve.

The meeting adjourned on Thursday evening (the 8th) in the midst, I believe, of universal good will and Christian benevolence—to meet again at Bedford, Cuyahoga county, on Friday before the first Lord's day in September, 1839.

In behalf of the meeting, I subscribe myself yours in the hope of the gospel,

A. P. JONES.

News from the Churches.

PIKE COUNTY, Mo., September 16, 1838

Brother S. E. Jones has just informed me of the progress of reform under his labors since the first of May last. By immersion at Frankfort, Pike county, Mo., 38; at New London, Ralls county, 37; at Salt River, same county, 29; and at Louisville, Lincoln county, 10—making in all 114. Thanks be to the Lord for his goodness.

E. MARTIN.

WOODFORD COUNTY, Ky., September 28th, 1838

Brother Johnson, assisted by other brethren, has just closed a five days' meeting at Grassy Spring. He labored with all his peculiar zeal and potency. The result was, about 44 confessed that Jesus was "the Son of God, the Saviour of sinners." It was pleasing to see gray-headed fathers and mothers, young men and women, boys and girls, "buried with Christ in baptism." We had a most interesting time. The weather was propitious. The brethren and sisters performed their part well, and the people were very intent to hear the word of the Lord. O! that we had many such men as brother Johnson in the field! May the Lord grant him a long, happy, and useful life, and make him shine as a star in the firmament of heaven! Our present number is about 120.

Grassy Spring is 5 or 6 miles from Mr. J C Styles' residence He still continues to oppose us; but I believe he gains but few proselytes, either to himself or to the Lord.

WM. H. WHITTINGTON.

SHELBY COUNTY, Te., September 3, 1838.

I have been here only a few months, and we have got a church with some 30 members, with as good prospects as I have known any where; and if the brethren will act their parts we shall succeed well. We have, for the number, as many well informed and influential members as we could have obtained almost in any place, though most of them are babes in Christ. I have immersed, since I came here, three Methodists, three Presbyterians, and one Universalist. Having learned from long experience that it is better to teach the scriptures as they read, and let the sects alone, I pursue that course; and if our brethren would pursue the same course in every place, the old religion would soon be restored, and the people calling themselves Christians would begin to be prepared to meet their returning Lord. I wish you great success in building up the Lord's cause

MATTHEW W. WEBBER.

BOONE COUNTY, Mo., September 27, 1838.

Since the date of my last we have had numerous additions at some of the places where I labor in conjunction with other teaching brethren. It is unnecessary to go into details, as the account I now send you of the churches in this section of country, which was obtained at our late annual meeting, will give you all the particulars. The *yearly* meeting was held in Paris, Monroe county, and was numerously attended by *elders*, brethren, and sisters; it commenced on Friday, the 21st instant, and continued until the Wednesday night following. Crowds assembled to hear the *word of life*, which was *ably* dispensed among them, and to some good effect, for fourteen confessed the Lord and *obeyed* the gospel. Brotherly love and Christian affection seemed to fill the heart of every saint, and not the slightest incident occurred to interrupt the harmony of the brethren; and I am confident that all departed with the best feelings for each other, and firmly persuaded of the utility and importance of such meetings. Written or verbal communications were received from 28 churches, containing near 1400 members, and to which about 350 additions have been made during the last twelve months. (See the annexed statement.)

The teaching brethren present, were, Thomas M'Bride, Sen. M P Wills, William White, T M Allen, Warren Woodson, Jun. Joel Prewitt, William Reed, M Sidenor, Jacob Coons, N Ridgeway, —— Vivian, —— Jackman; also, brother William Stirman, from Arkansas, and brothers S F Jones and Lancaster, from the Mississippi country. The brethren in that region have recentiy had about 160 additions, most of which have been made since brother Lancaster's sojourn among them. The brethren there have recently held a co operation meeting, and have agreed to sustain brothers Lancaster and Jones as Evangelists for the next year.

We have agreed to hold the next annual meeting in Fulton, Calloway county—to commence on the Friday before the 2d Lord's day of October, 1839.

Churches & Counties,	*Increase in the last year.*	*Pres. No. of members.*	*When planted.*
1 Columbia, Boone county,	19	80	1832
2 Bear Creek, Boone county,	13	43	1821
3 Parsia. Boone county,	21	65	1835
4 Red Top, Boone county,	13	45	1820
5 Friendship, Boone county,	6	31	1837
6 Rocheport, Boone county,	34	74	1837
7 Rockbridge, Boone county,	6	30	1834
8 Millersburg, Callaway county,	31	78	1826
9 Fulton, Callaway county,	50	141	1832
10 Loutre, Callaway county,	—	15	——
11 Antioch, Callaway county,	4	30	——
12 Muddy, Randolph county,	9	22	1838
13 Dover, Randolph county,	4	60	1837
14 Antioch, Randolph county,	5	30	1828
15 Mount Moriah, Howard county,	—	31	1833
16 Freedom, Howard county,	4	30	1833
17 Salt Creek, Howard county,	13	85	1816
18 Fayette, Howard county,	2	100	1825
19 Mount Pleasant, Howard county.	5	35	1833
20 Richland, Howard county,	30	100	1816
21 Crooked Creek, Monroe county,	3	24	1837
22 Middle Fork, Monroe county,	4	15	1834
23 Paris, Monroe county,	20	140	1835
24 Elk Fork, Monroe county,	—	67	1834
25 Florida, Monroe county,	14	38	1834
26 Santa Fee, Monroe county,	17	22	1838
27 Union, Randolph county,	—	17	1834
28 Jefferson City, Cole county,	19	19	1838

The congregations of Rocheport, Muddy, Santa Fee, and Jefferson City, have been planted since the last annual meeting.

The above statistical information will, I hope, be acceptable to your readers; and although there has been nothing like a *great* excitement in any congregation, yet the friends will see that the good cause is advancing in Missouri, and already has a strong hold in the affection of the citizens of this country. A few more efficient Evangelists are greatly needed here.

I have been anxiously expecting the brethren in different sections of the United States to furnish such statistical information of the churches of Christ, in their respective vicinities, as would be satisfactory to friends and useful to the public—and hope they will not longer delay it.

I expect to start in a few days to Kentucky, and you possibly may not hear from me again until my return.——Your brother in the Lord Jesus, T. M. ALLEN.

SOUTH BUTLER, N. Y., September 25, 1838.

You will probably be pleased to hear from this congregation in Butler. There are between 60 and 70 disciples here, attending to all their duties, and walking in love with one another. There is in this place a most loving little band of disciples, trying to serve our Master and Redeemer with all their soul. We rejoice to hear of the prosperity of Zion at the South. May the word of the Lord have free course and save sinners! The opposition here is strong, for which reason we are making but few additions at present; but we are not discouraged at all. We are continually exhorting one another to faithfulness and to love. We are determined to persevere in our present course, believing that we shall finally overcome all opposition through the word and favor of the Lord.

JOHN DRATT, Jr.

ADAMSVILLE, Te., August 9, 1838.

The reformation is progressing slowly but steadily in this country. We maintain every inch of ground that we invade, but we are persecuted by the sects beyond measure. A Free-Will Baptist gave a challenge from the stand, not long since, which was promptly met by brother Andrews, when their champion backed out, and refused to investigate in the presence of witnesses, unless brother Andrews would affirm that baptism *alone* would save. I think their conduct on this occasion will prove a *mortal* wound to their sectarian course here. The Methodists are not so enraged, although we occasionally immerse some of their intelligent members. Some seven or eight have been added since I last wrote you. One confessed (a Methodist) on last Lord's day week.

We have appointed a protracted meeting at Clear Creek, in this vicinity, to commence on Friday before the second Lord's day in September, at which we anticipate the presence of several efficient teaching brethren. May the good Lord bless us in our attempts to promulge the ancient gospel! J. H. DUNN.

PROSPECTUS

FOR PUBLISHING IN ST. JOHN, N. B. A MONTHLY PERIODICAL, ENTITLED

THE CHRISTIAN.

Our cause is not that of a party or a faction, but the cause of every loyal citizen of the kingdom of Jesus Christ.

THE BIBLE.—"*The Bible alone, the religion of Protestants.*

THE conductors of *The Christian* estimate every human production in proportion as it creates in the minds of its readers a love, reverence and respect for the Word of God. With them a Christian is one who believes what the Messiah has said, and practises what he has commanded.

This work shall have for its object the recovery of primitive Christianity from the speculations of the past and present ages, and its further developement, in its native simplicity, beauty, and excellency, as taught in the Living Oracles. It shall advocate the cause in which the Apostles and first Christians labored, suffered, and died.

Subservient to this object, the following principles shall be attended to;—1. The authenticity of the Living Oracles; their worth, as the grand criterion of faith and practice; and as the *only* arbiter of all religious controversy. 2 The Scriptures shall be advocated as being "profitable for doctrine, for reproof, for correction, for instruction in righteousness," not only able to perfect the man of God, but a sure guide to eternal life. 3 Answer the important question—What did the Apostles preach as the gospel of the blessed Saviour? 4. Show its perfect adaptation to the lost and ruined condition of the human family. 5. Contrast this with what is called gospel at the present day. 6. Advocate the necessity of a return to a pure speech—to the Word of God. 7. Endeavor to ascertain the order of the primitive churches, and call upon our fellow-men to return to the apostolic and ancient order of things. 8. Answer important queries relative to the faith and practice of Christians. 9. Take a passing notice of religious periodicals and publications. 10. Publish the success of the gospel throughout the world, so far as we become acquainted with its progress.

Thus *The Christian* shall give both sides of all religious controversies connected with the present and future salvation of the human family. Those differing from us in sentiment on the above topics, shall have the privilege of occupying a reasonable share of our pages, so long as they demean themselves as gentlemen. Religious speculations and opinions shall be discarded. The difference between matters of *faith* and *opinion* shall be pointed out; and the necessity of all Christians receiving each other, without regard to differences of opinion, shall be a prominent feature of The Christian.

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☞ Subscriptions received at this office.

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